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THE
GREEK TESTAMENT.

VOL. II.

THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

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. . . ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη.

HEB. ii. 3.

THE
GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY
HENRY ALFORD, D.D.
DEAN OF CANTERBURY.

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IN FOUR VOLUMES.

VOL. II.

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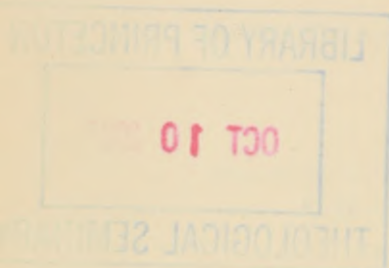
THE ACTS OF THE APOSTLES,
THE EPISTLES TO THE ROMANS AND CORINTHIANS.

SIXTH EDITION.

Boston:
LEE AND SHEPARD, PUBLISHERS.
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1874.

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TO THE

SIXTH EDITION.

THE Fourth Edition of my Second Volume passed under entire and careful revision as regards, 1. the critical arrangement of the text, and 2. the body of references. Both these labours were carried on under my own superintendence by my Secretaries; the former, including the re-writing of the Digest of various readings, and of that part of the Prolegomena which treats of the Apparatus Criticus, by the Rev. A. W. Grafton, now Vice-Principal of the Theological College at Wells: the latter, by the Rev. R. Hake, Minor Canon of Canterbury.

The alterations in the notes were chiefly those which were rendered necessary by the more complete conformation of the text to the testimony of our most ancient Manuscripts and Versions.

In the Fifth Edition, the Codex Sinaiticus was collated throughout, and in certain doubtful passages of the text its testimony decided the reading.

The references were somewhat modified, principally with a view to render each volume independent in itself, and prevent constant cross reference to the others.

In this Sixth Edition, the Codex Porphyrianus (P) has been

collated (from Tischendorf's Edition) for the Acts of the Apostles : and its readings, and those of the cursive ms. 47 have been inserted (from Tregelles) in the Digest, throughout 1 and 2 Corinthians.

My thanks are due to P. E. Pusey, Esq., for additional notices and corrections of the readings found in Cyril of Alexandria, and in the Syriac Versions.

DEANERY, CANTERBURY,
January 2, 1871.

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PROLEGOMENA.

CHAPTER I.

THE ACTS OF THE APOSTLES.

SECTION I.

ITS AUTHORSHIP.

1. THE Author of this book is identical with that of the third Gospel, as plainly appears from the circumstance that in its address, to a certain Theophilus, reference is made to a former work, on the acts and words of Jesus, similarly addressed. Compare Acts i. 1, Luke i. 3. That Author is traditionally known as Lucas or Luke, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 11. For notices respecting him, see Prolegg. to Vol. I. ch. iv. § i.

2. Nor is there any reason to reject the testimony of tradition in this matter. In chapters xxvii. and xxviii. we find our Author (see below, par. 4) accompanying Paul to Rome. In the passages above cited, all written from Rome, we find that Luke was there, in the company of that Apostle. So far at least there is nothing inconsistent with Luke having written this book ; and if this book, the Gospel.

3. That *no other writer has here assumed the person of the Author of the Gospel*, may be gathered from the diction of this book strongly resembling that of the other. Supposing the student to consult the references in this Edition, he will be continually met by words and phrases either peculiar to the two books and not met with elsewhere (about fifty of these occur),—or mostly found in the two.

4. That *no writer other than the Author of the rest of the book* has furnished the parts in which the narrative proceeds in the *first person*, will be plain, if the matter be thus considered. (a) We have evidence, both by his own assertion (Luke i. 3), and from the contents of the Gospel and this book, that Luke was a careful and painstaking writer. Now it would bespeak a degree of carelessness wholly unexampled,—for one who compiled a continuous memoir, to leave its component parts, derived from various sources, in their original fragmentary state,

some in the third, others in the first person. Unquestionably such a writer would in such a case have translated the whole into the third person. (β) Seeing that Luke *does* use the first person in Acts i. 1, and that the first person is resumed ch. (xiv. 22) xvi. 10—17 ; xx. 5—15 ; xxi. 1—18 ; xxvii. 1—xxviii. 16, it is but a fair inference that in one and the same book, and that book betokening considerable care of writing and arrangement, the speaker implied by the use of the first person is one and the same throughout.

5. That the author never names himself, either *as* the author, or otherwise, can of itself not be urged as an objection to any hypothesis of authorship, unless by the occurrence of some mention, from which the authorship by *another* may be fairly inferred. But, if we have in this book no mention of Luke, we have as certainly no hint of any other person having furnished the narrative. On the other hand we have a hint by which it appears that some one other than all the specified companions of Paul on a certain occasion (Acts xx. 4, 5) was with him, and was the author of the narrative. After the mention by name of Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, we read, ‘These having gone forward waited for *as* at Troas :’ this pronoun including Paul and the writer, at least (see note there).

6. That Paul himself, in Epistles written during the journeys here described, does not name Luke, cannot be alleged as any argument why Luke should not have been the author of our narrative. For (α), we have undoubted examples of Paul sometimes merely alluding generally to those who were with him, as Phil. iv. 21, 22 ;—sometimes sedulously suppressing their names while speaking of services performed by them, as 2 Cor. viii. 18 : sometimes not mentioning or alluding to them at all, as in the Epistles to the Galatians and to the Ephesians :—and (β) strictly speaking, no Epistles appear to have been written by Paul while our writer was in his company, before his Roman imprisonment. For he does not seem to have joined him at Corinth, ch. xviii., whence the two Epistles to the Thessalonians were written :—or to have been with him at Ephesus, ch. xix.,—whence (perhaps) the Epistle to the Galatians was written ;—nor again to have wintered with him at Corinth, ch. xx. 3, at the time of his writing the Epistle to the Romans, and (perhaps) that to the Galatians.

7. But independently of the above arguments to establish the identity of the author throughout, we may infer the same from the similarity of diction and style, which do not vary through the book. Here again we have, as will be seen abundantly in the references, terms *peculiar to the writer* occurring in various parts of the book ;—favourite terms and phrases occurring in all parts of the book ; which could not well have been the case, had he merely incorporated the memoirs of others. For

compendious statements of these, the whole of which have been inserted in my references, I refer the reader to Dr. Davidson's *Introd. to the N. T.* vol. ii. pp. 4, 5.

8. And again, the notes will be found repeatedly to point out cases where the narrator takes up again (with his characteristic *μὲν οὖν* or otherwise) the thread of history previously dropped (see e.g., and compare, ch. xi. 16, i. 5 : xi. 19, viii. 1—4 : xxi. 8, vi. 5, viii. 5 ff. : xxii. 20, vii. 58, viii. 1, &c.).

9. Another interesting source of evidence on this head is pointed out by Mr. Smith, in his valuable work on the *Voyage and Shipwreck of St. Paul*. He has shewn that in the various narratives of sea voyages in this book, and in that of the stilling of the storm in the Gospel, Luke has, with remarkable consistency, shewn himself to be just so much acquainted with the phrases and habits of seamen, as a landsman well habituated to the sea, but himself no seaman, might be expected to be. To specify instances would be beyond my limits, besides that Mr. Smith's very interesting and ingenious argument and illustrations would be spoiled by abridgment. I can only refer my reader to his work¹.

10. To the same class belong the intimations, slight indeed but interesting, discoverable here and in the Gospel in the descriptions of diseases, that the author was one well acquainted with them and with the technical language of the medical profession. Of this kind are *συνεχομένη πυρετῶ μεγάλῳ*, Luke iv. 38 ; *πυρετοῖς κ. δυσεντερίῳ συνεχόμενον*, Acts xxviii. 8 : see also Luke viii. 43, 44,—Acts iii. 7, xii. 23, xiii. 11, and compare Col. iv. 14.

11. It will be necessary to mention the various hypotheses which have substituted some other narrator for Luke in the parts of the Acts where the first person is used, or have merged his personality in that of some other companion of Paul : and, irrespective of the above arguments, to deal with them on their own merits. (a) Bleek and De Wette hold *TIMOTHEUS, and not Luke, to have been the companion of Paul and the narrator in the first person,—and Luke to have inserted those portions from a journal kept by Timotheus, and without alteration*. But this is not consistent with ch. xx. 4, 5 : where, when the companions of Paul have been named, and Timotheus among them, it is said *οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι* : the escape from this objection attempted by making *οὗτοι* refer to Tychicus and Trophimus only, being on all ordinary rules of construction, inadmissible. This reason is, to my mind, sufficient : those who wish to see others brought out, and the supports of the hypothesis (which are entirely negative and inferential)

¹ A second edition of Mr. Smith's book appeared in 1856, enlarged with much interesting detail. See the excursus below "On the city of *Lasæa*."

invalidated, may consult Dr. Davidson's Introduction to the N. T., vol. ii. pp. 9 ff.

(β) *SILAS was the narrator in the first person, and indeed the author of the latter part of the book, beginning with ch. xv. 13 (30 ?), in the form of personal memoirs, which then were worked up.* This hypothesis, which has not any thing resembling evidence to support it, is sufficiently refuted by the way in which the mention of Silas is introduced ch. xv. 22 (included by the hypothesis in *his own work*) as being a 'chief man among the brethren.' If it be answered that this notice of him was inserted by Luke,—Is it, I would ask, likely, that an author who was at no more pains in his work than to leave the *first person* standing in the narrative of another which he used, would have added to the mention of new individuals notices of this kind?

(γ) More ingenious, and admitting of more plausible defence, is the hypothesis, which *identifies Luke himself with Silas.* The latest and ablest vindication of this view is contained in an article by the Author of the literary history of the N. T. in Kitto's Journal of Sacred Lit. for Oct. 1850. The chief arguments by which he supports it are these:—

(1) "The author of the Acts appears, in the early part of his history, to have been well acquainted with the acts and sayings of Peter, as he was afterwards with those of Paul. Now the only persons whom this description would fit, are *Silvanus* (or Silas), and *Mark* (see 1 Pet. v. 12, 13). That Mark did not after Acts xv. travel with Paul, we know: but Silas did, and from that time we find greater precision in the narrative as regards the history of that Apostle."

But to this it may be answered,—that the difference between the kind of acquaintance which the historian possesses with Peter and his sayings and doings, and that with Paul and his history, is very observable even to a cursory reader. No where in the first part of the book does he use the first person: and no where, although the testimony has plainly come in many parts from autoptic authority, does the narrator himself appear as the eye-witness. In fact, all that the above argument insists on, is easily and naturally satisfied, by the long and intimate companionship of Luke and Silvanus as fellow-travellers with Paul, during which time Luke may have gathered, if Silvanus must be considered as his authority, all that we now find in the former parts of our history².

² I do not notice in the text the untenableness of the author's hypothesis that Silvanus accompanied Peter from Jerusalem into the East, and became the bearer of his first Epistle to the Christians of Asia Minor, *before* the commencement of his own connexion with Paul: i. e. before the gospel had ever been preached to many of those addressed by Peter, which it *had already been*,—see 1 Pet. i. 12, 25, and remark the aorists in both places. This extraordinary hypothesis is not necessary to his theory of the identity of Luke and Silas: indeed that theory is better without it, as then the

(2) "Luke and Silvanus (Silas) are no where mentioned *together*. Luke is never mentioned in the Acts: Silas is never coupled with Luke in the addresses or salutations of the Epistles. And the two names, Silvanus from *silva*, and Lucanus from *lucus*, are so cognate that they might well be the appellations of one and the same person."

This ingenious argument, if well weighed, will be found to have but little force. As to Luke not being named in the Acts, the fact itself goes for nothing. If it have any *prima facie* weight, it would be against the hypothesis. That one who was careful to insert an explanatory notice respecting one so well known as Σαῦλος ὁ καὶ Παῦλος, should take no notice at all of the fact hereafter likely to occasion so much confusion, —that he who was named Silas in the history, was known by Paul, and mentioned in his Epistles, as Lucas,—is hardly probable. But let us observe the occasions on which Silvanus and Lucas have been mentioned by Paul. In 1 Thess. i. 1, and 2 Thess. i. 1, we have Silvanus joined with Paul and Timotheus. In 2 Cor. i. 19, we have an allusion to the preaching of Christ at Corinth by Paul, Silvanus, and Timotheus. Accordingly in Acts xviii. 5, we find that Silas and Timotheus came from Macedonia and joined Paul at Corinth: this occurring in a part of the history when (I am speaking according to the ordinary and *prima facie* inference, from the disuse of the first person since xvi. 17) the author was *absent* from Paul. Now let us turn to Col. iv. 14, Philem. 24³. These Epistles belong to a time when we know by the latter chapters of the Acts, that the writer of the history *was with Paul*. Accordingly I find *Lucas* mentioned in both places. So far at least is in remarkable accordance with the common view that Silas and Lucas were not one, but two persons, and that the latter was the author of the Acts, and not the former. It may be said that Paul called the same person Lucas whom he had previously called Silvanus: and this may be supported by his variations between Peter and Cephas. But (1) I conceive that the case of Peter was too exceptional an one (both names having apparently been given him and used by our Lord Himself) to found an analogy upon: and (2) Peter's names are forms of the same meaning in two different languages, not words of similar meaning in the same language.

But the principal argument in my mind against this hypothesis (over and above that from ch. xv. 22) is, that it would introduce unaccountable confusion into the form and expression of a history, which on the common view is lucid and accountable enough. Imagine Silas to be the speaker in ch. xvi., and Luke to be merged in Silas. Then '*we*,' from ver. 10 to ver. 18, = Silas and Timotheus. In ver. 19, it would be silence of the Acts on Peter's proceedings after Acts xii. is accountable, which on that hypothesis it would not be.

³ I omit at present 2 Tim. iv. 11.

natural to desert the first person, in order to express what happened to Paul and Silas, and not to Timotheus. The same specification of Paul and Silas might, for the same reason, be continued during the stay at Philippi, i. e. to the end of that chapter. But is it conceivable, that the '*we*' should not be resumed when the journey begins again ch. xvii. 1, —that it should not be used ch. xviii. 11, seeing that from 2 Cor. i. 19 it was Paul, Silvanus, and Timotheus, who were preaching during that time at Corinth—in fact, that it should never be resumed till ch. xx. 5, at the very place (Philippi) where it was dropped before?

The argument from the similarity of *silva* and *lucus* is too unsubstantial to deserve serious attention. And that built on the assumption that the author of the third Gospel and the Acts must have held a place of greater honour than we find assigned to Lucas, is purely arbitrary, and sufficiently answered by observing that he is ranked with Marcus, apparently his fellow-Evangelist, in Philem. 24. Rather would it seem probable, that the men of *word* and *action*, in those times of the living energy of the Spirit, would take the highest place; and that the work of securing to future generations the word of God would not be fully honoured, till from necessity, it became duly valued.

12. I shall now endeavour to sketch out the personal history of the author of the Acts, as far as it can be gathered, during the events which he relates.

The first direct intimation of his being in the company of Paul, occurs ch. xvi. 10, at Troas, when Paul was endeavouring (looking for a ship) to sail into Macedonia. Now at this time, Paul had been apparently detained in Galatia by sickness, and had just passed through (preaching as he went, see ch. xviii. 23) that country and Phrygia. It is hardly probable that he had visited Colossæ, as it lay far out of his route, but he *may*, in the then uncertainty of his destination, have done so. (See Col. ii. 1 and note.) I say this, because it is remarkable that in sending Luke's salutation to the Colossians (Col. iv. 14), he calls him *ὁ ἑταῖρος ὁ ἀγαπητός*. This designation might recall to their minds the relation in which Luke had stood to Paul when in their country; or more probably may have been an effusion of the warm heart of Paul, on recollection of the services rendered to him on that journey by his loving care. At all events such a designation, occurring in such a place, is not inconsistent with the idea that Luke about that time became Paul's companion on account of the weak state of his health. Further to establish this is impossible: but what follows is not inconsistent with it. We find him in the Apostle's company no further than to Philippi, the object perhaps of his attendance on him having been then fulfilled⁴.

⁴ He may have been put in charge with the church at Philippi, but the conjecture is not very probable.

13. If we seek for any trace of *previous* connexion between Luke and Paul, we find nothing but the very slightest hint, and that perhaps hardly to be taken as such. In ch. xiv. 21, 22 we read, that Paul, after the stoning at Lystra, departed with Barnabas to Derbe, and returned through Lystra and Iconium and Antioch (in Pisidia) confirming the souls of the disciples, exhorting them to remain in the faith, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τ. βασιλείαν τοῦ θεοῦ. This ἡμᾶς may be, as commonly understood, spoken by the writer as a Christian, and of *all* Christians: but it *may also be indicative of the writer's presence*⁵: and I cannot help connecting it with the tradition that Luke was a native of *Antioch*⁶: though Antioch in Syria is there meant. Certainly, in the account (ch. xiii.) of the events at Antioch in Pisidia, there is remarkable particularity. Paul's speech is fully reported: the account of its effect vv. 44—49 given with much earnestness of feeling:—and one little notice is added after the departure of Paul and Barnabas, ver. 52, which looks very like the testimony of one who was left behind at Antioch. Whether this may have been the place of Luke's own conversion, we know not; but a peculiar interest evidently hangs about this preaching at Antioch in the mind of the narrator, be he who he may: and Mark had departed, who might have supplied the *Cyprian* events (see ver. 13).

14. After the second junction with Paul and his company, ch. xx. 5, we find him remaining with the Apostle to the end of our history. It would not be necessary to suppose this second attachment to him to have had the same occasion as the first. That which weakness of body at first made advisable, affection may subsequently have renewed. And we have reason to believe that this was really the case. Not only the epithet ἀγαπητός, Col. iv. 14, but the fact, that very late in the life of the Apostle (see Prolegg. to the Pastoral Epistles, § ii.) when “all in Asia were turned away from him” (2 Tim. i. 15), and Demas, Crescens, and Titus had for various reasons left him, the faithful Luke still remained (2 Tim. iv. 11), bespeaks an ardent and steady attachment to the person of him who in all probability was his father in the faith.

15. Of the subsequent history and death of Luke nothing is known.

⁵ The idea that ἡμᾶς can by any possibility be applied to the *writer* has been controverted by Prof. Lightfoot in the Journal of Classical and Sacred Philology for March, 1856, p. 95. But see note in loc.

⁶ That the two places of that name would thus be confounded, is nothing surprising to those who are familiar with tradition. The usual ground assigned for this idea, viz. the mention of Lucius (of Cyrene) as being at Antioch, ch. xiii. 1, is certainly far from satisfactory.

SECTION II.

ITS SOURCES.

1. The principal enquiry respecting the sources of the narrative in the Acts relates to the first part as far as ch. xiii. After that, the history follows the Apostle Paul, of whom its writer was subsequently the constant companion. From *him* therefore the incidents might be derived, where the writer himself was not present. I shall before the end of this section enquire how far the appearances warrant our supposing that his testimony *has* furnished such portions.

2. I proceed to enquire into the probable sources of the first part of our history. And here something will depend on our answer to another question,—*When* is it probable that Luke was engaged in drawing up the book? I shall endeavour to support in another section my firm conviction that its *publication* took place at the end of the two years mentioned in ch. xxviii. 30, 31. It may be convenient for me at present to assume that to have been the case, but my argument does not altogether depend on that assumption. I proceed on the hardly deniable inference, that of the last voyage and shipwreck a *regular journal* was kept by Luke—probably set down during the winter months at Malta. It must then be evident, that *at this time* the purpose of writing a δεύτερος λόγος was ripened in his mind. But *how long* had this purpose been in his mind? Am I altogether beside the mark in supposing, that it was with this purpose among others that he became one of Paul's company on the return to Asia in ch. xx. 4, 5? Whether (see Prolegg. to Luke, § iv. 2, 3) the Gospel was written for the most part during the interval between Luke being left at Philippi in ch. xvi. and his being taken up at the same place in ch. xx., or afterwards in Palestine,—on either supposition it is not improbable that the writing of the Acts was at this time already designed,—either as a sequel to the Gospel already finished, or simultaneously with the Gospel, as its future sequel.

3. It is very possible that the design may have grown under his hands, or more properly speaking have been by little and little suggested by the direction of the Spirit of God. He may have intended, on leaving Philippi with Paul (ch. xx. 4, 5), only to draw up a δῆγησις of his own travels in company with that Apostle, to serve as a record of *his* acts and sayings in founding the churches in Europe and Asia. However this may have been, we find him recording minutely every circumstance of this voyage, which I take to have been the first written portion of the book. At any time during that or subsequent travels, or during the two years at Rome, he may have filled in those parts of the narrative

which occurred during his absence from Paul,—by the oral dictation of the Apostle.

4. Let us now suppose Paul already in custody at Cæsarea. The narrative has been brought down to that time. The circumstances of his apprehension,—his defence before the Jews,—their conspiracy,—his rescue from them and transmission to Felix,—all this has been duly and minutely recorded,—even the letter of Claudius Lysias having been obtained, probably by acquaintance with some one about Felix. An intention similar to that announced in *παρηκολουθηκότι πάσῃ ἀκριβῶς* (Luke i. 3) is here evidently shewn.

5. But now Providence interposes, and lays aside the great Apostle for two years. During all this time Luke appears to have been not far from his neighbourhood, watching the turn of events, ready to accompany him to Rome, according to the divine announcement of ch. xxiii. 11. But “they also serve, who only stand and wait.” What so natural, as that he should avail himself of this important interval to obtain, from Cæsarea and Jerusalem, and perhaps from other parts of Palestine, information by which he might complete his hitherto fragmentary notices? That accurate following up of every thing, or rather tracing down of every thing from its source,—what time so appropriate for it as this, when among the brethren in Judæa he might find many eye-witnesses and ministers of the word, and might avail himself of the *δηγήσεις* which of all places would be most likely to abound there where the events themselves had happened? During this interval therefore I suppose Luke to have been employed in collecting materials, *perhaps* for his Gospel, but certainly for the first part of the Acts.

6. His main source of information would be the church at Jerusalem. There, from James, or from some apostolic men who had been on the spot from the first, he would learn the second and fuller account of the Ascension,—the weighty events of the day of Pentecost, the following acts and discourses. In the fulness of the outpouring of the Holy Ghost on the apostles and elders at this time, which raised them above ordinary men in power of spirit and utterance, it would be merely an inference from analogy, that their remembrance of the words uttered at remarkable crises of the apostolic history should be something surpassing mere human recollection: that these hallowed words of the Spirit's own prompting should have abode with the church for its comfort and instruction, and finally have been committed to writing for all subsequent ages.

7. But if analogy would *a priori* suggest this, the phenomena of our history confirm it. The references (which have been on that account a singularly interesting labour) will shew to the attentive student in those speeches, quite enough peculiarities to identify them as the sentiments and diction of the great Apostle of the circumcision, while at the same

time there is enough of Luke's own style and expression to shew that the whole material has been carefully worked over and *gracified* by his hand.

8. It has been much disputed whether Luke *used written documents* in constructing this part of the Acts⁷. It may have been so. Detailed memoirs of some of the most important events may have been drawn up. If so, ch. ii. would in all probability be such a memoir. The *letters*, ch. xv. 23—29 (xxiii. 26—30), must have been of this kind: some of the discourses, as that of Peter ch. xi. 5—17, containing expressions unknown to Luke's style (see *refl.*): more or less, the other speeches of Peter, containing many striking points of similarity to (*both*) his Epistles,—see *refl.* At the same time, from the similarity of ending of the earlier sections (compare ch. ii. 46, 47; iv. 32 ff.; v. 42; ix. 31; xii. 24), from the occurrence of words and phrases peculiar to Luke in the midst of such speeches as those noticed above (e. g. *σταθέντα* ch. xi. 13, and see Dr. Davidson p. 30 for a list, which I have incorporated in the *refl.*), the inference must be (as in the last paragraph) that such documents were not adopted until their language had been revised, where thought necessary, by the author himself. The very minute and careful detail of ch. xii., evidently intended to give the highest authority to the narrative of Peter's miraculous deliverance,—so that the house itself of Mary the mother of John Mark is specified, the name of the female servant who went to the door, her remarks and the answer made to her, are all given,—has apparently been the result of diligent inquiry on the spot, from the parties concerned. We can hardly resist the inference that the very same persons who fifteen years before had been witnesses of the deliverance, now gave the details of an occurrence which they could never forget, and described their own feelings on it.

9. Whether Luke at this time can have fallen in with Peter personally, is very questionable. That Apostle certainly does not appear to have been at Jerusalem when Paul visited it: and from the omission of all mention of him after ch. xv., the natural inference is, that he was not there during any part of Paul's imprisonment. (See note on Gal. ii. 11, and Prolegg. to 1 Pet. § ii. 6, 7.)

10. But one very important section of the first part of the Acts is concerned with events which happened at Casarea,—and derived from information obtained there. There dwelt Philip the Evangelist, one of the seven (ch. xxi. 8): a most important authority for the contents of ch. vi. and viii.⁸, if not also for some events previous to ch. vi. There

⁷ See the question discussed by Dr. Davidson, pp. 21 ff.

⁸ De Wette (*Exeget. Handb. Apostg.* p. 6) objects that Philip could hardly have imparted ch. viii. 39 in its present form. At first sight, it seems so: but the next verse *εὐηγγελίετο τὰς πόλεις πάσας, κ.τ.λ.* can on the other hand hardly have been imparted by any *but* Philip: and this leads us to think whether subsequent enquiry

too, we may well believe, still dwelt, if not Cornelius himself⁹, yet some of the *συνεληλυθότες πολλοί* of ch. x. 27,—the persons perhaps who had gone to fetch Peter from Joppa,—at all events plenty who could narrate the occurrences of that memorable day, and the words which formed the great proœm of the Gentile Gospel.

11. Connected with the Cæsarean part of our history, is one minute touch of truth and accuracy, which is interesting as pointing to careful research and information of the most trustworthy kind. The awful death of Herod Agrippa I. had happened on a great public occasion. It appears that the celebration of a festival in honour of Cæsar had also been selected as the time of audience for an embassy of the inhabitants of Tyre and Sidon, and during this audience, after making an oration to the embassy, Herod was struck by the hand of God. Now of this latter particular, the Sidonian embassy, the Jewish historian knows nothing. (See the passage quoted, ad loc. ch. xii. 21.) But Luke, who had made careful enquiries on the spot, who had *spent a week at Tyre*, ch. xxi. 4—7, —and Paul, who *had friends at Sidon*, ch. xxvii. 3, were better acquainted with the facts of the occurrence than to overlook, as Josephus did, the minute details in the general character of the festival.

12. One or two sections in the former part of the Acts require separate consideration.

(*α*) The *apology of Stephen*, from its length and peculiar characteristics, naturally suggests an enquiry as to the source whence it may probably have been obtained by Luke. And here I should feel little hesitation in ascribing a principal share in the report to him who was so deeply implicated in Stephen's martyrdom,—who shews by his own reference (ch. xxii. 20) to the part taken by him on that occasion, how indelibly it was fixed in his memory,—and who in more than one place of his recorded speeches and writings, seems to reproduce the very thoughts and expressions of Stephen. At the same time, it would be improbable that the church at Jerusalem should have preserved no memorial of so important a speech as that of her first martyr before his judges. So that, however we may be inclined to attribute much of its particularity and copiousness to information derived from Paul, it must be classed, as to its general form, among those contributions to the history obtained by Luke at Jerusalem.

(*β*) The *narrative of the conversion of Saul* in ch. ix. can hardly fail

respecting the eunuch (who as he had before come to Jerusalem to worship at the feast, so would again) may not have enabled Philip to add this particular, *επορεύετο γὰρ τ. ὁδὸν αὐτοῦ χαίρων*, over and above what he could know at the time.

⁹ It seems probable that the Roman forces never left Cæsarea during the whole period from Augustus to Vespasian. The territory during that time (see chronological table) was alternately part of the province of Syria, and a dependent kingdom: but the garrisons do not appear to have been changed in such cases.

to have been derived from himself. I have shewn in the notes that there are no discrepancies between this and the two other relations of the same event, but such as may easily be accounted for by the peculiar circumstances under which each is given, and the necessarily varying expressions of narratives which were afterwards not reduced into harmony with each other, but written faithfully down as delivered.

13. Agreeable with the above suppositions is the fact, that the former part of the book presents more traces of Hebraistic idiom, not only in speeches, but in the form of the historical narrative¹.

14. I proceed now to an enquiry promised in par. 1 of this section: *How far we have indications of the lacunæ in the author's personal testimony in the latter part having been filled in by that of Paul.*

Perhaps one of the best sections for the purpose of this examination will be that from ch. xvii. 16—xviii. 5, which relates to a time when Paul was *left alone*. Do we discover in the narrative or speech the traces of *an unusual hand*, and if so, *whose is it*? That *some unusual hand* has been here employed, is evident: for in the six verses 16—21 inclusive, we have no fewer than nine expressions foreign to Luke's style², or no where else occurring: and in the speech itself, no fewer than nineteen³. Now of these twenty-eight expressions, five are either peculiar to, or employed principally by Paul⁴; besides that we find the phrase τὸ πνεῦμα αὐτοῦ, so frequently (see reff.) used by him of his own spirit or feelings. That the ἅπαξ λεγόμενα in the speech exceed in number the expressions indicative of his style, may fairly be accounted for by the peculiar nature of the occasion on which he spoke. Here I think we can hardly fail to trace the hand of the Apostle by quite as many indications as we might expect to find. That Luke should, as in every other case, have wrought in the section into his work, and given it the general form of his own narrative, would only be natural, and we find it has been so⁵.

15. It may be instructive to carry on the examination of this part of

¹ See ch. i. 15, 23: the connexion by καὶ ch. ii. 1—4: ἀπὸ προσώπου τ. συνεδρ., v. 41: ἠκούσθη ὁ λόγος εἰς τὰ ᾧτα τ. ἐκκλησίας, xi. 22: παῖς θεοῦ (of Christ), ch. iii. 13, 26; iv. 27, 30; (of David) iv. 25: διὰ στόματος Δαυεὶδ ὁ τῶν προφ., i. 16,—iii. 18, 21,—iv. 25:—οἱ υἱοὶ Ἰσρ., v. 21:—ἡ γερουσία, ib., &c.

² ἐκδεχόμενον, παρωξύνετο, κατείδωλον, παρατυγχάνοντας, σπερμολόγος, ξένων (bis), καταγγελεύς, ξενίζοντα, ἡνικάρουν.

³ δεισιδαιμονεστέρους, ἀναθεωρῶν, σεβάσματα, βωμόν, ἐπεγέγραπτο, (ἀγνώστω,) εὐσεβεῖτε, ἀνθρωπίνων, (θεραπεύεται,) προσδεόμενος, ὁροθεσίας, κατοικίας, (ζητεῖν,) χαράγματι, (τέχνης,) ἐνθυμήσεως, τὸ θεῖον, ὑπεριδὼν, ἔστησεν.

⁴ ἐκδέχομαι, παροξύνω, εὐκαιρέω, σέβασμα, ἀνθρώπινος.—καταγγέλλω, ὀρίζω, εἰς ἕκαστος with gen. partitive, are peculiar to Luke and Paul: ἀγνοέω is a favourite word in the Epistles of Paul.

⁵ We have the characteristic διελέγετο, ἐπιλαμβάνομαι, εἰς τὰς ἀκοάς (Luke vii. 1), σταθεῖς, διερχόμενος, καθότι.

the history somewhat further. At ch. xviii. 5, Silas and Timotheus joined Paul at Corinth. One at least of these, Timotheus, was afterwards for a considerable time in the company of Luke in the journey from Philippi to Jerusalem. But on his arrival at Corinth, no alteration in the style of the narrative is perceptible. It still remains the mixed diction of Paul and Luke: the ἄπ. λεγγ. are fewer, while we have some remarkable traces of Paul's hand⁶. Again, in vv. 24—28 of the same chapter, we have a description of what took place with regard to Apollos at Ephesus, when Paul himself was absent. This portion it would be natural to suppose might have been furnished by Apollos himself, were it not for the laudatory description of ver. 24. If not by Apollos, then by Aquila and Priscilla to Paul on his return to Ephesus. And so it seems to have been. The general form is Luke's: the peculiarities are mostly Paul's⁷.

16. The examination of these sections may serve to shew that the great Apostle appears to have borne a principal part in informing Luke with regard to such parts of his history: the traces of this his share in the work being visible by the occurrence of words and phrases peculiar to *him* in the midst of the ordinary narrative from Luke's own pen. These he preserved, casting the *merely narrative* matter into the form in which he usually wrote.

17. It yet remains, before terminating this section, to say something of the *speeches* reported in the latter part of the Acts. Are they *Paul's own words*, or has Luke in this case also gone over the matter, and left the impression of his style on it?

These speeches are, (α) the discourse to the Ephesian elders in ch. xx. 18—35,—(β) the apology before the Jews, ch. xxii. 1—21,—(γ) the apology before Felix, ch. xxiv. 10—21,—(δ) the apology before Agrippa and Festus, ch. xxvi. 1—29.

(α) The *discourse to the Ephesian elders* is a rich storehouse of phrases and sentiments peculiar to Paul. These are so numerous, and so remarkable, that nothing short of a complete study of the passage, with the references, will put the reader in full possession of them. Very faint traces are found of the hand of Luke⁸. Of those mentioned in

⁶ συνείχετο, ver. 5,—καθαρὸς ἐγώ, 6,—παρὰ τὸν νόμον, 13,—ἀδίκημα, 14 (see ch. xxiv. 20), ῥαδιούργημα, ib. (see ch. xiii. 10), ἡνεσχύμην ὑμῶν, ib., λόγου, 15,—&c.

⁷ κατηχημένος, ἀκριβῶς ἤρξατο παρῥησιάζεσθαι, ἐξέθεντο, διελθεῖν, ἀποδέξασθαι, παραγενόμενος, ἐπὶ νόως διακατηλέγγετο (an ἄπ. λ., but in Luke's manner of using long compounds), belong to Luke's style: ζέων τῷ πνεύματι, δημοσίᾳ (ch. xvi. 37; xx. 20 only), to that of Paul.

⁸ Among these may perhaps be counted the opening words ὑμεῖς ἐπίστασθε (compare ch. x. 28, 37)—ἐπέβην εἰς τ. Ἄσ. (ch. xxi. 4),—διῆλθον (ver. 25);—προσέχετε ἑαυτοῖς (ver. 28),—ἀναστήσονται (ver. 30),—ὐπέδειξα (ver. 35). But most of these are such that we can only say Paul *has not* used the expressions, or not in the same sense: that he *would not* have done so, if occasion had offered, we cannot affirm.

the note, scarcely any are decisive, whereas hardly a line of the whole is without unmistakable evidences that we have here the words of Paul. In the Prolegomena to the Pastoral Epistles, I hope to shew the importance of this discourse, as bearing on the very difficult question of the diction and date of those precious and to my mind indubitable relics of the great Apostle⁹.

(β) The *apology before the Jews* (ch. xxii. 1—21) was spoken in *Hebrew* (Syro-Chaldaic). Another interesting question is therefore here involved, *Did Luke understand Hebrew?* The answer to the two questions will be one and the same. We may find the diction of this translation either so completely Luke's, as to render it probable that he was the translator;—or it may bear traces, as usual, of Paul's own phraseology set down and worked up by Luke. In the former case, we may confidently infer that he must have understood Hebrew: in the latter, we may (but not with equal confidence, for Paul may by preference have given *his own version* of his own speech) conclude that that language was unknown to him. If again the speech is full of Hebraisms, it may lead us to infer that Paul himself was not the translator into Greek, but one who felt himself more strictly bound to a literal rendering than the speaker himself, who would be likely to give his own thoughts and meaning a freer and more Grecian dress. Now we *do find*, (1) that the speech is *full of Hebraisms*: (2) that while it contains several expressions occurring *no where but in the writings of Luke*¹, *not one* is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that *Luke himself has rendered this speech, from having heard it delivered*;—and consequently, that he *was acquainted with Hebrew*.

(γ) The short *apology before Felix* (ch. xxiv. 10—21) contains some traces of Paul's manner², but still they are scanty, and the evidences of Luke's hand predominate, as may be seen from the *reff.* Its very compendious character makes it probable that it may have been drawn up by Luke from Paul's *own report of the substance of what he said*.

(δ) The important *apology before Agrippa and Festus* (ch. xxvi. 1—29) is full of Paul's peculiar expressions³. It was spoken in Greek, and

⁹ See Vol. III. Prolegg. ch. vii. 1, 33 note.

¹ σύνεμι, ἐλάβης, αὐτῇ τῇ ὥρᾳ, ἔκστασις, are peculiar to Luke: ἐπιστάς is a favourite word with him: and very many other expressions, as may be seen by *reff.*, are in the common manner of his writings.

² ἀπόσκοπος, —συνείδησις, —δι' ἐτῶν, —and perhaps ἀδίκημα.

³ ἡγῆμαι (in this sense never used by Luke, but by Paul 11 times), ὄντα σε (acc. pendens, see *reff.*), —διό, —μακροθύμως (only used here, but the cognate words are very favourite ones with Paul), —προγινώσκοντες, —θρησκεία, —ἐπ' ἐλπίδι κ.τ.λ., —νύκτα κ. ἡμέραν (see *reff.*), —καταντῆσαι (see *reff.*), —κρίνεται παρ' ὑμῖν, —ἔδοξα, —ἐναντία (compare ch. xxviii. 17), —ἁγίων (in Acts, only ch. ix. 13, of Paul, —and in the section ch. ix. 32—43, but in the Epistles *passim*), —τιμωρῶν, —τὰς ἔξω πόλεις, —ὑπὲρ τ. λαμπ., —

taken down very nearly as spoken. Some phrases however occur in it which seem to belong to Luke⁴; just enough to shew the hand which has committed the speech to writing. We must remember however that several of these are expressive of meanings not elsewhere occurring in Paul's composition, which therefore he may well, in uttering, have thus expressed.

18. Our conclusion from this examination may be thus stated :

(1) *That in all cases the diction of the speeches was more or less modified by Luke's hand.* (2) *That they are not in any case (as some have supposed) composed by him for the speaker, but were really in substance, and for the most part in very words, uttered as written.* (3) *That the differences apparent in the greater or less amount of editorial diction in different speeches, remarkably correspond to the alleged occasions and modes of their delivery:*—where Paul spoke Hebrew, hardly any traces of his own style being discernible,—as also where a short compendium only of his speech is given; while on the other hand speeches manifestly reported at length and which were spoken in Greek originally, are full of the characteristic peculiarities of Paul himself.

19. For many other interesting particulars connected with the sources of the narrative in the Acts, I refer the student to Dr. Davidson's Introduction to the N. T. vol. ii.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The *Gospel* of Luke commences with a preface, in which he declares his object with sufficient precision. Dedicating it to his friend Theophilus, he describes it as a record of τὰ πεπληροφορημένα ἐν ἡμῖν πράγματα,—and asserts his purpose in writing it to be, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Now there can be little question that both these descriptions apply to the Acts also. The book is introduced without preface, as a *second part* following on the former treatise: a δεύτερος λόγος to the Gospel.

2. I have stated with regard to the *Gospel*, that we can hardly suppose Luke's design to have confined itself to Theophilus, but must believe that he followed the common practice of dedicating his work to some one person of rank or influence, and describing it as written for him. The same applies also to the Acts: and the class of readers for

κληρὸν ἐν τοῖς ἡγιασμένοις,—μετανοεῖν (absol.),—ἐκτός,—πρῶτος ἐξ ἀναστ.,—σωφροσύνη,—ἐν ὀλίγῳ,—δοῖος,—παρεκτός.

⁴ ἐν φυλακαῖς κατέκλεισα,—ἐξουσίαν λαβών,—ἀναιρουμένων (never used by Paul),—περιλάμψαν,—καταπεσόντων,—συλλαβόμενοι,—διαχειρίσασθαι,—ἀποφθέγγομαι.

whom Luke wrote is the same as before ; viz. *Christians, whether Jews or Gentiles.*

3. If a further specification of his object in writing be required, it can only be furnished by an unprejudiced examination of the contents of the book. These are found to be, *The fulfilment of the promise of the Father by the descent of the Holy Spirit : the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Under these leading heads, all the personal and subordinate details may be ranged. Immediately after the ascension, Peter, the first of the twelve, the Rock on whom the church was to be built, the holder of the keys of the Kingdom, becomes the great Actor under God in the founding of the Church. He is the centre of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office,—and by him, in the Lord's own time, is accomplished. But none of the existing Twelve were (humanly speaking) fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done,—the progress in his hand of that work—his journeyings, preachings and perils, his stripes and imprisonments, his testifying in Jerusalem, and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul.

4. Nor can we attribute this with any probability to a *set design* of a comparison between the two great Apostles, or of an apology for Paul by exhibiting him as acting in consonance with the principles which regulated Peter. All such hypothesis is in the highest degree unnatural and forced. The circumstances before the narrator's view would, without any such design, have led to the arrangement of the book as we now find it. The writer was the companion of Paul ;—and in the land which had been the cradle of the Church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval, Peter was the chief actor : Peter was the acknowledged 'chosen vessel' in the first days of the Gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian Eunuch, with which Peter had no connexion whatever. He gives at length the history of Stephen—the origin of the office which he held,—his apology,—his martyrdom,—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day⁵.

⁵ Schneckenburger, who (as well as Griesbach and Baur) holds the theory against which this paragraph is directed, is obliged to suppose that Stephen was *purposely* introduced to be exhibited as the prototype and forerunner of Paul. That Stephen *was so*, in some

5. Any view which attributes *ulterior design* to the writer, beyond that of faithfully recording such facts as seemed important in the history of the Gospel, is, I am persuaded, mistaken. Many ends *are* answered by the book in the course of this narration, but they are the designs of Providence, not the studied purposes of the writer:—e. g., the sedulous offer of the Gospel to the Jewish people,—their continual rejection of it,—the as continual turning to the Gentiles:—how strikingly does this come out before the reader as we advance,—and how easily might this be alleged as the design,—supported as the view would be by the final interview of Paul with the Jews at Rome, and his solemn application of prophecy to their unbelief and hardness of heart. Again, in the course of the book, more and more strongly does it appear that God's purpose was to gather a people out of the Gentiles to His name: so that by Michaelis *this* is assigned as one of two great objects of the book. And so we might pass on through the whole cycle of progress of the faith of Christ, and hypotheses might be raised, as each great purpose of Providence is seen unfolding, that *to narrate it* was the object of the work.

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. I see no cause for departing from the opinion already expressed in the Prolegomena to Luke's Gospel (Vol. I., Prol., § iv. 1) that the Acts was *completed and published at the expiration of the two years described in the last verse of chap. xxviii.* No reason can be assigned, why, had any considerable change in the circumstances of Paul taken place, it should not have been mentioned by Luke. The same will hold still more strongly of the *death* of the Apostle.

2. The prevalent opinion of recent critics in Germany has been, that the book was written *much later than this.* But this opinion is for the most part to be traced to their subjective leanings on the prophetic announcement of Luke xxi. 24. For those who hold that there is *no such thing as prophecy* (and this unhappily is the case with many of the modern German critics), it becomes necessary to maintain that that verse was written *after the destruction of Jerusalem.* Hence, as the Acts is the *sequel to the Gospel*, much more must the Acts have been written after that event. To us in England, who receive the verse in question as a truthful account of the words spoken by our Lord, and

sense, is true enough; but the assimilation of Paul to Stephen is a result springing naturally out of the narrative, not brought about by the writer of the history. Supposing the facts to have been as related, it was most natural that Paul should earnestly desire the whole particulars respecting Stephen to be minutely recorded: and so we find them.

see in them a weighty prophetic declaration which is even now not wholly fulfilled, this argument at least has no weight.

3. The last-mentioned view (which is that of De Wette) differs from that of Meyer (Edn. 1), who saw in ch. viii. 26 (*αὐτὴ ἐστὶν ἔρρημος*) a *terminus a quo*, and in the omission of all mention of the destruction of Jerusalem, a *terminus ad quem*, for the publication of the history: which he was therefore inclined to place at the beginning of the Jewish war, after the destruction of Gaza by the revolutionary bands of the Jews, and before the destruction of Jerusalem. But the notice of ch. viii. 26 cannot be fairly thus taken: see note there, in which I have endeavoured to give the true meaning of *ἔρρημος* as applying to *δόξας* and not to Gaza, and as spoken by the angel, not added by the Evangelist. Meyer's latter terminus, and the argument by which he fixes it, I hold to be sound. It would be beside all probability, that so great, and for Christianity so important an event, as the overthrow of the Jewish city, temple, and nation, should have passed without even an allusion in a book in which that city, temple, and nation, bear so conspicuous a part.

4. Meyer also (Edn. 1, Einl. p. 7) endeavoured to render a reason why the subsequent proceedings of Paul in Rome should not have been noticed. They were, he imagines, well known to Theophilus, an Italian himself, if not a Roman. But this is the merest caprice of conjecture. What convincing evidence have we that Theophilus was a Roman, or an Italian? And this view would hardly (though Meyer laboured to make it do so) account for the narration of what *did* take place in Rome,—especially for the last verse of the book. It is fair to state that in subsequent editions Meyer has abandoned this view for that impugned at the beginning of par. 2.

5. De Wette attempts to account for the history ending where it does, because the words of our Lord in ch. i. 8 had been accomplished, and so the object of the history fulfilled. But how were they more accomplished at that particular time than before? *Rome had not been specified* in that command: and *he who now preached at Rome was not formally addressed in those words*. Rather, if the object of the writer had been merely to trace these words to their fulfilment, should he have followed *the actual Apostles to whom they were spoken*, many of whom we have reason to believe much more literally preached *ὡς ἐρχάτο τῇ γῆς*, than St. Paul. But no such design, or none such in so formal a shape, was in the mind of our Evangelist. That the Lord commanded and his Apostles obeyed, would be the obvious course of history; but that the mere bringing of one of those Apostles to the head of the civilized world should have been thought to exhaust that command, is inconceivable as a ground for breaking off the narration.

6. Still more futile is the view that it was broken off because the

promise of ch. xxiii. 11 was now fulfilled (οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι). For on this view, the *being brought before Cæsar* ought to have been *expressly narrated*: another promise having been given to Paul, ch. xxvii. 24, μὴ φοβοῦ, Παῦλε, Καίσαρι σε δεῖ παραστήναι. Indeed this very argument tells forcibly in favour of the date commonly assigned. Without attributing it as an object in the mind of the writer, to relate the fulfilment of every divine promise recorded by him, we may at least regard it as probable, that *had he been able* to chronicle the fulfilment of this promise, he *would have done so*, seeing that the apology before Cæsar was so weighty an event, and that three former apologies, those before the Jews, before Felix, and before Festus and Agrippa, had been inserted.

7. If we look at the probabilities of the matter, we shall find that the time commonly assigned was by very far the most likely for the publication of the book. The arrival at Rome was an important period in the Apostle's life: the quiet which succeeded it seemed to promise no immediate determination of his cause: a large amount of historic material was collected:—or perhaps, taking another view, Nero was beginning 'in pejus mutari:' none could tell how soon the whole outward repose of Roman society might be shaken, and the tacit toleration which now the Christians enjoyed be exchanged for bitter persecution. If such terrors loomed in the prospect of even those who judged from worldly probabilities, there would surely be in the church at Rome prophets and teachers, who might tell them by the Holy Ghost of the storm which was gathering, and might warn them that the words lying ready for publication must be given to the faithful before its outbreak, or never. It is true that such *a priori* considerations would weigh little *against* presumptive evidence furnished by the book itself: but when arrayed in aid of such evidence, they carry with them no small weight: when we find that the time naturally and fairly indicated in the book itself for its publication, is that one of all others when we should conceive that publication most likely.

8. We thus get A.D. 63 (see the following table) for the date of the publication.

9. The same arguments which establish the date, also fix the place. At Rome, among the Christians there, was this history first made public, which has since then in all parts and ages of the church formed a recognized and important part of the canon of Scripture.

10. As regards the *title* of the book, we may observe, that it appears to represent the estimate, not of one culling these out of more copious materials, but of an age when these were *all* the Acts of the Apostles *extant*: and probably therefore proceeded not from the author, but from the transcribers.

SECTION V.

GENUINENESS, AND STATE OF THE TEXT.

1. Eusebius (II. E. iii. 25), recounting the *ὁμολογούμεναι θείαι γραφαί*, says, *τακτέον ἐν πρώτοις τὴν ἀγίαν τῶν εὐαγγελίων τετρακτὴν οἷς ἔπεται ἡ τῶν πράξεων τῶν ἀποστόλων γραφή*. And in iii. 11,—*Λουκᾶς τὸ μὲν γένος ὢν τῶν ἀπ' Ἀντιοχείας, τὴν δὲ ἐπιστήμην ἱατρός, τὰ πλείστα συγγεγονὸς τῷ Παύλῳ, καὶ τοῖς λοιποῖς δὲ οὐ περιέργως τῶν ἀποστόλων ὠμιληκῶς, ἥς ἀπὸ τούτων προσεκτίσατο ψυχῶν θεραπευτικῆς ἐν δυνσὶν ἡμῶν ὑποδείγματα θεοπνεύστοις καταλέλοιπε βιβλίοις· τῷ τε εὐαγγελίῳ . . . καὶ ταῖς τῶν ἀποστόλων πράξεσιν, ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν συνετάξατο*. And many earlier fathers, either by citation or by allusion, have sufficiently shewn that the book was esteemed by them part of the canon of Scripture.

(α) Papias (see Euseb. II. E. iii. 39) does not mention nor refer to the Acts. He speaks indeed of Philip, and his daughters, but mistakes him (?) for Philip the Apostle: and of Justus surnamed Barsabas. Nor are there any references in Justin Martyr which, fairly considered, belong to this book. Such as are sometimes quoted may be seen in Lardner, vol. i. p. 122. The same may be said of Clement of Rome. Ignatius is supposed to allude to it (*μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν*. Smyrn. § 3, p. 709. Compare Acts x. 41): so also Polycarp (*ὃν ἔγειρεν ὁ θεός, λύσας τὰς ὠδύνας τοῦ ᾄδου*. Phil. § 1, p. 1005. Compare Acts ii. 24).

(β) The first direct quotation occurs in the Epistle of the Churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) given in Euseb. II. E. v. 2. Speaking of the martyrs, they say, *ἐπὲρ τῶν τὰ δεινὰ διατιθέντων ἡΐχοντο, καθάπερ Στέφανος ὁ τέλειος μάρτυς· κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην*.

(γ) Irenæus frequently and expressly quotes this book: and in book iii. ch. 14, p. 201 f., he gives a summary of the latter part of the Acts, attributing it to Luke as its writer.

(δ) Clement of Alexandria quotes it often, and as the work of Luke: e. g. *καθὼ καὶ ὁ Λουκᾶς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἀπομνημονοεῖ τὸν Παῦλον λέγοντα· Ἄνδρες Ἀθηναῖοι, κ.τ.λ.* (see Acts xvii. 22, 23) Strom. v. 12 [83], p. 696 P.

(ε) Tertullian often quotes it expressly: e. g. '*Adeo postea in Actis apostolorum invenimus, quoniam qui Joannis baptismum habebant, non acceperant Spiritum Sanctum, quem ne auditu quidem noverant*' (compare Acts xix. 1—3), *De baptismo*, c. 10, vol. i. p. 1211. And again: '*cum in eodem commentario Lucae, et tertia hora orationis demonstratur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta, qua Petrus ascendit in superiora,*' &c. *De jejuniis*, c. 10, vol. ii. p. 966.

2. (α) The Marcionites (cent. iii.) and the Manichæans (cent. iv.) rejected the Acts as contradicting some of their notions. “Cur Acta respuatis jam apparet, ut deum scilicet non alium prædicantia quam creatorem, nec Christum alterius quam creatoris, quando nec promissio Spiritus sancti aliunde probetur exhibita, quam de instrumento Actorum.” Tertull. adv. Marcion. lib. v. § 2, vol. ii. p. 472. And of the Manichæans, Augustine says, “Maichæi canonicum librum ejus titulus est Actus Apostolorum repudiant. Timent enim evidentissimam veritatem, ubi apparet, Sanctum Spiritum missum qui est a Domino Jesu Christo evangelica virtute præditus.” Epist. cccxxvii. 2, vol. ii. p. 1035.

(β) Some modern critics in Germany, especially Baur, have made use of the hypothesis, that the Acts is an apology for Paul (see above, § iii. 4), to throw discredit on the book, and to bring down its publication to the second century. But with the hypothesis will also fall that which is built on it; and from the reasoning of the preceding sections it may be seen how utterly impracticable it would have been for an imitator to draw up narratives and speeches which should present the phenomena, in relation to the facts underlying them, which these do.

3. The text of the Acts, in D and E of the leading MSS., and their cognates in the mss. and versions, is varied by many interpolations of considerable length. It may suffice to point out a few of these, referring the student to the various readings to examine them in detail:

chap. x. 25; xi. 2, 17, 25, 26, 28; xii. 10; xiv. 2, 7, 18, 19; xv. 2, 12, 20; xvi. 10, 30, 35, 39, 40; xvii. 15; xviii. 4, 27; xix. 1; xx. 3; xxiii. 24; xxiv. 24; xxv. 24; xxvii. 1; xxviii. 31.

Of these, some are remarkable as bearing considerable appearance of genuineness, e. g. those in ch. xii. 10, xvi. 10: some are unmeaning and absurd, as those in ch. xiv. 19, xvi. 39. Considerable uncertainty hangs over the whole question respecting these insertions. A critic of eminence, Bornemann, believes that the text of the Acts originally contained them all, and has been abbreviated by the hand of correctors: and he has published an edition on this principle.

4. The great abundance of various readings in the Acts, and the extent of space consequently devoted to them, will be observed by every reader. In no book of the N. T., with the exception of the Apocalypse, is the text so full of variations as in this. To this result several reasons may have contributed. In the many backward references to the Gospel history, and anticipations of statements and expressions occurring in the Epistles, temptations were found inducing the corrector to try his hand at assimilating, and as he thought reconciling, the various accounts. In places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits and views of the church in after times. Where the narrative simply related facts,—any act or word apparently unworthy of the apostolic agent was modified for the sake of

decorum. Where St. Paul relates over again to different audiences the details of his miraculous conversion, the one passage was pieced from the other, so as to produce verbal accordance. These circumstances render the critical arrangement of the text in this book a task more than usually difficult.

SECTION VI.

CHRONOLOGY.

1. The chronology of the Acts has been the subject of many learned disquisitions both in ancient and modern times. It must suffice here (1) to point out to the reader those recent works where he will find the whole matter thoroughly discussed, and the results of older inquiries stated and criticized: and (2) to furnish a table arranged according to years, in which the contemporary sacred and profane history may be placed side by side, according to the conclusions which I myself have been led to form.

(a) The treatise of Anger, *de temporum in Actis Apostolorum ratione*, Lips. 1833, was by far the best complete discussion of the chronology which had appeared up to that time: and the student who masters this not very voluminous work, will be in entire possession of the state of the inquiry when it was published.

(β) But the ground has since been again gone over, and Anger's results somewhat shaken, by Wieseler, *Chronologie des apostolischen Zeitalters*, Göttingen, 1848, which is now the best and most important work on the subject. I have been led in several places to differ from Wieseler, but I do not on that account underrate the value of his researches. His work, as well as that of Anger, should be in the hands of every student who wishes to master the chronology of the apostolic period.

(γ) A work often referred to in these Prolegomena, Dr. Davidson's *Introduction to the New Testament*, will be found by the English reader to contain a very useful résumé of the views and arguments of other writers as well as his own conclusions; and is accompanied with the table usual in the German writers, giving at one glance the various dates assigned by different chronologists for the events in the apostolic history.

2. I proceed to give the chronological table above promised. It will be observed that *the chronology of the Acts takes us only to the end of the second year of St. Paul's [first] imprisonment at Rome*. With the important and difficult question respecting a *second* imprisonment, *we are here in no way concerned*. It will come before us for full discussion in the Prolegomena to the Pastoral Epistles, Vol. III. (§ ii. 17 ff.)

A.D. YEARS, ETC.		HIGH PRIESTS.		GOVERNORS OF JUDEA, ETC.		EVENTS RELATED IN THE ACTS.	
30	(TIBERIUS) [sole Emperor from Aug. 19, A.D. 14.]	783	CALAPHAS, appointed by Valerius Gratus procurator of Judea, A.D. 25 (Jos. Antt. xviii. 2, 2)	PONTIUS PILATUS, from A.D. 26, or early in 27 (Jos. Antt. xviii. 4, 2; see below, A.D. 36). (Vitellius, Prefect of Syria, A.D. 34.) Pilate is sent to Rome (to answer for his conduct) by Vitellius, late in 36; for (Antt. xviii. 4, 2) Tiberius died before his arrival there.	THE ASCENSION (May 18, Wieseler). PENTECOST (May 27), Effusion of the Holy Spirit. A.D. 30—37, the events related Acts ii. 42—vi. 8. Prosperous progress of the faith in Jerusalem.		
	TO						
33	.....	789	displaced by Vitellius at the Passover.	Marc'ellus, appointed by Vitellius ἐπιμελητής of Judæa (Antt. ib.).	Martyrdom of Stephen (vii. 59).—Dispersion of the disciples (viii. 4).—Philip, and afterwards Peter and John, at Samaria (viii. 5—25).—Philip converts the Æthiopian eunuch, and preaches from Azotus to Casarea (viii. 26; 40).—Conversion of Saul (late in the year) (ix. 1—19).		
37	(CALIGULA Emperor from March 16 [Tacit. Ann. vi. 50].)	790	JONATHAN, son of Ananias (Antt. xviii. 4, 3) displaced by Vitellius at Pentecost (Antt. xviii. 5, 3).	MARCELLUS sent by Caligula to Judæa as High-parch (Antt. xviii. 6, 10). (Herod Agrippa I. appointed by Caligula, a few days after his accession, king of the tetrarchy of Philip, i. e. Batanæa, Trachonitis, and Auranitis [Antt. xviii. 6, 10].) (His brother Herod made king of Chalcis.)			
38	.....	791	THEOPHILUS, son of Ananias (Antt. ib.)	(On Aretas being in possession of Damascus, see note, Acts ix. 24, 25.) (P. Petronius Turpilianus, Prefect of Syria, A.D. 39.) (Agrippa returns from Rome to his new kingdom, in the 2nd year of Caligula [Antt. xviii. 6, 11].) (Antipapas goes to Rome to solicit the title of king, but is banished to Lyons, and his tetrarchy given to Agrippa [Antt. xviii. 7, 2] A.D. 39-40. See Antt. xix. 8, 2.)	Peace of the Churches (ix. 31).—Circuit of Peter (ix. 32-43).—He preaches to Cornelius and his Gentile friends at Casarea (x. 1-46).—Gives an account of the same to the Church at Jerusalem (xi. 1-18).—After spending three years in Arabia and Damascus (Gal. i. 15—18), SAUL goes up to Jerusalem (First visit) and meets Peter (ix. 26—29, Gal. i. 18): remains fifteen days, then being in danger of his life is sent by the brethren to Tarsus.		
40	TO	793	.....	(AGrippa appointed by Claudius king over the whole dominions of Herod the Great his grandfather [Antt. xix. 5, 1].) HEROD AGRIPPA, King of Judæa: comes to his kingdom in 42, in the 2nd consulship of Claudius (Antt. xix. 5, 3, 6, 1). (Vitellus Marsus, Prefect of Syria, A.D. 42.)			
41	.....	794	removed by Agrippa (Antt. xix. 6, 2). SIMON son of Boëthus, surnamed Cantheras: removed by Agrippa in the same year, A.D. 42. MATTHIAS son of Annas removed by Agrippa in 43.		Meantime the Gospel had been preached to Gentiles at Antioch (xi. 19, 20). Barnabas is sent thither by the Church at Jerusalem, rejoices at what had taken place, and fetches Saul from Tarsus. They remain a year at Antioch (xi. 26).—The disciples are first called Christians (ib.).—Agabus prophesies a famine (xi. 28): supplies sent to the brethren in Judea by the hands of Barnabas and Saul (Second visit) (xi. 30).—perhaps after Herod's death.		
43	.....	796	ELIONÆUS son of Cantheras.....				

A.D.	YEARS, ETC.	U.C.	HIGH PRIESTS.	GOVERNORS OF JUDEA, ETC.	EVENTS RELATED IN THE ACTS.
44	737		Death of Herod Agrippa [Antt. xix. 8. 21.] CUSPIUS FADUS, Procurator of Judæa, the younger Agrippa being retained at Rome (Antt. xix. 11. 2). (<i>C. Cassius Longinus</i> , Prefect of Syria, Antt. xx. 1. 1.)	Martyrdom of James the brother of John (or perhaps late in the preceding year) (xii. 2).—Imprisonment (at the Passover) and miraculous escape of Peter (xii. 3—17). DEATH OF HEROD AGRIPPA, very soon after, at Casarea (xii. 23).
45	738	removed by Herod King of Chalcis (Antt. xx. 1. 3). JOSEPH son of Cami, ib.	(Herod king of Chalcis obtains from Claudius the power of appointing the High Priests and the custody of the temple and the sacred trea- sure [Antt. xx. 1. 3].)	
46	739	removed by Herod King of Chalcis, prob. in 47 (Antt. xx. 5. 2). ANANIAS son of Nbedreus, ib.	TIHERIUS ALEXANDER, Procurator of Judæa (Antt. xx. 5. 2). The great famine is raging in Judæa (ibid.). VENTIDIUS CUMANUS, Procurator of Judæa, Antt. xx. 5. 2. (About the same time, "in the eighth year of Claudius" [Antt. ibid.], Herod, king of Chalcis, dies [See also Bell. Jud. ii. 12. 1])	First missionary journey of Barnabas and Saul (henceforward PAUL) (xiii. 1—xiv. 26), to Cyprus and Asia Minor (46 or 47).
48	301			This journey hardly occupies more than a year: they consequently return to Antioch in 47 or 48.
49	302		(Agrippa the younger appointed King of Chalcis [B. J. ii. 12. 1]) (Titus Ummidius Quadratus, Prefect of Syria, Antt. xx. 6. 2; B. J. ii. 12. 5.)	After their return they remain a long time at Antioch with the disciples (xiv. 28).
50	303	sent to Rome in 52 by Quad- ratus, in consequence of a dis- pute with the Samaritans— together with Cumanus the Procurator (Antt. xx. 6. 2): but appears not to have lost his office (see note, Acts xxiii. 2).	Cumanus deposed at Rome, see preceding column. FELIX, Procurator of Judæa (A.D. 53) (Antt. xx. 7. 1). (Agrippa II. promoted from Chalcis to be king of Itanæa, Trachonitis, Gaulanitis, &c. [B. J. ii. 12. 8].)	Dispute respecting the obligation of circumcision, &c. (xv. 1).—Paul and Barnabas go up to Jerusalem (xv. 2).—Third visit on the matter (xv. 2. 3; Gal. ii. 1 ff.; fourteen years inclusive from Paul's conversion).— They return, and tarry in Antioch, teaching and preaching (xv. 35). [Interview with Peter at Antioch (Gal. ii. 11 ff.).] Dispute and separation between Paul and Barnabas.—Second missionary journey of Paul, accompanied by Silas (xv. 40), and Timothy (xvi. 3). —perhaps not before the autumn of 51.—through Asia Minor to Macedonia and Greece (xvi. xviii.).—He spends a year and a half (xviii. 11) at Corinth (First
54	307			

NERO, Emperor from October 13. (Tac. Ann. xii. 69; Suet. Claud. 45; Dio lx. 34.)					and Second Epistle to the Thessalonians), sets sail for the Pentecost at Jerusalem in the spring of 54, and after it (Fourth visit) returns to Antioch (xviii. 22).—In the autumn, apparently, he travels through <i>τὰ ἀνατολικά μέρη</i> to Ephesus. Meantime, Apollos is preaching at Corinth (xix. 1).
55..... 303		(Nero presents Agrippa II. with parts of Galilee and Petra [Antt. xx. 8. 4].) (The Egyptian, alluded to Acts xxi. 38, leads a multitude into the wilderness. His followers are routed by Felix, but himself escapes [Antt. xx. 8. 6; B. J. ii. 13. 5])			Paul at Ephesus till Pentecost, 57 (<i>πεντηκὼν</i> xx. 31: compare 1 Cor. xvi. 8, 9 and note). Here he writes (Ep. to Galatians 2 and) the First Ep. to the Corinthians not long before his departure (1 Cor. xvi. 8). We must place in this interval an unrecorded journey to Corinth: see below, ch. iii. § 5.
56..... 309					About Pentecost (57), after the tumult of xix. 23—41, he journeys to Macedonia (Acts xx. 1; 2 Cor. ii. 12, 13), where he writes the Second Ep. to the Corinthians (2 Cor. ix. 2 al.),—and thence to Greece, where he winters (xx. 2) and writes (from Corinth, Rom. xvi. 1, 23) the Epistle to the Romans (in the beginning of 58) (and Ep. to Galatians?).—Soon after, he sets out by land for Jerusalem,—spends Easter at Philippi, whence he sails April 5,—touching at Troas, Miletus, Patara, Tyre, and Ptolemais, to Cæsarea,—arriving at Jerusalem (Fifth visit) a few days before Pentecost (xx. 1—xxi. 16. Cf. xx. 16). He is seized by the Asiatic Jews in the temple, brought before Ananias and the Sanhedrim, rescued by the tribune Lysias from the plots of the Jews, and sent to Cæsarea to Felix, where he is accused by Ananias and the Sanhedrim, and kept in prison by Felix (xxi. 27—xxiii. 35).
57..... 310					Paul in prison at Cæsarea. Being accused before Festus by the Jews, and in danger of being taken to be tried at Jerusalem, he appeals to Cæsar (xxv. 1—12),—is heard before Agrippa and Festus (xxv. 13—xxvi. 32), and sent off by sea to Rome late in the autumn.—Is shipwrecked at Malta, where he winters (xxvii. 1—xxviii. 11).
58..... 311					Paul arrives in Rome (in February): and being kept in <i>custodia militaris</i> , dwells and preaches two years in his own hired house (xxviii. 11—31). At the end of this time probably the publication of the Acts takes place, and all beyond is tradition or conjecture. During the two years (probably) he writes the Epp. to the Ephesians, Colossians, and Philemon: and perhaps that to the Philippians (but qu.?).
59..... 312	ISHMAEL son of Phabi appointed H. P. by Agrippa II. (Antt. xx. 8. 8)	About the middle of 60 Felix is superseded by PORCIUS FESTUS (xxiv. 27. Antt. xx. 8. 9).			
60..... 313	..... having gone to Rome to petition against Agrippa is displaced by him (in 61), and JOSEPH CABI appointed (Antt. xx. 8. 11)				
61..... 314	.....			
62..... 315	..... and ANANUS appointed (Antt. xx. 9. 1)				
63..... 316	..... displaced in three months by Agr. (62), and JESUS son of Damneus appointed (Antt. ibid.).				

NOTES TO THE CHRONOLOGICAL TABLE.

I. *On the identity of the Journey to Jerusalem related in Acts xv., with that referred to Gal. ii. 1 ff.*

FIVE visits of St. Paul to Jerusalem are related in the Acts. Now the visit of Gal. ii. 1 ff. must be either (α) one *distinct from all these*, or (β) *identical with one or other of them*.

(α) This hypothesis should not be resorted to, till every attempt to identify the visit with one of those recorded can be shewn to fail. Then only may we endeavour, as in the case of the unrecorded visit to Corinth (see below, chap. iii. § v.), to imagine some probable place for the insertion of such a visit. So that the legitimacy of this hypothesis must be tried by the results arrived at in the discussion of the other. The maintainers of it are Beza, Paley (hesitatingly; Hor. Paul., p. 71, Birk's' edn.), Schrader (der Apostel Paulus, i. 74 ff.), and Tate.

(β) The visit in question is identical with one or other of those recorded in the Acts.

1. *It is not the first visit.* The identity of the visits of Acts ix. 26—29 and Gal. i. 18 being assumed (and it is hardly possible to doubt it), this follows as a matter of course.

2. *It is not the second visit* (Acts xi. 29, 30). For we read, Gal. ii. 7, that Paul was already recognized as entrusted with the Gospel of the uncircumcision, and as having preached vv. 8, 9 together with Barnabas among the Gentiles. Now the commission of Paul and Barnabas to preach to the Gentiles dates from Acts xiii. 1, *after the second visit*.

Also, at the time of the **second visit**, it is wholly improbable that Paul should have held a place of such high estimation in comparison with Peter, as we find him filling in Gal. ii. 8 ff.

Again, on this hypothesis, either the first visit, or his conversion, was *fourteen years* inclusive *before this*, which took place certainly before 46 A.D.; for then the famine was raging, and this relief was sent up by prophetic anticipation. This would bring, either the first visit, or his conversion itself, to A.D. 32: a date wholly improbable, whichever way we take the fourteen years of Gal. ii. 1.

3. The question of identity with the third visit is discussed below.

4. *It is not the fourth visit.* For in Gal. ii. 1, we read that *Barnabas went up with Paul*: but in Acts xv. 39, we find Paul and Barnabas separated, nor do we ever read of their travelling together afterwards,—and evidently Barnabas was not with him when he visited Jerusalem Acts xviii. 18—22. Besides, the whole character of the fourth visit as there related, is against the idea that any weighty matters were then transacted. The expression merely is ἀναβας καὶ ἀπαράμυνος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. Again, if we assume the identity of the visit in question with *the fourth visit*, the Apostle can hardly be acquitted of omitting, in his statement of his conferences with the principal Apostles in Gal. ii., an intermediate occasion when the matters arranged between them had been of the most solemn and important kind. This would be scarcely ingenuous, considering the object which he had in Gal. ii.

5. *It is not the fifth visit.* For after this visit Paul did not return to Antioch, which he did after that in question, Gal. ii. 11.

6. *It remains therefore, that it can only, if identical with any of the five, be the third visit.* Is this probable?

(a) The *dates* agree. See the Chronological Table, and notes on Gal. ii. 1.

(b) The *occasions* agree. Both times, the important question relative to the obligation of Christians to the Mosaic law was discussed: both times, the work of Paul and Barnabas among the Gentiles was recognized. What need was there for this to be *twice* done? It is of no import whatever to the matter, that in Acts, the result is

a public decree,—whereas in Gal., no mention of such a decree is made: the *history* relates that which was important for the church,—the *Epistle*, that which cleared the Apostle personally from the charge of dependence on man: all mention of the decree would in Gal. have been irrelevant. Similarly we may deal with the objection, that in Acts, a public council is summoned, whereas in Gal., it is expressly said that Paul laid forth to them the Gospel which he preached to the Gentiles, but κατ' ἰδίαν τοῖς δοκοῦσιν. This entirely agrees with Acts xv. 12, where Paul and Barnabas related to the *multitude*, not the nature of the doctrine which they preached, but only the patent proofs of its being from God,—ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

(c) Nor is it any objection to the identity, that in Gal. ii. 2, Paul went up κατ' ἀποκάλυψιν,—whereas in Acts xv. 2, the brethren ἔταξαν that P. and B. should go up, in consequence of the trouble given by the Judaizers. How do we know that this revelation was not made to the church, and so directed their appointment? Or if it be understood that the revelation was made to Paul himself, who can say whether the determination of the brethren was not a *consequence* of it? Who can say again, whether Paul may not have been *reluctant* to go up, rather willing not to confer with flesh and blood on such a matter, and may have been *commanded by a vision* to do so? We have here again only the public and the private side of the same occurrence: the one, suitable to the ecclesiastical narrative: the other, to the vindication of his office by the Apostle.

(d) The result is strikingly put by Mr. Conybeare, *Life and Epistles of Paul*, edn. 2, vol. i. p. 546,—“The *Galatian visit* could not have happened *before the third visit*: because, if so, the Apostles at Jerusalem had already granted to Paul and Barnabas (Gal. ii. 3—6) the liberty which was sought for the εὐαγγέλιον τῆς ἀκροβυστίας: therefore there would have been no need for the church to send them again to Jerusalem upon the same cause. Again, the *Galatian visit* could not have occurred *after the third visit*: because, almost immediately after that period, Paul and Barnabas ceased to work together as missionaries to the Gentiles: whereas, up to the time of the *Galatian visit*, they had been working together.”

(γ) It seems then to follow, that the Galatian visit is identical with that recorded in Acts xv.

Those who wish to see the whole question dealt with more in detail, and the names and arguments of the champions of each view recounted, may refer to Mr. Conybeare's Appendix I. at the end of vol. i. of Conybeare and Howson's *Life of St. Paul*: or to Dr. Davidson's *Introd.* vol. ii. pp. 112 ff.

II. On the discrepancy of Tacitus and Josephus regarding Felix.

Tacitus, *Ann.* xii. 54, has generally been supposed to be in error in stating that Cumanus and Felix were joint procurators before the condemnation of the former. His account is very circumstantial, but seems to shew an imperfect acquaintance with Jewish matters: whereas it is probable that Josephus was best informed in the affairs of his own country. The discrepancy is a very wide one, and if Tacitus is wrong, he has the whole history of the outbreak in Judæa circumstantially misstated to correspond. See Wieseler, *Chron. des Apost. Zeitalters*, p. 67, note.

EXCURSUS I.

ON “THE CITY OF LASÆA,” AND OTHER PARTICULARS MENTIONED IN ACTS xxvii. 7—17.

Since the publication of the second edition of this volume, much light has been thrown on the interesting questions connected with the topography of this passage, by letters

written to Mr. Smith from the Rev. George Brown, who accompanied the yacht *St. Ursula*, Hugh Tennent, Esq., on a cruise in the Mediterranean, in the winter of 1855-6. I have to thank Mr. Smith for having kindly forwarded to me copies of these letters as they arrived. The substance of them is now printed as an extract from Mr. Brown's Journal, in the second edition of Mr. Smith's "*Voyage and Shipwreck of St. Paul*," Appendix, No. 3. I extract here such portions as regard immediately the geographical points in question, referring my readers to the volume itself for the whole account, which is most graphic and entertaining.

I. "We asked Nicephorus (the old Greek already mentioned) what was the ancient name of Lutro? He replied without hesitation, 'Phœniki,' but that the old city exists no longer. This of course proved at once the correctness of Mr. Smith's conclusion. We were told further that the anchorage is excellent, and that our schooner could enter the harbour without difficulty. We next enquired the ancient name of the island of Gozzo, and he said at once, 'Chlayda,' or 'Chlavdanesa' (χλαῦδα, or χλαῦδα νήσος), a reply equally satisfactory. He told us also that there was a tradition in these parts that ἅγιος Παῦλος ἀπόστολος had visited Calolimounias (the fair havens), and had baptized many people there."

II. "Friday, Jan. 18th (Calolimounias).—Nothing now remained to be done but to ascertain the exact position of Lasæa, a city which Luke says is nigh to the Fair Havens. . . . I asked our friend the Guardiano, ποῦ ἐστὶ Λασέα (Λάσαϊα)? He said at once, that it was two hours' walk to the eastward, close under Cape Leonda: but that it is now a desert place (τόπω ἐρήμω). Mr. Tennent was eager to examine it: so getting under weigh, we ran along the coast before a S.W. wind. Cape Leonda is called by the Greeks Λέωνα, evidently from its resemblance to a lion couchant, which nobody could fail to observe either from the W. or the E. Its face is to the sea, forming a promontory 310 or 400 feet high. Just after we passed it, Miss Tennent's quick eye discovered two white pillars standing on an eminence near the shore. Down went the helm: and putting the vessel round, we stood in close, wore, and hove to. Mr. H. Tennent and I landed immediately, just inside the cape, to the eastward, and I found the beach lined with masses of masonry. These were formed of small stones, cemented together with mortar so firmly, that even where the sea had undermined them, huge fragments lay on the sand. This sea-wall extended a quarter of a mile along the beach from one rocky face to another, and was evidently intended for the defence of the city. Above we found the ruins of two temples. The steps which led up to the one remain, though in a shattered state: and the two white marble columns noticed by Miss Tennent, belonged to the other. Many shafts, and a few capitals of Grecian pillars, all of marble, lie scattered about, and a gully worn by a torrent lays bare the substructures down to the rock. To the E. a conical rocky hill is girdled by the foundations of a wall: and on a platform between this and the sea, the pillars of another edifice lie level with the ground. Some peasants came down to see us from the hills above, and I asked them the name of the place. They said at once, 'Lasæa:' so there could be no doubt. Cape Leonda lies five miles E. of the Fair Havens: but there are no roads whatever in that part of Candia. We took away some specimens of marble, and boarded our vessel: at four P.M., sailed for Alexandria."

III. LUTRO. "The health-officer told me, that though the harbour is open to the E., yet the easterly gales never blow home, being *lifted* by the high land behind, and that even in storms, the sea rolls in gently ('piano piano'). He says *it is the only secure harbour, in all winds, on the south coast of Crete*: and that during the wars between the Venetians and the Turks (the latter took the island in 1688, I think), as many as twenty or twenty-four war-galleys had found shelter in its waters. He further shewed us an inscription on a large slab which he says was found among some ruins on the point, and took us up the hill to see the traces of the site of the ancient Phœniki.

The outline of its ramparts is clearly discernible, and some cisterns hollowed in the rock: but the ploughshare has been driven over its site, and it displays 'the line of confusion and the stones of emptiness.'"

The inscription here alluded to was afterwards made out accurately by Mr. Brown, and is given by Mr. Smith in his Preface. It is interesting and important:

JOVI . SOLI . OPTIMO . MAXIMO .
 SERAPIDI . ET . OMNIBVS . DIIS . ET .
 IMPERATORI . CAESARI . NERVAE .
 TRAJANO . AVG . GERMANICO . DACICO .
 EPICETVS . LIBERTVS . TABVLARIVS .
 CVRAM . AGENTE . OPERIS . DIONYSIO .
 SOSTRATI . FILIO . ALEXANDRINO . GYBERNATORE .
 NAVIS . PARASEMO . ISOPHARIA . CL . THEONIS .

i. e. "Epictetus, the freedman and tabularius, to Jupiter, only O. M., to Serapis and all the gods, and to the Emperor Cæsar Nerva Trajanus Augustus Germanicus Dacicus: the superintendent of the work being Dionysius son of Sostratus of Alexandria, gubernator (*κυβερνήτης*) of the ship whose sign is Isopharia, of the fleet of Theon."

Now as Mr. Smith points out, we have here several points of union with the text of the Acts.

1. It appears that Alexandrian ships did anchor and make long stay, perhaps winter, at Phœnicæ: otherwise Epictetus, the master of one, could hardly have remained long enough to superintend this votive building, whatever it was.

2. We see the accuracy of the Alexandrian nautical language employed by St. Luke. We have here *κυβερνήτης* (ch. xxvii. 11) as the designation of the master of the ship; and *παρασήμω* as indicating the name or sign of it (ch. xxviii. 11).

The *tabularius* was the notary, or agent, of the fleet to which the Isopharia belonged. Mr. Smith quotes an inscription:

CINCIO . L . F . SABINIANO . TABVLARIO . CLASS . RAVENN.

EXCURSUS II.

ON THE READING 'Ελληνιστάς IN ACTS xi. 20.

My attention has been directed to a pamphlet by Dr. Kay, late Principal of Bishop's College, Calcutta, "On the word *Hellenist*, with especial reference to Acts xi. 19 (20)." Dr. Kay defends the received reading 'Ελληνιστάς against the modern critical editors with considerable earnestness: I wish I could say that he had himself shewn the humility and impartial investigation which he demands from them, or abstained from that assumption which substantiates nothing, and that vituperation of his opponents which shakes a reader's confidence in even the best cause. I shall deal here simply with the residuum of critical argument in his work.

1. The MS. evidence in his favour is B (now apparently ascertained) D⁶EHL p 13, and apparently the great mass of cursives: strong, it must be admitted, but not decisive, with AD¹ against him, and the testimony of N divided (N¹ reading Εὐαγγελιστάς, and N³, "Ελληνας).

2. He states that "Ελληνας is the easier word, and therefore "more likely to have supplanted 'Ελληνιστάς in a few MSS., than this latter to have supplanted it in nearly all." But it is remarkable that he did not notice the bearing on such an assertion of a fact which he himself subsequently alleges: viz. that in ch. vi. 1, "there is *no* MS. variation at all." Does not this circumstance shew, that the alteration here has not been

to Ἑλληνας for the reason he supposes? Does it not further make it probable that Ἑλληνιστάς being unquestioned there,—Ἑλληνας, here so difficult to fit into the narrative, has been changed to that other form, which presented no such difficulty? But of this more below.

3. Dr. Kay has certainly succeeded in neutralizing the testimony of some of the versions, by noticing that the Peschito, Vulgate, and others, read the same word here and in ch. vi. 1. In this respect his pamphlet has done good service, and our future digests should be modified by this fact being stated,—the remaining versions being carefully examined and discriminated.

4. As to the testimony of Fathers, Dr. Kay's argument is one so exceedingly loose and fallacious, that I can only wonder at its having satisfied himself. Chrysostom says Ἰσως, διὰ τὸ μὴ εἰδέναι Ἑβραϊστὶ, Ἑλληνας αὐτοὺς ἐκάλεον. Will it be credited, that Dr. K. here argues thus: "I will venture to say that if you were to strike out the word Ἑλληνας, and put *x* in its stead, simply asking a person to determine from the sentence itself, for which of the two, Ἑλληνιστάς or Ἑλληνας, *x* had been substituted, the answer would be Ἑλληνιστάς." My answer would be *the other way*, seeing that the latter word would require no such explanation: but setting this aside, was there ever such a critical principle laid down, or experiment proposed, and that by one who justly censures Doddridge for the very same proposal in our text? "Strike out,"—not a dubious reading, for there is no doubt about Ἑλληνας in the text of Chrysostom's homily, but—"a difficult reading,—put *x* for it, and then say, according to the measure of your own apprehension and private judgment, what the word ought to be!" Truly, we may be thankful that the text of the New Testament has hitherto escaped the application of such a process.

5. In noticing the Editions, Dr. Kay has shewn singular unfairness. He has quoted a rash and foolish sentence from Doddridge, which says that "*common sense* would require us to adopt Ἑλληνας, even if it were not supported by the authority of any MS. at all,"—and then charged all the critical Editors with having acted in this spirit, administering to them a severe admonition about 'altering the Scriptures by conjectural criticisms,' from Scott, who however himself believes 'Greeks' to be the right reading. In this, of course, the whole question is begged;—and the very reverse of our practice is charged on us. It is by no conjecture, which source of emendation I altogether repudiate, but owing to conscientious belief that Ἑλληνας is the original Scripture text, that I have edited it; and consequently all Dr. Kay's charges, and admonition, are out of place here.

6. His section 'on the meaning of the term Ἑλληνιστάς,' as 'designating those Jews and proselytes who used the LXX version of the Scriptures in their synagogues,' tells us no more than all knew before. But when he proceeds to 'the suitableness of this meaning to the context' in Acts xi. 20, I cannot but think that he has missed the whole point of the narrative; and in treating of the objectors to this view, selecting myself as representing them, he has exhibited, as before, remarkable unfairness, and want of logical apprehension. I might point out both these *seriatim*, as indeed any reader may trace them in his pamphlet: but it may suffice to deal with two or three instances. Against Ἑλληνιστάς, I have argued, that "the Hellenists were long ago a recognized part of the Christian Church:" my inference being, that, were they here referred to, there would be no case justifying the phenomena in the text, viz. a special notice like ἐκάλεον καὶ (καὶ is inserted by our three most ancient MSS., A, B, and N) πρὸς τοὺς Ἑλληνιστάς, as distinguished from Ἰουδαίους preceding,—a special mission of an apostle, as (for this is also implied in the text, not an hypothesis of mine) on some unusual occurrence. Now observe how this is treated by Dr. Kay:

"If this be an argument, it must mean something of the following kind:

"Some Hellenists had been converted at Jerusalem: therefore St. Luke cannot be here narrating a wonderful extension of the Christian church among the Hellenist body at Antioch."

“‘Why not?’ we ask. ‘Because *we* have made up our mind that at this precise period a further *development of the Church’s constitution took place.*’ It is sufficient to reply: ‘*that is a mere arbitrary assumption: we are content to say with Newton, Hypotheses non fingo.*’” Kay, p. 16.

I may safely appeal to the student of Scripture, whether this be not the very height of unfairness. I have advanced no hypothesis, but have been led into my view simply by the phenomena of the sacred text itself: by that “patient, inductive criticism,” which Dr. Kay himself desiderates. His form of stating my argument keeps out of sight the very point on which it really turns. Instead of “*therefore St. Luke cannot be here describing,*” he should have written, “but, from the diction and character of this portion of St. Luke’s narrative, it is not probable that he is here describing.”

7. The only other matter which I feel it necessary to notice is, the way in which he has dealt with what he has pleased to call my ‘hypothesis’ as to Barnabas being sent “not with the intent to sympathize with the work at Antioch, but to *discourage* it.” This last word, italicized by Dr. Kay as being mine, has neither place nor representative in my note, and is a pure misrepresentation. My words are, “probably from what follows, the intention was to *ascertain the fact*, and to *deter* these persons from the *admission of the uncircumcised* into the church; or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, *one by birth with the agents*, and of a *liberal spirit*, shews sufficiently that they wished to deal, not harshly, but gently and cautiously, whatever their reason was.” This he designates as “a strange, and not very reverent hypothesis.” What Dr. Kay may understand by *reverent*, I am at a loss to imagine. I understand by reverence for Scripture, a patient, and at the same time fearless study of its text, irrespective of previously formed notions, but consistently with its own analogies. Now the analogy here is not with the mission of Peter and John to Samaria, as Dr. Kay represents it, nor was Barnabas sent from the Apostles and elders, as in that case: but our analogous incident is to be found in Gal. ii. 12, where, as here, the Church at Jerusalem sent down messengers to Antioch on an errand of supervision. Had any one ventured to infer the character of *that* mission, and its possible effect even on an Apostle, he would doubtless have incurred even more strongly from Dr. Kay the charge of irreverence. But the sacred record itself has set inference at rest in that instance, and thereby given us an important datum whereby to infer the probable character of another mission from the same Church to the same Church; and our inference is, that the Jerusalem believers, whom we find ever jealous for the Judaic purity of the church, acted on this occasion from that motive. The whole character of that which is related of Barnabas’s proceeding at Antioch shews that he was acting, not in pursuance of his mission thither, but in accordance with the feelings of his own heart from seeing the work of God on his arrival.

It were very much to be wished that able men, like Dr. Kay, would study fairness in representing those who differ from them on critical points. The same motives which he assumes exclusively for his own side in this matter, have actuated also those who maintain the other reading. We deprecate as much as he can, ‘a bold alteration of texts, and a supercilious disregard of authority:’ had he dealt fairly with us, and attributed to us *our own* arguments, and not fictitious ones of his creation, he would have been the first to see this.

It is only waste of precious time to spend our strength in jostling one another, when we have such a glorious cause to serve, and only our short lives to serve it in. Let all our strength and earnestness be spent over the Sacred Word itself. For sifting, elucidating, enforcing it, rivalry, if our purpose be simple and our heart single, is the surest pledge of union.

CHAPTER II.

OF THE EPISTLE TO THE ROMANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THIS Epistle has been universally believed to be the genuine production of the Apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline Epistles, nor the sceptical critics of modern Germany, have doubted this. Some of the earliest testimonies are :

(a) Irenæus, *adv. Hær.* iii. 16. 3, p. 205 ; Hoc ipsum interpretatus est Paulus scribens ad Romanos : “ Paulus apostolus Jesu Christi, &c.” (*Rom.* i. 1) :—et iterum ad Romanos scribens de Israel dicit, “ Quorum patres, et ex quibus Christus, &c.” *Rom.* ix. 5¹.

(β) Clem. Alex., *Padag.* i. 8 [70], p. 140 P. :—ἰδὲ οὖν, φησὶν ὁ Παῦλος, χρηστότητα κ. ἀποτομίαν θεοῦ κ.τ.λ. (*Rom.* xi. 22.) See also *ib.* 5 [19], p. 109 P. And the same, *Strom.* iii. 11 [75], p. 544 : ὁμοίως δὲ καὶ ὁ Παῦλος ἐν τῇ πρὸς Ῥωμαίους ἐπ. γράφει οἷτως ἀπεθάνομεν τῇ ἁμαρτίᾳ, κ.τ.λ. (*Rom.* vi. 2.) See also *ib.* [76], p. 545, and *al. freq.*

(γ) Tertullian, *adv. Praxeam*, § xiii. vol. ii. p. 170 : Deos omnino nec dicam nec dominos, sed apostolum sequar, ut, si pariter nominandi fuerint Pater et Filius Deum Patrem appellem, et Jesum Christum Dominum nomen (*Rom.* i. 7). Solum autem Christum potero deum dicere, sicut idem apostolus : ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne (*Rom.* ix. 5).

More instances need not be given : the stream of evidence is continuous and unanimous.

2. But critics have not been so well agreed as to the INTEGRITY of the present Epistle. The last two chapters have been rejected by some : by others, parts of these chapters. Marcion rejected them, but on doctrinal, not on critical grounds. Heumann imagined ch. xii.—xv. to be a later written Epistle, and ch. xvi. to be a conclusion to ch. xi. Semler views ch. xv. as a private memorandum, not addressed to the Romans, but written to be communicated by the bearers of the Epistle to those whom they visited on the way,—and ch. xvi., as a register of persons to be saluted, also on the way. Schulz imagines that ch. xvi. was written from Rome to the Ephesians, and Schott fancied it to be fragments

¹ See also the same chapter, § 9, where there are six express citations from the Epistle.

of a smaller Epistle written by Paul in Corinth to some Asiatic church. But these notions, as Tholuck remarks (from whom these particulars are for the most part taken), remain the exclusive property of their originators. He himself recognizes the genuineness of the portion, as also Neander, Credner, De Wette, and Olshausen. The more recent objections of Baur are mentioned and refuted, in part by De Wette, *Comm. juxta finem*,—Tholuck, *Comm.* pp. 2, 3,—Olsh. *Comm.* iii. 34, 35, and fully, by Kling, *theol. Stud. u. Krit.* 1837, p. 308 ff.

3. Still more discrepancy of opinion has existed respecting the doxology at the end of the Epistle. I have summarily stated and discussed the evidence, external and internal, in the var. readings and notes in loc.: and a fuller statement may be found in Dr. Davidson's *Introd.* ii. 188 ff.: Tholuck, *Einleitung*, pp. 4—6; De Wette in loc.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. The Epistle itself plainly declares (ch. i. 7) that it was addressed *to the saints who were at Rome*. The omission of the words ἐν Ῥώμῃ by some MSS. is to be traced to a desire to catholicize the Epistles of Paul;—see Wieseler, *Chron. des Apostol. Zeitalters*, p. 438.

With regard to *the Church at Rome*, some interesting questions present themselves.

2. BY WHOM WAS IT FOUNDED? Here our enquiries are enwrapped in uncertainty. But some few landmarks stand forth to guide us, and may at least prevent us from adopting a wrong conclusion, however unable we may still be to find the right one.

(α) *It was certainly not founded by an Apostle*. For in that case, the fact of St. Paul addressing it by letter, and expressing his intention of visiting it personally, would be inconsistent with his own declared resolution in ch. xv. 20, of not working where another had previously laid the foundation.

(β) This same resolution may guide us to an approximation at least to the object of our search. Had the Roman church been founded by the individual exertions of any preacher of the word, or had it owed its existence to the confluence of the converts of any other preacher than Paul, he would hardly have expressed himself as he has done in this Epistle. We may fairly infer from ch. xv. 20, that *he* had, proximately, laid the foundation of the Roman church: that is to say, it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes,—who had there laboured in the ministry with success, and gathered round them an important Christian community.

Of this community, though not his own immediate offspring in the faith, Paul takes charge as being the Apostle of the Gentiles. He longs to impart to them some χάρισμα (ch. i. 11): he excuses his having written to them *πολυμρότερον ἀπὸ μέρους*, by the dignity of that office, in which, as a priest, he was to offer the Gentiles, an acceptable and sanctified offering to God.

(γ) The character given in ch. i. 8 of the Roman Christians, that *their faith was spoken of in all the world*, has been taken as pointing to a far earlier origin than the preaching of Paul. But, even granting that some among the Roman Jews may have carried the faith of Christ thither soon after the Ascension (see Acts ii. 10; and Rom. xvi. 7, where Andronicus and Junias are stated to have been in Christ before the Apostle),—such a concession is not necessary to explain Rom. i. 8. Whatever happened at Rome is likely to have been very soon announced in the provinces, and to have had *more reporters*, wherever the journeys of the Apostle led him, than events occurring elsewhere. He could hardly fail to meet, in every considerable city which he had visited for the second time, in Judæa, Asia, Macedonia, and Greece (see Acts xviii. 22, 23; xix. 1; xx. 1, 2), believers who had received tidings of the increase and flourishing state of the Roman church. This occurrence of good news respecting them in all the cities might well suggest the expression, ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

3. The above considerations lead me to the conclusion, that the Roman Church owed its origin, partly perhaps to believing Jews, who had returned or been attracted thither in the first days of Christianity, but mainly to persons converted under Paul's own preaching. This conclusion is strengthened by the long list of salutations in ch. xvi. to Christian brethren and sisters with whose previous course in many cases he had been acquainted.

4. It is not within the province of these Prolegomena to discuss the question respecting the presence, preaching, and martyrdom of Peter at Rome. That he did not found the Roman church, is plain from the above considerations, and is conceded by many of the ablest among the modern Romanists². Nor have we any ground to suppose that he *was* at Rome up to, or at the date of this Epistle. No mention is made of him,—no salutation sent to him. At present therefore we may dismiss the question as not pertinent. In the prolegg. to the Epistles of Peter, it will recur, and require full discussion.

5. That the Roman church was composed of *Jews and Gentiles*, is manifest from several passages in our Epistle. In ch. ii. 17, iv. 1, 12,

² Tholuck, Einl. § 2, mentions Valesius, Pagi, Baluz, Hug, Klee: and an article in the Tübingen Theological Quarterly for 1821 (written according to Dr. Davidson by Feilmoser) which concludes that though Peter taught and suffered martyrdom in Rome, his stay there could not have much exceeded one year.

Jews are addressed, or implied : in ch. i. 13,—in the similitude of engrafting in ch. xi., and in xv. 15, 16,—Gentiles are addressed. In what proportion these elements co-existed, can only be determined from indications furnished by the Epistle itself. And from it the general impression is, that *it is addressed to Gentiles*, as the greater and more important part of its readers. Among them would be mostly found the ‘strong’ of ch. xiv., to whom principally the precepts and cautions concerning forbearance are written. To them certainly the expression τὰ ἔθνη in ch. i. 5, 13, xv. 15, 16, is to be applied, in the strict sense; and in those places it represents the persons to whom the Epistle is mainly addressed. The same may be said of ch. xi. 13, 14, where ὑμεῖς τὰ ἔθνη are evidently the majority of the readers, as contrasted with the τινὲς ἐξ αὐτῶν, the Jewish believers.

6. It may be interesting to add testimonies from profane writers which are connected with the spread of Christianity at Rome.

That the *Jews* were found in great numbers there, is evident.

(α) Josephus, Antt. xvii. 11. 1, mentioning an embassy which came to Rome from Judea under Varus, in the time of Augustus, says, καὶ ἦσαν οἱ μὲν πρέσβεις οἱ ἀποσταλέντες γνώμη τοῦ ἔθνους πεντήκοντα, συνίσταντο δὲ αὐτοῖς τῶν ἐπὶ Ῥώμης Ἰουδαίων ὑπὲρ ὀκτακισχιλίου.

(β) Philo, leg. ad Caium, § 23, vol. ii. p. 569, in a passage too long for citation, says that Augustus gave them the free exercise of their religion, and a quarter beyond the Tiber for their habitation.

(γ) Dio Cassius xxxvii. 17, καὶ ἔστι καὶ παρὰ τοῖς Ῥωμαίοις τὸ γένος τοῦτο, κολουσθὲν μὲν πολλάκις, αὐξήθην δὲ ἐπὶ πλείστον, ὥστε καὶ ἐς παρρησίαν τῆς νομίσεως ἐκνικῆσαι.

(δ) So far relates to Judaism proper: in the following it is impossible to say how far Christianity may have been ignorantly confounded with it.

Augustine, de Civ. Dei vi. 11, vol. vii. p. 192, cites from Seneca, ‘in eo libro quem contra superstitiones condidit,’—De illis sane Judæis cum loqueretur, ait:—‘Cum interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit: victi victoribus leges dederunt.’

(ε) Tacitus, in the same place where he relates the persecution of the Christians by Nero on occasion of the fire at Rome, adds, ‘repressaque in præsens exitiabilis superstitio rursus erumpebat, non modo per Judæam, originem ejus mali, sed per urbem etiam’ . . .

(ζ) Juvenal describes the Judaizing Romans at a later period in a strain of bitter satire, Sat. xiv. 96 ff.

(η) On the passages in Sueton. Claud. 25, and Dio Cass. lx. 6, relating to the expulsion or coercion of the Jews at Rome, see note on Acts xviii. 2.

7. It yet remains to consider the supposed discrepancy between our

Epistle, and the state of the Christian church at Rome implied some years subsequent to it in Acts xxviii. This discrepancy has been made the most of by Dr. Baur, and by him pronounced irreconcilable. The flourishing state of the Roman church set forth in this Epistle seems to him to be inconsistent with the tone used by the Jews in their speech to Paul, Acts xxviii. 22 : ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἡμῖν ἔστιν ὅτι πανταχοῦ ἀντιλέγεται. Olshausen and Tholuck have been at much pains to give a solution of the difficulty : the former referring the circumstance to the entire severance between Christians and Jews at Rome made necessary by Claudius's persecutions of the Jews,—the latter, following many other Commentators, to an affected ignorance of the Christian sect on the part of the Jews.

On this I will remark,—that the difficulty itself does not seem to me so serious as the German writers generally have regarded it. The answer of the Jews was to a speech of Paul in which he had given a remarkable instance of his becoming to the Jews as a Jew. He represents, that he had no real quarrel with his nation : that in fact he was a prisoner for the hope of Israel. This hope they certainly knew, either from previous acquaintance with his name and character, or from his own lips in words which have not been recorded, to be bound up with belief in Jesus as the Messiah. They had received (see note in loc.) no message respecting him from Judæa laying any thing *πονηρόν* to his charge : and they were anxious to have an account *from himself* of his opinions and their ground: for as for this sect, they were well aware that every where it was a thing *ἀντιλεγόμενον* : the very word, be it observed, used in ver. 19 [and ch. xiii. 45], respecting the opposition raised by the Jews to Paul. Now we may avail ourselves of both Olshausen's and Tholuck's suppositions. On the one hand it was very likely that the intercourse between Jews and Christians at Rome would be exceedingly small. The Christian church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it, and who would, for the reason assigned by Olshausen, studiously separate themselves from their unbelieving countrymen. Again, it would not be likely that the Roman Jews, in their speech to Paul, would enter into any particulars respecting the sect,—only informing him, since he had professed himself in heart at peace with his nation and bound on behalf of their hope, that they were well aware of the general unpopularity among Jews of the sect to which he had attached himself, and wished from him an explanation on this head. Something also must be allowed for the restraint with which they spoke to one under the special custody, as a state prisoner, of the highest power in Rome, and in the presence of a representative of that power.

Thus the difficulty is much lessened: and it belongs indeed to that

class, the occurrence of which in the sacred text is to be regarded far rather as a confirmation of our faith, by shewing us how simple and veracious is the narrative of things said and done, than as a hindrance to it by setting one statement against another.

With respect to that part of it which concerns the notoriety of the Roman church,—I may remark that its praise for faith in all the world, being a matter reported by Christians to Christians, and probably unknown to ‘those without,’ need not enter as a disturbing element into our consideration.

8. For a judicious and clear statement of the subsequent history of the early Roman church, I cannot do better than refer my readers to the former part of the work of Mr. Shepherd, “The History of the Church of Rome.”

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. In answering this question, critics have been divided between the claims of the unquestionably most important doctrinal portion of the Epistle, and the particular matters treated in the parenthetical section (ch. ix.—xi.) and the conclusion (ch. xiv.—xvi.). It has not enough been borne in mind, that the *occasion of writing* an Epistle is *one thing*,—the *great object* of the Epistle itself, *another*. The ill-adjusted questions between the Jewish and Gentile believers, of which St. Paul had doubtless heard from Rome, may have prompted him originally to write to them: but when this resolve was once formed,—the importance of Rome as the centre of the Gentile world would naturally lead him to lay forth in this more than in any other Epistle the statement of the divine dealings with regard to Jew and Gentile, now one in Christ. I will therefore speak separately of the prompting occasion, and the main object, of the Epistle.

2. The eulogy of the faith of the Roman Christians which Paul met with in all his travels, could hardly fail to be accompanied with notices respecting their peculiar difficulties. These might soon have been set at rest by his presence and oral teaching: and he had accordingly resolved long since to visit them (ch. i. 10—13). Hindrances however had occurred: and that advice which he was not as yet permitted to give by word of mouth, he was prompted to send to them in a letter.

3. The contents of that letter plainly shew what their difficulties were. Mixed as the church was of Jew and Gentile, the relative position in God’s favour of each of these would, in defect of solid and broad views of the universality of man’s guilt and God’s grace, furnish a subject of continual jealousy and irritation. And if we assume that the Gentile believers much preponderated in numbers, we shall readily infer

that the religious scruples of the Jews as to times and meats would be likely to be with too little consideration overborne.

4. From such circumstances we may well conceive that, under divine guidance, the present form of the Epistle was suggested to the Apostle. The main security for a proper estimate being formed of both Jew and Gentile, would be, the possession of right and adequate convictions of the universality of man's guilt and God's free justifying grace. This accordingly it was Paul's great object to furnish; and on it he expends by far the greatest portion of his labour and space. But while so doing, we may trace his continued anxiety to steer his way cautiously among the strong feelings and prejudices which beset the path on either hand. If by a vivid description of the depravity of Heathendom he might be likely to minister to the pride of the Jew, he forthwith turns to him and abases him before God equally with the others. But when this is accomplished, lest he should seem to have lost sight of the pre-eminence of God's chosen people, and to have exposed the privileges of the Jew to the slight of the Gentile, he enumerates those privileges, and dwells on the true nature of that pre-eminence. Again when the great argument is brought to a close in ch. viii., by the completion of the bringing in of life by Christ Jesus, and the absolute union in time and after time of every believer with him,—for fear he should seem amidst the glories of redemption to have forgotten his own people, now as a nation rejected, he devotes three weighty chapters to an earnest and affectionate consideration of their case—to a deprecation of all triumph over them on the part of the Gentile, and a clear setting forth of the real mutual position of the two great classes of his readers. Then, after binding them all together again, in ch. xii. xiii., by precepts respecting Christian life, conduct towards their civil superiors, and mutual love, he proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now rendered comparatively easy after the settlement of the great principle involving them,—respecting which they were divided. He recommends forbearance towards the weak and scrupulous,—at the same time classing himself among the strong, and manifestly implying on which side his own apostolic judgment lay. Having done this, he again places before them their mutual position as co-heirs of the divine promises and mercy (ch. xv. 1—13), and concludes the Epistle with matters of personal import to himself and them, and with salutations in the Lord. And probably on re-perusing his work, either at the time, or, as the altered style seems to import, in after years at Rome, he subjoins the fervid and characteristic doxology with which it closes.

5. There seems quite enough in the circumstances of the Roman Church to have led naturally to such an Epistle, without supposing with some critics, that an elaborate plan of written doctrinal teaching, to supply the want of oral, was present to the mind of the Apostle. We

must not forget to whom he was writing, nor fail to allow for the greater importance naturally attaching to an Epistle which would be the cherished possession and exemplar of the greatest of the Gentile churches. It was an Epistle to all Gentiles, from the Apostle of the Gentiles: *ὑμῖν λέγω τοῖς ἔθνεσιν ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω*. It had for its end the settlement, on the broad principles of God's truth and love, of the mutual relations, and union in Christ, of God's ancient people, and the recently engrafted world. What wonder then, if it be found to contain an exposition of man's unworthiness and God's redeeming love, such as not even Holy Scripture itself elsewhere furnishes?

SECTION IV.

AT WHAT TIME AND PLACE IT WAS WRITTEN.

1. This is more plainly pointed out in our Epistle than in most of the others. The Apostle was about to set out for Jerusalem with a contribution from the churches of Macedonia and Achaia (ch. xv. 25 ff.). To make this contribution he had exhorted the Corinthian church, 1 Cor. xvi. 1 ff., and hinted the possibility of his carrying it to Jerusalem in person, after wintering with them. And again in 2 Cor. viii. ix. he recurs to the subject, blames the tardiness of the Corinthians in preparing the contribution, and (ib. xiii. 1) describes himself as coming to them immediately. Comparing these notices with Acts xx. 1 ff., we find that Paul left Ephesus (after Pentecost, see notes there) for Macedonia, wintered at Corinth, and thence went to Jerusalem accompanied by several brethren, bearing (ib. xxiv. 17) alms to his nation and offerings.

2. Thus far it would appear that it was written close upon, or during his journey to bear alms to Jerusalem. But the very place is pointed out by evidence which can hardly be misapplied. We have a special commendation of Phoebe, a deaconess of the church at *Kenchrea*, to the kindness and attention of the Roman Christians: such a commendation as could hardly have been sent, had she not been, as generally believed, the bearer of the letter. Again, greetings are sent (ch. xvi. 23) from Gaius, evidently a *resident*, for he is called *ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας*. But on comparing 1 Cor. i. 14, we find Paul telling the Corinthians that he baptized among them one Gaius. These persons can hardly but be one and the same. Again, Erastus is mentioned as steward of *the city*. Therefore, as Tholuck remarks, of some city well known to the Romans, and one in which he must have been some time resident, so to speak of it. I may add, that after the mention of

Kenchrea, ἡ πόλις can be no other than Corinth: just as, if the Peiraus had been mentioned, ἡ πόλις would necessarily mean Athens. (An Erastus is said to have remained at Corinth, 2 Tim. iv. 20, but the identity is too uncertain for the notice to be more than a *possible* corroboration.)

3. From the above evidence it is placed almost beyond question that the Epistle was written *from Corinth*, at the close of the three months' residence there of Acts xx. 3,—the παραχαιμασία of 1 Cor. xvi. 6,—when Paul was just about to depart (ὡνὶ δὲ πορεύομαι, ch. xv. 25) for Jerusalem on his errand of charity.

4. By consulting the chronological table appended to the Prolegg. to the Acts, it will be seen that I place this visit in the winter of A.D. 57—58. The Epistle accordingly was sent in the spring of A.D. 58, the fourth of the reign of Nero.

SECTION V.

LANGUAGE AND STYLE.

1. It might perhaps have been expected, that an Epistle to Romans would have been written in Latin. But Greek had become so far the general language of the world, that there is no ground for surprise in the Apostle having employed it. Not to cite at length the passages in the classics (Tacit. de Orator. c. 29: Martial, Epig. xiv. 56: Juvenal, Sat. vi. 184—189) which point to the universal adoption of Greek habits and language at Rome, we have the similar instances of Ignatius, Dionysius of Corinth, and Irenaeus, all of whom wrote to the Roman Christians in Greek. Clement, Bishop of Rome, wrote in Greek. Justin Martyr addressed his apologies to the Roman Emperors in Greek. And if it be objected, that the greater number of the Christian converts would belong to the lower classes, we may answer, that a great proportion of these were native Greeks: see Juvenal, Sat. iii. 60—80.

2. In speaking of the *style of the Epistle*, the following general remarks on the style of the Apostle Paul, taken from Tholuck's Introduction to his Commentary on the Epistle to the Romans, p. 26 ff., are of considerable interest: "As in general we can best apprehend and estimate the *style* of a writer in connexion with his *character*, so is it with the Apostle Paul. The attributes which especially characterize the originality of Paul as an Author, are *Power*, *Fulness*, and *Warmth*. If to these attributes is added *Perspicuity* of unfolding thought, we have all united, which ennobles an orator. But fulness of ideas and warmth of feelings often bring with them a certain informality of expression: the very wealth of the productive power does not always leave time to

educate (as Hamann expresses it) the thoughts which are born into the light,—to arrange and select the feelings. Together with the excellences above mentioned, something of this defect is found in the style of the great Apostle of the Gentiles. Something of that which Dionysius of Halicarnassus de Comp. Verb. c. 22 says of ‘*compositio austera*,’ is applicable to the Apostle’s method of expression. οὔτε πάρισα βούλεται τὰ κῶλα ἀλλήλοις εἶναι, οὔτε παρόμοια, οὔτε ἀναγκαῖα δουλεύοντα ἀκολοιθία, ἀλλ’ εὐγενῇ κ. ἀπλῇ κ. ἐλεύθερα φύσει τ’ εὐοκῆναι μᾶλλον αὐτὰ βούλεται, ἢ τέχνῃ, κ. κατὰ πάθος λέγεσθαι μᾶλλον, ἢ κατ’ ἦθος. περιόδους δὲ συντιθέναι συναρτιζούσας τὸν νοῦν τὰ πολλὰ μὲν οὔτε βούλεται· εἰ δέ ποτε αὐτομάτως ἐπὶ τοῦτο κατενεχθείη, τὸ ἐνεπιτιγδευτον ἐμφαίνειν ἐθέλει καὶ ἀφελές, κ.τ.λ. The high claims of St. Paul to the reputation of eloquence were acknowledged by remote Christian antiquity. Nay, we have in all probability an honourable testimony to the same effect from one of the most celebrated critics of heathen Rome,—that namely of the fragment of Longinus, where he ranks Paul with the first orators of ancient times, adding however the remark, that he appears more to persuade than to demonstrate³. From Christian antiquity we will adduce the testimony of Jerome, Ep. 48, ad Pammachium, c. 13, vol. i. p. 223:—‘Paulum Apostolum proferam, quem quotiescunque lego, videor mihi non verba audire, sed tonitrua . . . videntur quidem verba simplicia et quasi innocentis hominis ac rustici, et qui nec facere nec declinare noverit insidias, sed quocunque respexeris, fulmina sunt. Hæret in causa, capit omne quod tetigerit, tergum vertit, ut superet: fugam simulat, ut occidat.’ Add to this the words of Chrysostom de Sacerdotio iv. 7, vol. i. p. 431: “ὥσπερ γὰρ τεῖχος ἐξ ἀδάμαντος κατασκευασθέν, οὕτω τὰς πανταχοῦ τῆς οἰκουμένης ἐκκλησίας τὰ τοῦτου τειχίζει γράμματα· καὶ καθάπερ τις ἀριστεὺς γενναιότατος ἔστηκε καὶ νῦν μέσος, αἰχμαλωτίζων πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ καθαίρων λογισμοὺς καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.”

3. After having stated, and visited with severe and deserved censure, the disparaging estimate formed by Rückert in his Commentary, and criticized in a friendly spirit the other extreme, taken by Rothe and Glöckler, of regarding all ellipses, anacolutha, and defects of style, only as so many hidden but intended excellences, Tholuck proceeds:

“We have then this question to ask ourselves: *with what ideas as to the ability of the Apostle as a writer ought the believing Christian to*

³ The genuineness of this fragment has been defended by Hug, Einl. ins N. T. ii. 334 (342 of Wait’s transl.), on grounds well worthy of consideration. [The passage runs thus: κορωνὶς δ’ ἔστω λόγου παντὸς καὶ φρονήματος Ἑλληνικοῦ Δημοσθένους, Λυσίας, Αἰσχίνης, Ἰπέριδης, Ἰσαῖος, Δείναρχος (Δημοσθένους ὁ Κρίθινος), Ἰσοκράτης, Ἀντίφων· πρὸς τοῦτοις Παῦλος ὁ Ταρσεύς, ὄντινα καὶ πρῶτόν φημι προιστάμενον δόγματος ἀναποδείκτον.]

approach his works? And what is the result, when we examine in detail the Epistles of Paul in this bearing? The Fathers themselves frequently confess, that the whole character of Christianity forbids us from seeking classical elegance in the outward style of the New Testament:—as the Son of God appeared in His life on earth in a state of humiliation, so also the *word of God*. In this sense, to cite one example out of many, Calvin says (on Rom. v. 15):—‘*Quum autem multoties discriminis mentionem repetat, nulla tamen est repetitio, in qua non sit ἀνατὰπῶδοτον, vel saltem ellipsis aliqua: Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cælestis sapientiæ, quæ nobis per apostolum traditur. Quin potius singulari Dei providentiâ factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur; ut non humanæ eloquentiæ potentia, sed sola spiritus efficacia niteretur nostra fides.*’ But it must be borne in mind, that this our concession with regard to the formal perfection of the apostolic writings has its limits: for were we to concede that imperfection of form amounted to absolute *informality*, the *subject-matter itself* would be involved in the surrender. If the aim of the apostolic teaching is not to be altogether frustrated, we can hardly object to the assumption, that the divine ideas have been propounded in such a form, that by a correct use of the requisite means they may be discovered, and their full meaning recognized. Assuming this, it is impossible to form so low an estimate as Rückert’s of the style of the Apostle: while at the same time we cannot see that the believing Christian is entitled to assume in him an academic correctness of syllogistic form, a conscious and perfect appreciation of adequacy of expression, reaching to the use of every particle. If we are to require these excellences from an apostolic writer, why not also entire conformity to classical idiom of expression? And if we besides take into account the peculiarity of the Apostle’s character above pointed out, are we not obliged to confess, that so universal a *reflection*, such a *calculation*, as Rothe’s theory supposes, is altogether inconsistent with that character,—that such a precisely measured style would be inexplicable from a spirit like that of the Apostle, except on the assumption of a *passive inspiration?* and as regards the point itself, I cannot see, that the writings of Paul, examined in detail, justify this prejudice in their favour, even according to the ingenious and minute exegesis of Rothe himself. (This he instances by examining Rothe’s account of the defective constructions in Rom. v. 12 f.) * * * * That the great Apostle was no ordinary thinker,—that he did not, after the manner of enthusiasts, carried away by warmth of feeling, write down what he himself did not understand, is beyond question:—but that all which hitherto has been accounted in him negligence or inaccuracy of expression, proceeded from conscious

intention of the writer,—can neither be justly assumed *a priori*, nor convincingly shown *a posteriori*.”

4. To these general remarks of Tholuck I may add some notice of the peculiarities of the argumentative style of the Apostle, with which we are so much concerned in this Epistle.

(*a*) It is his constant habit to *insulate* the one matter which he is considering, and regard it irrespective of any qualifications of which it may admit, or objections to which it lies open,—up to a certain point. Much of the difficulty in ch. v. vi. vii. has arisen from not bearing this in mind.

(*β*) After thus treating the subject till the main result is gained, he *then* takes into account the qualifications and objections, but in a manner peculiar to himself; introducing them by putting the overstrained use, or the abuse, of the proposition just proved, in an interrogative form, and answering the question just asked. On a superficial view of these passages, they assume a sort of dramatic character, and have led many Commentators to suppose *an objector* to be present in the mind of the Apostle, to whom such questions are to be ascribed. But a further and deeper acquaintance with St. Paul's argumentative style removes this impression, and with it, much of the obscurity arising from supposing, or not knowing when to suppose, an interchange of speakers in the argument. We find that it is the Apostle himself speaking throughout, and in his vivid rhetorical manner proposing the fallacies which might be derived from his conclusions as matters of parenthetical enquiry.

(*γ*) Perhaps one of the most wonderful phenomena of St. Paul's arguments, is the manner in which all such parenthetical enquiries are interwoven into the great subject; in which while he pursues and annihilates the off-branching fallacy, at the same time he has been advancing in the main path,—whereas in most human arguments each digression must have its definite termination, and we must resume the thesis where we left it. A notable instance of this is seen in ch. vi. of our Epistle; in which while the mischievous fallacy of ver. 1 is discussed and annihilated, the great subject of the introduction of Life by Christ is carried on through another step—viz. the establishment of that life as one of *sanctification*.

Among the minor characteristics of the Apostle's style, may be enumerated,

(*δ*) *Frequent and complicated antitheses*, requiring great caution and discrimination in exegesis. For often the different members of the antitheses are not to be taken in the same extent of meaning; sometimes the literal and metaphorical significations are interchanged in a curious and intricate manner, so that perhaps in the first member of two

antithetical clauses, the subject may be literal and the predicate metaphorical, and in the second, vice versa, the subject metaphorical and the predicate literal. Sometimes again, the terms of one member are to be amplified to their fullest possible, almost to an exaggerated meaning: whereas those of the second are to be reduced down to their least possible, almost to a depreciated meaning. To retain such antitheses in a version or exegesis is of course, generally speaking, impossible: the appropriateness of the terms depends very much on their conventional value in the original language. Then comes the difficult task of breaking up the sentence, and expressing neither more nor less than the real meaning under a different grammatical form: an attempt almost always sure to fail even in the ablest hands.

(ε) *Frequent plays upon words*, or rather perhaps, choice of words from their similarity of sound. Much of the terseness and force of the Apostle's expressions is necessarily lost in rendering them into another language, owing to the impossibility of expressing these paronomasiæ; and *without them*, it becomes exceedingly difficult to ascertain the real weight of the expression itself; to be sure that we do not give more than due importance in the context to a clause whose *aptness* was perhaps its chief characteristic, and on the other hand to take care that we do not overlook the real importance of clauses whose value is not their mere aptness, but a deep insight into the philosophy of the cognate words made use of, as exponents of lines of human thought ultimately convergent.

(ζ) *Accumulation of prepositions*, often with the same or very slightly different meanings. That this is a characteristic of St. Paul's style there can be no doubt: and the difficulty created by it is easily obviated if this be borne in mind. The temptation of an expositor is to endeavour to give precise meaning and separate force to each preposition, thereby exceeding the intention of the sentence, and distorting the context by elevating into importance clauses of comparative indifference.

(η) *The frequency and peculiarity of his parenthetical passages*. The difficulty presented by this characteristic is, in few words, that of disentangling with precision such clauses and passages. The danger is twofold: 1. lest we too hastily assume an irregular construction, not perceiving the parenthetical interruption: 2. lest we err on the other hand, which has more commonly been the case, in assuming the existence of parenthetical clauses where none exist. St. Paul's parentheses are generally well marked to the careful observer; and it must be remembered that the instances of anacoluthon and irregular construction are at least as frequent: so that we are not, for the sake of clearing up a construction, to throw in parentheses, as is often done, to the detriment of the sense.

The peculiarity of his parentheses consists in this, that owing to the fervency and rapidity of his composition he frequently deserts, in a clause apparently intended to be parenthetical, the construction of the main sentence, and instead of resuming it again, proceeds with the parenthesis as if it were the main sentence.

Instances of almost all these characteristic difficulties will be found in chap. v. of this Epistle, where, so to speak, they reach their culminating point.

5. Two cautions are necessary, on account of the lax renderings of our authorized version, by which the details of the argument of this and other Epistles have been so disguised, that it is almost impossible for the mere English student intelligently to apprehend them.

(a) *The emphatic position of words* is of the highest importance. Pages might be filled with an account of misrenderings of versions and Commentators from disregard to the rules of emphasis. The student will continually find such instances alleged and criticized in these notes; and will be surprised that so momentous a matter should have been generally overlooked.

(b) *The distinction between the aorist and perfect tenses* is in our authorized version very commonly disregarded, and thereby the point of the sentence altogether missed. Instances are continually occurring in the Epistles: and it has been my endeavour in the notes to draw the student's attention to them with a view to their correction.

6. For much interesting matter on this subject the student is referred to Tholuck, Römerbrief, Einleitung: and to Dr. Davidson, Introd. vol. ii. p. 144 ff.

CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. As far as I am aware, the first of these has never been doubted by any critic of note. Indeed he who would do so, must be prepared to dispute the historical truth of the character of St. Paul. For no more complete transcript of that character, as we find it set forth to us in the Acts, can be imagined, than that which we find in this and the second Epistle. Of this I shall speak further below (§ vii.).

2. But external testimonies to the Authorship are by no means wanting.

(α) Clement of Rome, in his Epistle to this very Church of Corinth, says, c. 47, p. 305 f. :—ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου. τί πρῶτον ὑμῖν ἐν ἀρχῇ εὐαγγελίου ἔγραψεν; ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν, περὶ αὐτοῦ τε καὶ Κηφᾶ καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσαις ὑμᾶς πεποιῆσθαι¹.

(β) Polycarp, ad Philippenses, c. 11, p. 1020 :—"Qui autem ignorant iudicium Domini? An nescimus, quia sancti mundum iudicabunt²? sicut Paulus docet."

(γ) Irenæus adv. Hær. iv. 27 (45). 3, p. 264 :—"Et hoc autem apostolum in epistola quæ est ad Corinthios manifestissime ostendisse, dicentem: Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt³ &c." And almost in the same words Cyprian, Testim. i. 4, citing the same passage.

(δ) Athenagoras, de resurrect. mort. 13, p. 331 :—εὐδῆλον παντὶ τὸ λειπόμενον, ὅτι δεῖ, κατὰ τὸν ἀπόστολον, τὸ φθαρτὸν τοῦτο καὶ διασκεδαστὸν ἐνδύσασθαι ἀφθαρσίαν⁴, ἵνα κ.τ.λ.

(ε) Clement of Alexandria cites this epistle very frequently and explicitly: e.g. Pædag. i. 6 (33), p. 117 P. :—σαφέστατα γοῦν ὁ μακάριος Παῦλος ἀπὸ ἡμᾶς τῆς ζητήσεως ἐν τῇ προτέρᾳ πρὸς Κορινθίους ᾧδὲ πως γράφων· Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν κ.τ.λ.⁵—And he proceeds to quote also 1 Cor. xiii. 11, with πάλιν ὁ Παῦλος λέγει.

(ζ) Tertullian de Præscript. adv. Hær. c. 33, vol. ii. p. 46,—"Paulus in prima ad Corinthios notat negatores et dubitatores resurrectionis."

See Lardner: and Davidson's Introd. vol. ii. p. 253 f., where more testimonies are given.

3. The integrity of this Epistle has not been disputed. The whole of it springs naturally out of the circumstances, and there are no difficulties arising from discontinuousness or change of style, as in some passages of the Epistle to the Romans.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. "CORINTH (formerly Ephyre, Apollod. i. 9,—which afterwards was its poetic name, Ovid, Met. ii. 240. Virg. Georg. ii. 264. Propert. ii. 5. 1 al.) was a renowned, wealthy (Il. β. 570. Hor. ii. 16. Dio Chrysost. xxxvii. p. 464), and beautiful commercial city (Thuc. i. 13. Cic. rep. i. 4), and in the Roman times the capital of Achaia propria (Apul. Met. x. p. 239, Bipont), situated on the isthmus of the Peloponnese between

¹ 1 Cor. i. 10 f.

² 1 Cor. vi. 2.

³ 1 Cor. x. 1 f.

⁴ 1 Cor. xv. 53.

⁵ 1 Cor. xiv. 20.

the Ionian and Ægean seas (hence *bimaris*, Ovid, Met. v. 407 ; Hor. Od. i. 7. 2,—*ἑμφιθάλασσος*, *διθάλασσος*) and at the foot of a rock which bore the fortress Acrocorinthus (Strabo, viii. 379 ; Plut. vit. Arat. 16 ; Liv. xlv. 28),—forty stadia in circumference. It had two ports, of which the western (twelve stadia distant) was called Lechaon (Λέχαιον, Lechaëum, Lechea, Plin. iv. 5), the eastern (seventy stadia distant) Kenchreae (Strabo, viii. 380 ; Paus. ii. 2, 3 ; Liv. xxxii. 17 ; al.). The former was for the Italian, the latter for the Oriental commerce : so Strabo, l. c. : *Κεχρηαὶ κόμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἐβδομήκοντα στάδια. τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ.* Arts and sciences flourished notably in Corinth (Pindar, Ol. xiii. 21 ; Herod. ii. 167 ; Plin. xxxiv. 3. xxxv. 5 ; Cic. Verr. ii. 19 ; Suet. Tiber. 34). The Corinthian plate was especially celebrated. But these advantages were accompanied by much wantonness, luxury, and gross corruption of morals (Athenæus, vii. 281. xiii. 543 ; Aleiphr. iii. 60 ; Strabo, viii. 378 ; Eustath. Iliad β. p. 220). (These vices were increased by the periodical influx of visitors owing to the Isthmian games, and by the abandoned and unclean worship of Aphrodite, to whose temple more than a thousand priestesses of loose character were attached. See testimonials in Wetst.) The city (lumen totius Græciæ, Cic. Manil. 5) was taken, pillaged, and destroyed by L. Mummius (Flor. ii. 16 ; Liv. Epitome lii.) in A.U.C. 608, 164 B.C. (cf. Plin. xxxiv. 3),—but re-established (as the colony *Julia Corinthus*) by Julius Cæsar, A.U.C. 710, B.C. 44,—and soon recovered its former splendour (Aristid. Or. 3, p. 23, ed. Jebb), and was accordingly in St. Paul's time the seat of the Roman proconsul of Achaia (Acts xviii. 18). See, on the whole, Strabo, viii. 378 ff. ; Paus. ii. 1 ff." Winer, Realwörterbuch. An interesting description of the present remains of Corinth will be found in Leake's Morea, vol. iii. ch. xxviii.

2. The Christian church at Corinth was founded by St. Paul on his first visit, related in Acts xviii. (1—18). He spent there a year and a half, and his labours seem to have been rewarded with considerable success. His converts were for the most part Gentiles (1 Cor. xii. 2), but comprised also many Jews (Acts xviii. 8 : see too ver. 5, and note) ; both however, though the Christian body at Corinth was numerous (Acts ib. 4, 8, 10), were principally from the poorer classes (1 Cor. i. 26 ff.). To this Crispus the ruler of the synagogue (Acts xviii. 8 ; 1 Cor. i. 14) formed an exception, as also Erastus the chamberlain (*οἰκονόμος*) of the city (Rom. xvi. 23), and Gaius, whom the Apostle calls *ὁ ξένος μου κ. ὅλης τῆς ἐκκλησίας*. And we find traces of a considerable mixture of classes of society in the agapæ (1 Cor. xi. 22).

3. The method of the Apostle in preaching at Corinth is described by himself, 1 Cor. ii. 1 ff. He used great simplicity, declaring to them only the cross of Christ, without any adventitious helps of rhetoric or

worldly wisdom. The opposition of the Jews had been to him a source of no ordinary anxiety: see the remarkable expression Acts xviii. 5, and note there. The situation likewise of his Gentile converts was full of danger. Surrounded by habits of gross immorality and intellectual pride, they were liable to be corrupted in their conduct, or tempted to despise the simplicity of their first teacher.

4. Of this latter there was the more risk, since the Apostle had been followed by one whose teaching might make his appear in their eyes meagre and scanty. Apollos is described in Acts xviii. 24 ff. as a learned Hellenist of Alexandria, mighty in the Scriptures, and fervent in zeal. And though by the honourable testimony there given⁶ to his work at Corinth, it is evident that his doctrine was essentially the same with that of Paul, yet there is reason to think that there was difference enough in the outward character and expression of the two⁷ to provoke comparison to the Apostle's disadvantage, and attract the lovers of eloquence and philosophy rather to Apollos.

5. We discover very plain signs of an influence antagonistic to the Apostle having been at work in Corinth. Teachers had come, of Jewish extraction (2 Cor. xi. 22), bringing with them letters of recommendation from other churches (2 Cor. iii. 1), and had built on the foundation laid by Paul (1 Cor. iii. 10—18; 2 Cor. x. 13—18) a worthless building, on which they prided themselves. These teachers gave out themselves for Apostles (2 Cor. xi. 5, 13), rejecting the apostleship of Paul (1 Cor. ix. 2; 2 Cor. x. 7, 8), encouraging disobedience to his commands (2 Cor. x. 1, 6), and disparaging in every way his character, and work for the Gospel (see for the former, 2 Cor. iv. 1, 2 ff.; v. 11 ff., and notes in both places: for the latter, 2 Cor. xi. 16—xii. 12). It is probable, as De Wette suggests, that these persons were excited to greater rage against Paul, by the contents of the first Epistle; for we find the plainest mention of them in the second. But their practices had commenced before, and traces of them are very evident in ch. ix. of this Epistle.

6. The ground taken by these persons, as regarded their Jewish position, is manifest from these Epistles. They did not, as the false teachers among the Galatians, insist on circumcision and keeping the law: for not a word occurs on that question, nor a hint which can be construed as pointing to it. Some think that they kept back this point in a church consisting principally of Gentiles, and contented themselves with first setting aside the authority and influence of Paul. But I should rather believe them to have looked on this question as closed,

⁶ ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος, ver. 27. See also 1 Cor. iii. 6.

⁷ See especially 1 Cor. xvi. 12, and note.

and to have carried on more a negative than a positive warfare with the Apostle, upholding, as against him, the authority of the regularly constituted Twelve, and of Peter as the Apostle of the circumcision, and impugning Paul as an interloper and innovator, and no autoptic witness of the events of the Gospel history : as not daring to prove his apostleship by claiming sustenance from the Christian churches, or by leading about a wife, as the other Apostles, and the brethren of the Lord, and Cephas. What their positive teaching had been, it is difficult to decide, except that, although founded on a recognition of Jesus the Christ, it was of an inconsistent and unsubstantial kind, and such as would not stand in the coming day of fiery trial (1 Cor. iii. 11 ff.).

7. That some of these teachers may have described themselves as *peculiarly belonging to Christ*, is a priori very probable. St. Paul had had no connexion with our Lord while He lived and taught on earth. His Christian life and apostolic calling began at so late a period, that those who had seen the Lord on earth might claim a superiority over him. And this is all that seems to be meant by the ἐγὼ δὲ χριστοῦ of 1 Cor. i. 12, especially if we compare it with 2 Cor. x. 7 ff., the only other passage where the expression is alluded to. There certainly persons are pointed out, who boasted themselves in some peculiar connexion with Christ which, it was presumed, Paul had not ; and were ignorant that the weapons of the apostolic warfare were not carnal, but spiritual.

8. It would also be natural that some should avow themselves *the followers of Paul himself*, and set perhaps an undue value on him as God's appointed minister among them, forgetting that all ministers were but God's servants for their benefit.

9. It will be seen from the foregoing remarks, as well as from the notes, that I do not believe these tendencies to have developed themselves into *distinctly marked parties*, either before the writing of our Epistle or at any other time. In the Epistle of Clement of Rome, written some years after, we find the same contentious spirit blamed (c. 47, p. 308), but it appears that by that time its ground was altogether different : we have no traces of the Paul-party, or Apollos-party, or Cephas-party, or Christ-party : ecclesiastical insubordination and ambition were then the faults of the Corinthian church.

10. Much ingenuity and labour has been spent in Germany on the four supposed distinct parties at Corinth, and the most eminent theologians have endeavoured, with very different results, to allot to each its definite place in tenets and practice. I refer the student for a complete account of the principal theories, to Dr. Davidson's Introduction, vol. ii. p. 224 ff., and Conybeare and Howson's Life of St. Paul, vol. i. chap. xiii. :—and for separate expositions, to Neander, Pfl. u. Leit., 4th edn. pp. 375—397 : Olshausen, Bibl. Comm. iii. 475 ff. : Schaff, Gesch.

d. christlichen Kirche, § 64: Stanley, Epistle to the Corinthians, Introduction.

SECTION III.

WITH WHAT OBJECT IT WAS WRITTEN.

1. The object of writing this Epistle was twofold. The Apostle had been applied to by the Corinthians to advise them on matters connected with their *practice in the relations of life* (ch. vii. 1), and with their liberty of action as regarded *meats offered to idols* (ch. viii.—x.) ; they had apparently also referred to him the question whether their *women* should be *veiled in the public assemblies* of the church (ch. xi. 3—16) : and had laid before him some difficulties respecting the *exercise of spiritual gifts* (ch. xii.—xiv.). He had enjoined them to make a *collection for the poor saints at Jerusalem*: and they had requested directions, how this might best be done (ch. xvi. 1 ff.).

2. These enquiries would have elicited at all events an answer from St. Paul. But there were other and even more weighty reasons why an Epistle should be sent to them just now from their father in the faith. Intelligence had been brought him by the family of Chloe (ch. i. 11) of their *contentious spirit*. From the same, or from other sources, he had learned the occurrence among them of a *gross case of incest*, in which the delinquent was upheld in impunity by the church (ch. v. 1 ff.). He had further understood that the Christian brethren were in the habit of carrying their disputes before heathen tribunals (ch. vi. 1 ff.). And it had been represented to him that there were *irregularities* requiring reprehension *in their manner of celebrating the Agapæ*, which indeed they had so abused, that they could now be no longer called the Supper of the Lord. Such were their weighty errors in practice: and among these it would have been hardly possible that Christian doctrine should remain sound. So far was this from being the case, that some among them had even gone to the length of denying the Resurrection itself. Against these he triumphantly argues in ch. xv.

3. It has been questioned whether St. Paul had the *defence of his own apostolic authority* in view in this Epistle. The answer must certainly be in the affirmative. We cannot read chapters iv. and ix. without perceiving this. At the same time, it is most probable that the hostility of the false teachers had not yet assumed the definite force of personal slander and disparagement,—or not so prominently and notoriously as afterwards. That which is the primary subject of the 2nd Epistle, is but incidentally touched on here. But we plainly see that his authority had been already impugned (see especially ch. iv. 17—21), and his apostleship questioned (ch. ix. 1, 2).

SECTION IV.

OF THE NUMBER OF EPISTLES WRITTEN BY PAUL TO THE CORINTHIANS.

1. If we were left to infer a priori, it would be exceedingly probable that an Epistle had been sent to the Corinthians before this, which we call the first. It appears from ch. xvi. 1 that they wanted some directions as to the method of making "*the collection for the saints.*" We may ask,—*when enjoined and how?* If by the Apostle in person, the directions would doubtless have been asked for and given at the time. It would seem then to follow, that a command to make the collection had been sent them either by some messenger, or in an epistle.

2. The uncertainty, however, which would rest upon this inference, is removed by the express words of the Apostle himself. In ch. v. 9 he says, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. In my note on those words, I have endeavoured to shew that the only meaning which in their context they will legitimately bear, is, that this command, *not to associate with fornicators*, was contained in a previous Epistle to them, which has not been preserved to us. Those who maintain that the reference is to the present Epistle, have never been able to produce a passage bearing the slightest resemblance to the command mentioned ⁸.

3. The opinions of Commentators on this point have been strangely warped by a notion conceived a priori, that it would be wrong to suppose any apostolic Epistle to have been lost. Those who regard, not preconceived theories, but the facts and analogies of the case, will rather come to the conclusion that *very many* have been lost. The Epistle to Philemon, for example, is the only one remaining to us of a class, which if we take into account the affectionate disposition of St. Paul, and the frequency of intercourse between the metropolis and the provinces, must have been numerous during his captivity in Rome. We find him also declaring, 1 Cor. xvi. 3 (see note there), his intention of giving commendatory letters, if necessary, to the bearers of the collection from Corinth to Jerusalem: from which proposal we may safely infer that on other occasions, he was in the habit of writing such Epistles to individuals or to churches. To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as

⁸ Perhaps the most extraordinary theory ever propounded by one who has evidently spent some pains on his subject, is that of Mr. Paget, in his "Unity and Order of the Epistles of St. Paul," in which, on account of a fancied resemblance of this command to that in Heb. xii. 16 (which if examined proves to be *no* resemblance), he maintains ἡ ἐπιστολή here to be the *Epistle to the Hebrews*, which he imagines to have been a sort of general circular epistle to all the churches, written previously to those addressed to particular congregations. I need hardly remind the student, how entirely all the data of every kind furnished by that Epistle are against such a supposition.

it would be to imagine that all his *sayings* must necessarily have been recorded. The Providence of God, which has preserved so many precious portions both of one and the other, has also allowed many, perhaps equally precious, of both, to pass into oblivion.

4. The time of writing this lost Epistle is fixed, by the history, between Paul's leaving Corinth Acts xviii. 18, and the sending of our present Epistle. But we shall be able to approximate nearer, when we have discussed the question of the Apostle's visits to Corinth⁹.

5. Its contents may be in some measure surmised from the data furnished in our two canonical Epistles.

He had in it given them a command, *μὴ συναγαγέσθαι πόρνοις*, which being taken by them in too strict and literal a sense, and on that account perhaps overlooked, as impossible to be observed, is explained in its true sense by him, 1 Cor. v. 9—12.

It also contained, in all probability, an announcement of a plan of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Cor. i. 15, 16), which he changed in consequence of the news heard from Chloe's household (1 Cor. xvi. 5—7), for which alteration he was accused of lightness of purpose (*ελαφρία*, 2 Cor. i. 17).

We may safely say also (see above) that it contained a command to make a collection for the poor saints at Jerusalem. Further than this we cannot with any safety surmise.

It was evidently a short letter, containing perhaps little or nothing more than the above announcement and injunctions, given probably in the pithy and sententious manner so common with the Apostle¹.

SECTION V.

OF THE NUMBER OF VISITS MADE BY PAUL TO THE CORINTHIANS.

1. The controversy on this point will be cut very short, if the interpretation given in the notes of 2 Cor. xii. 14, xiii. 1, be assumed as correct:—and, as I have there maintained, I believe that neither the words nor the context will admit any other. The Apostle had paid *two visits* to Corinth before the sending of *that*, and consequently of *this* Epistle.

2. The difficulty in this inference, which has led Commentators to adopt an unnatural rendering of the above passages, is, that *but one visit* is *recorded*, viz. that in Acts xviii. 1 ff. For both Epistles were written before the second visit in Acts xx. 2, 3. (Compare Acts xix. with 1 Cor. xvi. 8, and 2 Cor. ix. 2 with Acts xx. 1, 2.)

3. But manifestly, the history of St. Paul's apostolic career in the

⁹ See below, § v.

¹ See Rom. xii. 9 ff.; 1 Thess. v. 16 ff.

Acts is very fragmentary and imperfect. Long and important journeys are dismissed in a few words²: some, e. g. that to Arabia, and the missionary tour in Syria and Cilicia, Gal. i. 21 ff., not being even mentioned. No notice is taken of the foundation of the churches of Galatia, unless the cursory mention of Acts xvi. 6, be taken as such:—and of the copious catalogue of perils undergone by him in 2 Cor. xi. 24 ff., but few can be identified in the history. That a journey to Corinth should have escaped mention, where more extensive journeys and more important events have been omitted or slightly touched on, would not be at all improbable.

4. Such a journey must of course be inserted between Acts xviii. 18, when his first visit to Corinth ended, and xx. 2, when the second Epistle was sent from Macedonia. But these limits are further narrowed by the history itself. From xviii. 18 to xix. 9, when we find the Apostle established at Ephesus, is evidently a continuous narrative. And as plainly, no visit took place between the sending of the first and second Epistle, as is decisively proved by 2 Cor. i. 15—23. Now the first Epistle was sent from Ephesus, in the early part of the year in which he left that city, 1 Cor. xvi. 8. So that our *terminus a quo* is the settling at Ephesus, Acts xix. 10, and our *terminus ad quem* the spring preceding the departure from Ephesus, Acts xx. 1. During this time, a visit to Corinth took place.

5. Let us see whether any hints of his own throw light on this necessary inference. In 2 Cor. xi. 25 we read *τρίς ἐναυάγησα*, and this in a description of his *apostolic* labours: so that we must not go back beyond his conversion for any of these shipwrecks. Now his recorded voyages are these: (1) From Cæsarea to Tarsus, Acts ix. 30. (2) Possibly, from Tarsus to Antioch, xi. 25: but more probably this was a land-journey. (3) From Seleucia to Cyprus, xiii. 4. (4) From Paphos to Perga, xiii. 13. (5) From Attalia to Antioch, xiv. 26. (6) From Troas to Philippi, xvi. 11, 12. (7) From Macedonia to Athens, xvii. 14, 15. (8) From Kenchreæ to Ephesus, xviii. 18, 19. (9) From Ephesus to Cæsarea, ib. 21, 22. (10) From Ephesus to Macedonia, xx. 1. Of these, it is certain that no shipwreck took place during (6), for it is minutely detailed: it is extremely improbable that any took place during (3), (4), and (5), as the account of the first missionary tour is circumstantial and precise. The same may be said of (7), in which the words *οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν* will scarcely admit of such an interruption. It is hardly probable that any shipwreck took place in those voyages the purpose of which is described as being at once attained, to which class belong (8) and (9), and, if it is to be counted as a voyage, (2). The two left, of which we

² E. g., ch. xv. 41, xvi. 6, xviii. 23, xix. 1, xx. 2, 3.

have absolutely *no* account given, are (1) and (10). It is quite possible that he may have been shipwrecked on both these occasions, and such an assumption with regard to (10) would suggest another interpretation of the difficult allusion, 2 Cor. i. 8—10. But even assuming this, more voyages seem to be required to account for three shipwrecks. It is true that the evidence thus acquired is very slight—but however trifling, it is at least in favour of, and not against, the hypothesis of an unrecorded visit to Corinth.

6. The nature of the visit may be gathered in some measure from extant hints. It was one made ἐν λύπῃ, 2 Cor. ii. 1, where see note: why, we might well suppose, but are not left to conjecture: for he tells them (2 Cor. xiii. 2 and note) that during it he warned them, that *if he came again, he would not spare* (the sinners among them); and 2 Cor. xii. 21, there is a hint given that God had, on this occasion, *humbled him among them*. It was a visit unpleasant in the process and in recollection: perhaps very short, and as sad as short: in which he seems merely to have thrown out solemn warnings of the consequences of a future visit of apostolic severity if the abuses were persisted in,—and possibly to have received insult from some among them on account of such warnings.

7. If we enquire what *sort* of sin had occasioned the visit, the answer seems to be furnished by 2 Cor. xii. 21, μὴ πάλιν ἐλθόντος μου ταπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν. It was probably on account of these, the besetting sins of the place, that his second visit had been made in grief; it was to abstain from these sins and the company of those who committed them, that he had enjoined them in his lost Epistle: and accordingly, while we find in our first Epistle detailed notice of the special case of sin which he had recently heard of as occurring among them, the subject of πορνεία is alluded to (vi. 12—20) only in a summary way, and in one which shews that he is rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time.

SECTION VI.

AT WHAT PLACE AND TIME THIS EPISTLE WAS WRITTEN.

1. The place of writing it is pointed out in ch. xvi. 8,—ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς, to have been EPHESUS.

Α mistaken rendering of the words (ib. ver. 5) Μακεδονίαν γὰρ διέρχομαι, as if they signified ‘for I am passing through Macedonia,’—led probably to the subscription in the rec. and our English Bibles, ἐγράφη ἀπὸ Φιλίππων. But the idea has never been seriously entertained.

2. The above notice from ch. xvi, 8 also shews, that at the time of writing, the Apostle intended to quit Ephesus after Pentecost of that year. And on connecting this with Acts xix., xx., it appears (see notes, and chronological table in Prolegg. to Acts) that he really did leave Ephesus about Pentecost in the year 57. We may assume therefore (as we have no ground for supposing that he referred to a previous year and afterwards changed his purpose) that *the Epistle was written in the former part of the year 57.*

3. It will be seen by my notes on 1 Cor. v. 7, that I cannot see in the words *καθώς ἔστε ἄζυμοι* any allusion to the fact of the days of unleavened bread being then present. I have endeavoured to shew that external probability, as well as spiritual analogy, is against the idea that St. Paul would have so expressed himself. But *there still is no reason, why the nearness or presence of that season may not have suggested to him the whole train of thought there occurring*,—especially when we know independently that he was writing during the *former part of the year.*

4. It is almost certain then that the Epistle was written *before Pentecost*, A.D. 57: and probable, that *somewhat about Easter* was the exact time.

5. The Apostle had at this time already sent off Timotheus and Erastus to Macedonia (cf. Acts xix. 22, and 1 Cor. iv. 17), the former (1 Cor. ib.) with the intention of his proceeding on to Corinth, if possible (1 Cor. xvi. 10), and preparing the way for his own apostolic visit (iv. 17). Possibly also his mission had reference to the collection for the saints at Jerusalem (see 2 Cor. viii., and xii. 18); but the language used is ambiguous, and we cannot pronounce positively that Timotheus reached Corinth on this journey. (See below, ch. iv. § 2, 4.)

6. The Epistle is addressed in the name of Sosthenes ὁ ἀδελφός, as well as in that of the Apostle. It is hardly possible that this Sosthenes should be the same as the person of that name mentioned Acts xviii. 17³: see note there. The conjectures respecting him I have given on 1 Cor. i. 1. He bears no part in the Epistle itself, any more than Timotheus in 2 Cor.: the Apostle, after mentioning him, immediately proceeds *εὐχαριστῶ τῷ θεῷ μου.*

7. It is uncertain, who were the *bearers* of the Epistle: but perhaps the common subscription is right in assigning that office to Stephanas, Fortunatus, and Achaicus. For they are mentioned as being present with the Apostle (1 Cor. xvi. 17) from Corinth: and as an injunction is given (ib. 18) that they should be honourably regarded by the Corinthians, it is highly probable that they were intending to return.

³ Unless indeed, as Mr. Birks supposes, *Horæ Apostolicæ*, p. 215 f., he was converted subsequently to that occurrence.

SECTION VII.

MATTER AND STYLE.

1. As might have been expected from the occasion of writing, the matter of this epistle is very various. It is admirably characterized by Mr. Conybeare, in *Conybeare and Howson's Life and Epistles of St. Paul*, vol. ii. p. 28 (2nd edn.):—

“This letter is, in its contents, the most diversified of all St. Paul’s Epistles: and in proportion to the variety of its topics, is the depth of its interest for ourselves. For by it we are introduced as it were behind the scenes of the apostolic Church, and its minutest features are revealed to us under the light of daily life. We see the picture of a Christian congregation as it met for worship in some upper chamber, such as the house of Aquila or of Gaius could furnish. We see that these seasons of pure devotion were not unalloyed by human vanity and excitement: yet, on the other hand, we behold the heathen auditor pierced to the heart by the inspired eloquence of the Christian prophets, the secrets of his conscience laid bare to him, and himself constrained to fall down on his face and worship God: we hear the fervent thanksgiving echoed by the unanimous Amen: we see the administration of the Holy Communion terminating the feast of love. Again, we become familiar with the perplexities of domestic life, the corrupting proximity of heathen immorality, the lingering superstition, the rash speculation, the lawless perversion of Christian liberty: we witness the strife of theological factions, the party names, the sectarian animosities. We perceive the difficulty of the task imposed upon the Apostle, who must guard from so many perils, and guide through so many difficulties, his children in the faith, whom else he had begotten in vain: and we learn to appreciate more fully the magnitude of that laborious responsibility under which he describes himself as almost ready to sink, ‘the care of all the churches.’

“But while we rejoice that so many details of the deepest historical interest have been preserved to us by this Epistle, let us not forget to thank God, who so inspired His Apostle, that in his answers to questions of transitory interest he has laid down principles of eternal obligation. Let us trace with gratitude the providence of Him, who ‘out of darkness calls up light;’ by whose mercy it was provided, that the unchastity of the Corinthians should occasion the sacred laws of moral purity to be established for ever through the Christian world;—that their denial of the resurrection should cause those words to be recorded whereon repose, as upon a rock that cannot be shaken, our sure and certain hope of immortality.”

2. In style, this Epistle ranks perhaps the foremost of all as to sublimity, and earnest and impassioned eloquence. Of the former, the

description of the simplicity of the Gospel in ch. ii.,—the concluding apostrophe of ch. iii. (ver. 16—end),—the same in ch. vi. (ver. 9—end),—the reminiscence of the shortness of the time, ch. vii. 29—31,—the whole argument in ch. xv.,—are examples unsurpassed in Scripture itself: and of the latter, ch. iv. 8—15, and the whole of ch. ix.; while the panegyric of Love, in ch. xiii., stands, a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful language extant in this our world. About the whole Epistle there is a character of lofty and sustained solemnity,—an absence of tortuousness of construction, and an apologetic plainness, which contrast remarkably with the personal portions of the second Epistle.

3. No Epistle raises in us a higher estimate of the varied and wonderful gifts with which God was pleased to endow the man whom He selected for the Apostle of the Gentile world: or shews us how large a portion of the Spirit, who worketh in each man severally as He will, was given to him for our edification. The depths of the spiritual, the moral, the intellectual, the physical world are open to him. He summons to his aid the analogies of nature. He enters minutely into the varieties of human infirmity and prejudice. He draws warning from the history of the chosen people: example, from the Isthmian foot-race. He refers an apparently trifling question of costume to the first great proprieties and relations of Creation and Redemption. He praises, reproves, exhorts, and teaches. Where he strikes, he heals. His large heart holding all, where he has grieved any, he grieves likewise; where it is in his power to give joy, he first overflows with joy himself. We may form some idea from this Epistle better perhaps than from any one other,—because this embraces the widest range of topics,—what marvellous power such a man must have had to persuade, to rebuke, to attract and fasten the affections of men.

CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

SECTION I.

ITS AUTHORSHIP AND INTEGRITY.

1. THE former of these is undoubted. No Epistle more clearly marks itself out as the work of the Author whose name it bears. It is inseparably connected with the First, following it up, and only differing from it as circumstances since occurring had affected the mind of the

writer. See this more dwelt on, when I speak of its style and matter, below, § iii.

2. The external testimonies are,

(α) Irenæus, Hær. iii. 7. 1, p. 182 :

Quod autem dicunt, aperte Paulum in secunda ad Corinthios dixisse : In quibus Deus sæculi hujus exerceavit mentes infidelium.

(β) Athenagoras, de resurr. mort. xviii. p. 331 :

εὐδηλον παντὶ τὸ λειπόμενον . . . ἕκαστος κομίσσεται δικαίως ἃ διὰ τοῦ σώματος ἔπραξεν, εἴτε ἀγαθὰ εἴτε κακά.

(γ) Clement of Alexandria very frequently cites our epistle : e.g., Strom. iii. 14 [94], p. 553, P. :

αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γένεσιν συνιστάναι. λέγειν διὰ τούτων φοβοῦμαι δὲ μὴ, ὡς ὁ ὄφεις Εὖαν ἐξήπάτησεν, κ.τ.λ. (2 Cor. xi. 3.)

And again, Strom. iv. 16 [102], p. 607, P. :

ὁ ἀπόστολος (specified as Παῦλος previously) . . . εἶρηκεν ἐν τῇ δευτέρᾳ πρὸς τοὺς Κορινθίους· ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει.

(δ) Tertullian, de Pudicitia, ch. 13 init. vol. ii. p. 1003 :

Novimus plane et hic suspiciones eorum. Revera enim suspicantur apostolum Paulum in secunda ad Corinthios eidem fornicatori veniam dedisse, quem in prima dedendum Satanae in interitum carnis pronuntiarit, &c. He then cites 2 Cor. ii. 5—11.

See more testimonies in Davidson, vol. ii. p. 279.

3. The *integrity* of this Epistle has not however been unquestioned. Semler (in 1767) imagined it to consist of three separate epistles,—(1) chapters i. to viii. + Rom. xvi. 1 to 20 + ch. xiii. 11 to 13. This he supposes to have been the letter which Titus bore on his second mission to Corinth. (2) On receiving intelligence of the effect produced at Corinth, the Apostle writes a second Epistle in justification of himself, chap. x. 1 to xiii. 10. (3) An Epistle sent to the other churches in Achaia on the subject of the collection for the saints at Jerusalem, ch. ix. To this curious theory a convincing refutation was furnished by Gabler (De capp. ult. ix.—xiii. poster. ep. P. ad Corr. ab eadem haud separandis, Gotting. 1782). Weber again (de numero Epp. P. ad Corr. rectius constituendo, 1798) thought it had been originally *two* Epistles, (1) chapters i. to ix. + xiii. 11 to 13,—(2) ch. x. 1 to xiii. 10. But Meyer (from whom the foregoing particulars are taken) quotes respecting all such fanciful discussions a good remark of Hug (Einl. ii. p. 376), that it would be just as reasonable to suppose the *περὶ στεφάνου* of Demosthenes to be two orations, because in the former part the orator defends himself calmly and in detail, and in the latter breaks out into fierce and bitter invective. Certainly, on the principle which these critics have adopted, the first Epistle to the Corinthians might be divided into at least eight separate epistles, marked off by the successive changes of subject.

SECTION II.

CIRCUMSTANCES, PLACE, AND TIME OF WRITING.

1. At the time of writing this Epistle, Paul had recently left Asia (2 Cor. i. 8) : in doing so had come by Troas (ii. 12) : and thence had sailed to Macedonia (ibid.; cf. Acts xx. 1, 2), where he still was (ch. viii. 1; ix. 2, where notice especially the *present* *καυχῶμαι*,—ix. 4). In Asia, he had undergone some great peril of his life (2 Cor. i. 8, 9), which (see note there) can hardly be referred to the tumult at Ephesus (Acts xix. 23—41)¹,—but from the nature of his expressions was probably a grievous sickness, not unaccompanied with deep and wearing anxiety. At Troas, he had expected to meet Titus (2 Cor. ii. 13), with intelligence respecting the effect produced at Corinth by the first Epistle. In this he was disappointed (ii. 13), but the meeting took place in Macedonia (vii. 5, 6), where the expected tidings were announced to him (vii. 7—16). They were for the most part favourable, but not altogether. All who were well disposed had been humbled by his reproofs: but evidently his adversaries had been further embittered. He wished to express to them the comfort which the news of their submission had brought to him, and at the same time to defend his apostolic efficiency and personal character against the impugnors of both. Under these circumstances, and with these objects, he wrote this Epistle, and sent it before him to break the severity with which he contemplated having to act against the rebellious (ch. xiii. 10), by winning them over if possible before his arrival.

2. The *place* of writing is no where clearly pointed out. There is no ground for supposing it to have been Philippi, as commonly imagined². Nay such a supposition is of itself improbable. In ch. viii. 1 Paul announces to the Corinthians the generosity which had been the result of God's grace given *ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. It is hardly likely that he would make such announcement, if he had hitherto been stationary at Philippi, the *first* of those churches on his way from Asia. All that we can say is, that the Epistle was written at one of the Macedonian churches; more probably at the last which he visited than at the first. The principal of those churches were at Philippi, Thessalonica, and Beroea. We know from 1 Thess. ii. 17, 18, how anxious the Apostle was

¹ I cannot help being surprised that any one who has studied the character and history of the Apostle should still refer this passage to that tumult. The supposition lays to his charge a meanness of spirit and cowardice, which certainly never characterized him, and to avow which would have been in the highest degree out of place in an Epistle, one object of which was to vindicate his apostolic efficiency.

² The common subscription assigns Philippi: but whether from tradition, or mere hasty inference, is quite uncertain.

again to visit the Thessalonian church: and in the absence of all detail respecting this journey in Acts xx. 1, 2, we may well believe that he would have spent some time at Thessalonica. If then Philippi from its situation is improbable, it would seem likely that Thessalonica was the place. But all is conjecture, beyond the fact that it was written from Macedonia.

3. The *time* of writing is fixed within very narrow limits. About Pentecost A.D. 57 (see chronological table in Prolegg. to Acts) Paul left Ephesus for Troas: there he stayed some little time: thence went to Macedonia; and sufficient time had elapsed for him to have ascertained the mind of the Macedonian churches and to have made the collection. Here falls in our Epistle: after which (Acts xx. 2) he came into Greece (Corinth) and abode there three months: and then is found, after travelling by land through Macedonia, at Philippi on his return at Easter, 58. So that the Epistle was written in the summer or autumn of 57.

4. Two questions belong to this part of our subject, which it is not very easy to answer. From 1 Cor. iv. 17, we learn that Timothy had been sent to Corinth by Paul (see also Acts xix. 22, where he is said to have been sent with Erastus to Macedonia) to prepare the Corinthians for his own coming by reminding them of his ways and teaching. And in 1 Cor. xvi. 10, 11, we find directions given to them for their reception of Timothy and speeding his return: "for," adds the Apostle, "I expect him with the brethren." Here, however, some little uncertainty is expressed as to his visiting them, the words being *ἐὰν δὲ ἔλθῃ Τιμόθεος*. Now at the time of writing this second Epistle, we find Timothy with Paul in Macedonia (2 Cor. i. 1), without any hint given of his having been at Corinth, or of any tidings respecting the church there having come through him. Nay there is an apparent presumption that he had not been at Corinth: for in 2 Cor. xii. 18 where speaking of those whom he had sent to Corinth he mentions Titus by name, no allusion is made to Timothy. Had he been at Corinth, or not?

I believe, in spite of these apparent obstacles to the view, that he *had* been there. The purpose of his mission, as stated in 1 Cor. iv. 17, is too plain and precise to have been lightly given up. And, as Meyer suggests, the relinquishing of the intended journey of Timothy as well as that of the Apostle, would have furnished to the adversaries another ground for the charge of fickleness of purpose, which they would not fail to use against him. Had therefore the journey been abandoned, some notice and apology would probably have been found in this Epistle. That Timothy is not mentioned in this Epistle as having gone to them, is easily accounted for by the circumstance that he is associated with the Apostle in the writing of the Epistle.

Meyer believes that tidings had been brought by him from Corinth of an unfavourable kind respecting the effect of the first Epistle; and that

the state of the Apostle's mind described in 2 Cor. ii. 12, vii. 5, is to be traced to the reception of these tidings, not merely to the anxiety of suspense.

5. The second question regards the *mission of Titus* to Corinth, which took place subsequently to our first Epistle, and on the return from which he brought to the Apostle the further tidings of the effect of that letter, referred to 2 Cor. vii. 6. The most natural supposition is that he was sent to ascertain this matter : and this is the view of De Wette and others. Bleek however, with whom agree Credner, Olshausen, and Neander, makes a totally different hypothesis, which is thus expressed by the latter, Pfl. u. Leit. p. 437 : "Timotheus had brought to the Apostle painful tidings which excited his anxiety, especially respecting the agitation caused by one individual, who insolently set himself against Paul and endeavoured to oppose his apostolic authority. (This latter view he defends by explaining 2 Cor. ii. 5, vii. 12, not of the incestuous person of 1 Cor. v. but of some adversary of the Apostle.) On this account Paul sent Titus to Corinth with a letter (now lost), in which he expressed himself very strongly on these circumstances ; so that after Titus had set out, his heart, full as it was of paternal love towards the Corinthian church, was distressed with fear lest he had written somewhat too harshly, and been too severe upon them." This ingenious conjecture, while it might serve to clear up some expressions in 2 Cor. ii. 1—4, which seem too strong for the first Epistle, can perhaps hardly be admitted in the absence of any allusion whatever of a clearer character. All we can say is, it *may* have been so : and after all that has been written on the visits of Timotheus and Titus, we shall hardly arrive nearer the truth than a happy conjecture.

SECTION III.

MATTER AND STYLE.

1. In no other Epistle are these so various, and so rapidly shifting from one character to another. Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice. Meyer remarks : "The excitement and interchange of the affections, and probably also the haste under which Paul wrote this Epistle, certainly render the expressions often obscure and the constructions difficult, but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul's spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries. Erasmus strikingly says, Paraphr. Dedicat.,—'Sudatur ab eruditissimis viris in explicandis poetarum

ac rhetorum consiliis, at in hoc rhetore longe plus sudoris est, ut deprehendas quid agat, quo tendat, quid vetet: adeo stropharum plentis est undique, absit invidia verbis. Tanta vafrities est, non credas eundem hominem loqui. Nunc ut limpidus quidam fons sensim ebullit, mox torrentis in morem ingenti fragore devolvitur, multa obiter secum rapiens, nunc placide leniterque fluit, nunc late, velut in lacum diffusus, exspatiatur. Rursum alicubi se condit, ac diverso loco subitus emicat, cum visum est, miris ma-andris nunc has nunc illas lambit ripas, aliquoties procul digressus, reciprocatō flexu in sese redit.' We may also apply to our Epistle the words in which Dionys. Hal., de admiranda vi dicendi in Demosthene, c. 8, designates the style of that orator,—μεγαλοπρεπή. λιτήν· περιττήν, ἀπέριπτον· ἐξηλλαγμένην· συνήθη· πανηγυρικήν, ἀληθείην· αὐστηρήν, ἰλαράν· σύντονον, ἀνείμένην· ἠδέϊαν, πικράν· ἠθικήν, παθητικήν."

2. The matter of the Epistle divides itself naturally into three parts:

1. ch. i. to vii. 16. Here he *sets forth to them his apostolic walk and character*, not only with regard to *them*, though he frequently refers to this, but *in general*.

2. viii. 1 to ix. 15. He *reminds them of their duty to complete the collection for the poor saints at Jerusalem*.

3. x. 1 to xiii. 10. *Polémical justification of his apostolic dignity and efficiency against his disparagers*.

CHAPTER V.

APPARATUS CRITICUS.

SECTION I.

1. *Manuscripts written in uncial letters.*

A. The CODEX ALEXANDRINUS, Cent. V. (*See Vol. I.*)

B. The CODEX VATICANUS, Cent. IV. (*See Vol. I.*)

C. The CODEX EPHRÆMI, Cent. V. (*See Vol. I.*)

D. (*Of the Acts.*) The CODEX BEZÆ, Cent. V. or VI. (*See Vol. I.*)

D. (*Of St. Paul's Epistles.*) The CODEX CLAROMONTANUS in the Imperial library at Paris, No. 107: a græco-latin MS., of, as Tischendorf believes, the *sixth century*. It contains all the Epistles of Paul, except Rom. i. 1 *πавλος . . .* to *αγαπητοις θεου*, ver. 7. Another hand, but an ancient one, has supplied 1 Cor. xiv. 13 *διο ο λαων . . .* to *σημειον εισιν*, ver. 22. Similarly Rom. i. 27—30. Tischendorf remarks: "It is very difficult to distinguish the correctors who have at different times touched this codex. The second corrector (D², about the eighth century), whom I have oftenest cited, found most of

the passages which he touched already corrected : hence D³ denotes generally two persons, of whom the former (D^{2a}) seldom differs from the latter (D^{2b}), so that the difference can be noted. D² touched a few places, and correctors subsequent to D³ about as many. Sometimes when it is hard to say which has corrected, I have marked it D^{corr}." This codex was published by Tischendorf in 1852. "It is one of the most valuable MSS. extant: none of the texts published by Tischendorf is so important, with the single exception of the palimpsest Codex Ephraemi."—Tregelles. Horne's *Intro.* iv. p. 193.

E. (*Of the Acts.*) The CODEX LAUDIANUS (græco-latin: the latin being in the left hand column, the greek in the right hand) in the Bodleian library at Oxford. It is written without accents, in rather clumsy uncial letters, by a Greek scholar, but probably among the Latins. Its place of writing has been imagined to have been Sardinia, from the preamble of an edict, which is written at the end: Φλάνιος Παγκράτιος σὺν θεῷ ἀποεπάρχων δούξ Σαρδινίας δηλαποῶ τὰ ὑποτεταγμένα: but this, as Dr. Tregelles remarks, only shews it to have been in that island during the period of the *duces*. Now the Dukes of Sardinia were first constituted by Justinian in 534 (Wetst.): and if, as Michaelis infers from the writing (see also Marsh's note), the MS. is more ancient than this Dux Sardiniae, its date might be at the earliest the end of the fifth or beginning of the sixth century. But Bp. Marsh (note, as above) has shewn by the writing that it is more recent than the Codex Bezae: which circumstance, if the date now usually assigned to the Codex Bezae be correct (the middle of the sixth century), would bring it down about a century later. It was brought to England from Sardinia, became, it is supposed by Wetstein, the property of the Venerable Bede, as it, and no other Greek MS., contains the various readings which he has noted in his commentary in the Acts. It was lost sight of for a long time, till Abp. Laud became its possessor, and gave it to the Bodleian library. Michaelis characterizes it as a MS. of the utmost importance, and ascribes to it the merit of having decided him against the notion that the græco-latin MSS. have been corrupted from the latin. See Michaelis, Marsh's ed. vol. ii. pt. i. pp. 269—274; Horne's *Intro.* vol. iv. pp. 187—189, where there is a facsimile of the greek and latin of this MS. It was published by Hearne in 1715, but the edn. is very scarce, only 120 copies having been printed. Tischendorf has re-examined the MS. and is going to republish it.

[E. (*Of St. Paul's Epistles.*) The CODEX SANGERMANENSIS, now Petropolitanus (having been rescued from the fire of the abbey of

St. Germain near Paris and taken to St. Petersburg), appears to be only a copy, and that a faulty one, of D, the Codex Claromontanus, with its occasional corrections. It abounds with mistakes, and has some monstrous readings made up of the various corrections of D: Tischendorf instances *δικαιωσινην*, Rom. iv. 25; *μετα ταυεϊτα τοις δωενδεκα*, 1 Cor. xv. 5; *νιδιζομενο θεατριζομενοι*, Heb. x. 38. "Probably not older than the *ninth* or *tenth century*." (Tregelles.) Only quoted in the lacunæ of D.]

- F. The CODEx AUGIENSIS, now in the library of Trinity College, Cambridge. It is a græco-latin MS., which formerly belonged to the Monastery of Augia Major in Switzerland, and was probably written in the latter half of the *ninth century* (Tregelles thinks, the *eighth*). Published by Scrivener in 1859.
- G. The CODEx BOERNERIANUS, also a græco-latin MS., now in the Royal library at Dresden. This MS., which was also written in the *ninth century*, has a singular affinity with the Codex Augiensis, without being a copy of it. "It may be deemed certain that the Greek of each of these MSS. was a copy (mediate or immediate) of a more ancient codex; from which the copyist of each of these departed at times by mere error. The general description of the Codex Sangallensis (Δ of the Gospels) applies equally to this MS., to which it was once joined: and whatever shews the history of the one will apply equally to that of the other. . . . This MS. of course is not a distinct authority from F as to the readings of St. Paul's Epistles: *together*, however, they are valuable as a united testimony to the readings of the ancient and valuable codex from which they must have alike sprung." (Tregelles.) In this edition we have only quoted this MS. when it differs from F, or when F is defective.
- II. (*Of the Acts*.) "The Codex Mutinensis 196: of the *ninth century*. It begins ch. v. 28, *και βουλευσθαι*: is deficient from *αι χηραι*, ch. ix. 39, to *ιδου*, ch. x. 19: from *idia*, xiii. 36, to *τερατα*, xiv. 3. From *κακειθεν*, xxvii. 4, to the end, is supplied in uncial letters by some hand of about the *eleventh century*. The other omissions have been supplied by a more recent hand, in the *fifteenth* or *sixteenth century*." It was collated by Scholz, and since then more completely by Tischendorf and by Tregelles.
- II. (*Of St. Paul's Epistles*.) The CODEx COISLINIANUS No. 202 in the Royal library at Paris, apparently (Tischdf.) of the *sixth century*. It once contained 14 leaves, but, as is noted in the codex itself,—*"post incendium librorum impressorum et subitaneam translationem manuscriptorum non inventa sunt nisi xii folia."* The two missing leaves are in the Imperial library at St. Petersburg. Edited by Montfaucon and accurately transcribed by Tischendorf.

- I. *Fragmenta Palimpsesta Tischendoriana*, Cent. V. to VII. (*See Vol. I.*)
- K. *Codex Mosquensis*, Library of the Holy Synod No. xeviii. Cent. IX. (Matthæi's g). Formerly belonged to the monastery of St. Dionysius on Mount Athos. Contains the Catholic Epistles with a catena and the Epistles of Paul with scholia by Damascene. It is on parchment and in folio. Each page is divided into two columns; the text being written in large square uncials; the commentary, in round letters joined to one another. Collated by Matthæi, who gives a facsimile of part of the text in the volume of his Gr. Test. which contains the Cath. Epistles, and describes it in that containing the Ep. to Rom. pp. 265-7. Scholz inserted this MS. by mistake in his list of *Cursives*, as Acts 102, Epp. Paul 117.
- L. *Codex Angelicus Romanus*, a MS. in the Angelican library of Augustinian monks at Rome, formerly the property of Cardinal Passionei. It contains the Acts, beginning viii. 10, *μὲν τοῦ θεοῦ*,—the Catholic Epistles, and the Epistles of Paul to Heb. xiii. 10. "It cannot have been written," says Tischendorf, "before the middle of the ninth century." Formerly called G of the Acts—J of St. Paul's Epistles.
- M. The *Codex Uffenbachianus*, Cent. X. Consists of fragments at Hamburg and in the British Museum. The former contains the beginning and end of the *Epistle to the Hebrews*. Published by Tischendorf in his "*Anecdota Sacra et Profana*."
- P. *Codex Porphyrianus*, Cent. IX. Published by Tischendorf, who found it in the possession of the Russian Archimandrite Porfiri, *Monumenta Sacra inedita*, Voll. V. VI. It contains the Acts, Epistles, and Apocalypse. The Acts has been collated for this edition, and the readings in 1 and 2 Cor. taken from Tregelles.
- Σ The *CODEx SINAITICUS*, Cent. IV. (*See Vol. I.*)
- Frag. Coisl. In the scholia of a MS. of part of the O. T. in the Benedictine library at St. Germain, Wetstein found Acts ix. 24, 25, written by the transcriber of the MS., i. e. in the beginning of the seventh century. To this discovery Tischendorf has added several more passages; ch. iv. 33, 34: x. 13, 15: xxii. 22, and some from the Gospels. The MS. itself is called the *Codex Coislinianus* 1, from Coislin, Bp. of Metz, its earliest known possessor. See Wetstein, Michaelis, and Tischendorf.
- Frag. Tischdf. (*See "I." above.*)

2. *Manuscripts written in cursive letters.*

NOTE.—It is intended to include in this Table mention of those MSS. only which contain, and of those particulars which concern, the portion of the N. T. comprehended in this Volume. The missing numbers will be found in the Prolegomena to Vol. IV., pt. ii.; those in the Acts column being designated Cath., and those in the Paul column Heb.

- a. Lambeth No. 1182. "Dates from the *twelfth* century at the earliest^d."
- b. Lambeth No. 1183. Written A.D. 1358.
- c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth* century.
- d. Lambeth No. 1185. "Might also be considered a series of fragments in several different hands^d." Assigned to the *fifteenth* century or somewhat earlier.
- e. in Acts, Lambeth 1255. Contains Acts and Past. Epp.—in Paul, (a. = of the Apocalypse,) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh* century.
- f. Codex Theodori. Bears date A.D. 1295.
- g. Codex Wordsworthianus. *Thirteenth* century.
- h. (= b. of the Apocalypse.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157^e.
- k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316.
- l. (Scholz's Act. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth* century.
- m. (Scholz's Act. 31, Paul. 37.) CODEX LEICESTRENSIS. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I.*)
- n. (Scholz's Act. 53, Paul. 30.) Emm. Coll. Cantab. i. 4. 35. Of about the *twelfth* century.
- o. (Scholz's Act. 61 and 111, Paul. 61 and 221.) University Library, Cambridge, Mm. 6. 9. Of the *twelfth* or *thirteenth* century.
- p. (Tischendorf's "10th.") CODEX LONDINENSIS TISCHENDORFIANUS. British Museum, Additional MS. 20,003. "Unquestionably the most valuable cursive MS. of the Acts yet known." (Scriv.) "Can hardly be estimated too highly." (Treg.) "Haud dubie antiquissimi codicis uncialis, qui ipse periit, exemplum est." (Tischd.)

^d Scrivener. The readings of mss. "a" to "o" are cited from the Appendix to Mr. Scrivener's edn. of the "Codex Augiensis." It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

^e Formerly Cod. Prædicatorum S. Marci 701.

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
1	1	Reuchlini. Basle K. iii. 3 (late B. vi. 27).	X.	Wetstein "bis atque accurate."	1	—
2	2	Basle (late B. ix. ult.)	XV.	Mill (<i>B.</i> 2).	—	—
3	3	Corsendoncensis. Vienna, Theol. 5. (Kol.)	XII.	Walker and Alter.	3	—
4	4	Basle (late B. x. 20).	XV.	Mill (<i>B.</i> 3). Wetstein through-out Epp.	—	—
5	5	Paris 106 (formerly 2871).	XII.	Stephens (δ') Wetst. Scholz.	5	—
6	6	Paris 112 (formerly 3425).	XIII.	Steph. (ε') Wetst.	6	—
..	7	Basle (late B. vi. 17).	X?	Readings given in Wetstein. Text surrounded by various Scholia from Gennad., Ec., Sevrn., &c. On parchment.	—	—
..	[8]	. . . . .	—	Steph. (ζ')=Acts 50. <i>Identified by some with 132 (Paul) below.</i>	—	—
7	9	Paris 102 (formerly 2870).	X.	Steph. (ι') Wetst.	—	—
[8]	[10]	<i>Not identified.</i>	—	Stephens (ια').	—	—
9	11	Cambridge Univ. Lib. MS. Kk. 6. 4 (also numbered Acts 112, Paul 225).	XI.	Steph. (ιγ') Wetst. [Def. Acts iii. 6—17.]	—	—
10	12	Paris 237 (formerly 2869).	X.	Steph. (ιε') Wetst. "de integro."	—	2
11	..	Paris 103 (formerly 2872).	X.	Wetstein (Acts). Reiche (Paul). [Def. Acts ii. 20—31; 1 Cor. xii. 17—xiii. 2.] = Paul 140.	—	—
—	[13]	<i>See Vol. III.</i>	—	—	—	—
..	[14]	<i>See Vol. III. (= Acts 47.)</i>	XVI.	—	90	—
—	[15]	<i>See Vol. III.</i>	—	—	—	—
12	16	Paris 219 (formerly 1886).	XI.	Wetstein.	—	4
13	17	Paris 14 (COLBERTINUS 2844).	XI.	Tregelles.	33	—
14	18	Paris, Coislinianus 199.	XI.	Wetstein.	35	17
15	—	Paris, Coislinianus 25.	XI.	Wetstein.	—	—
16	19	Paris, Coislinianus 26.	XI.	Wetstein.	—	—
—	20	Paris, Coisl. 27 (formerly 247).	X.	Wetstein. [mutilated.]	—	—
17,	21	Paris, Coislinianus 205.	XI.	Wetstein. [1 Cor. xvi. 17—2 Cor. i. 7, &c., supplied in a later hand.]	—	19
18	22	Paris, Coislinianus 202 A.	XIII.	Wetstein.	—	18
19	23	Paris, Coislinianus 200.	XIII.	Steph. (θ') Wetst.	38	—
..	24	Bodleian, Misc. 136. Ebnerianus.	XII.	Described by Schönleben, occasionally quoted by Wetstein. = Acts 48.	105	—
20	25	Westmonasteriensis (935). British Museum. King's Library i. B. 1.	XIV.	Wetstein.	—	—
21	26	Cambridge Univ. Lib. MS. Dd. 11. 90.	XIII.	[Def. Acts i.—xii. 1; xiv. 23—xv. 10; Rom. xv. 14—16, 24—26; xvi. 4—20; 1 Cor. i. 15—iii. 12, &c.]	—	—
22	..	British Museum Additional MSS. 5115-7.	1326?	(Epp., Cent. xii., Scrivener) "Obiter inspectus a Wetstenio. Lectiones cap. xx. Act. mecum communicavit Rev. Paulus." (Griesbach.) = Paul 75.	109	—
23	28	Bodleian, Baroccianus 3.	XIII.	Mill (<i>Baroc.</i>). [Def. up to Acts xi. 13.] 1 Cor. xv. collated by Griesb.	—	6
24	29	<i>See above, "l."</i>	—	—	—	—
..	30	<i>See above, "n."</i>	—	—	—	—
25	31	Brit. Mus. Harleian 5537.	1087	Mill. (<i>Cov.</i> 2.) Acts xiv.—xviii. Rom. i.—iv. collated by Griesb.	—	7

Actu.	Fpp. Paul.	Designation.	Cent.	Collator, &c.	Comp.	Apoc.
26	32	Brit. Mus. Harl. 5557.	XII.	MILL (Cor. 3.) Readings of Acts i.—iii. in Griesb. [Def. Acts i. 1—11. 1 Cor. xi. 7—xv. 56.]	—	—
27	33	Brit. Mus. Harl. 5620.	XV.	MILL (Cor. 4.) Perhaps a copy of 29.	—	—
28	34	Brit. Mus. Harl. 5778.	XII.	MILL (Sin.) [Def. Acts i. 1—20.]	—	d
29	35	Geneva 20.	XII.	MILL (Genev.)	—	—
30	36	Bodleian, Misc. 74.	XIII.	MILL (Hunt. 1.) Begins Acts xv. 19. "Perlegi Rom. v., viii.; 1 Cor. xv. . . ." (Griesbach).	—	9
31	37	See above, "m."				
32	38	Bodleian, Land. 31.	XIII.	MILL (Laud. 2.) Rom. i.—v. re-examined by Griesb.	51	—
33	39	Lincoln Coll. Oxford, 82.	XI.	MILL (Lin. 2.) Acts collated by Dobbin. [Def. Rom. i. 1—20.]	—	—
34	40	Trin. Coll. Dublin. Montfortianus.	XVI.	Barrett and Dobbin.	61	92
35	41	Magdalen Coll. Oxford, 9.	XI.	MILL (Magd. 1.)	57	—
36	—	New Coll. Oxford, 58.	XIII.	MILL (N. 1.) Apparently the MS. from which Cramer's Catena is printed.	—	—
—	[42]	Magdalen Coll. Oxford. <i>Has been ascertained to be part of the same MS. as Paul 27. See Vol. III.</i>	XI.	MILL (Magd. 2.) Contains only Rom. Corr.	—	—
37	43	New Coll. Oxford, 59.	XIII.	MILL (N. 2.)	—	—
38	44	Leyden 77, Voss.	XIII.	Sarrau. MILL's <i>Pet.</i> 1. Wetstein.	—	—
[39]	[45]	<i>Situation unknown.</i>	—	Sarrau. MILL's <i>Pet.</i> 2. Belonged (with <i>Pet.</i> 1 and 3) to Paul Petavius. [Def. Acts i. 1—xviii. 22; 1 Cor. iii. 16—x. 13.]	—	1
40	46	Vatican Alex. 179.	XI.	Zacagni and Birch. MILL's <i>Pet.</i> 3.	—	1
41	..	Vatican 2050.	XII.	Inspected by Birch and Scholz. = Paul 194.	175	—
—	47	Bodleian, Roe. 2.	XII.	MILL. Rom. and 1 Cor. xiv., collated by Griesbach. Readings in 1 and 2 Cor. taken from Treg.	—	—
42	48	Frankfort on the Oder. Seidelianus.	XI.	Middeldorpf, in Rosenmüller's Comm. Theol. [Def. Acts ii. 3—34.]	—	18
43	49	Vienna. Theol. 300 (Nessel.).	XII.	MILL (<i>Vien.</i>) and Alter.	76	—
..	[50]	<i>See Vol. III.</i>				
[44]	[51]	<i>See Vol. III.</i>				
45	52	Hamburg. Uffenbachianus.	XV.	Wetstein and Bengel.	—	16
(46)	..	Munich 375 (= Paul 55).	XI.	Bengel (Aug. 6). Ec.'s comm. [Does not contain the Acts.]	—	—
—	53	See above, "M."				
—	54	Munich 412 (formerly Augsburg 5).	XII.	Bengel. [Contains only Rom. vii. 7—xvi. 24.]	—	—
[47]	..	<i>The same MS. as Paul 14 above.</i>				
48	..	<i>The same MS. as Paul 24 above.</i>				
..	55	<i>The same MS. as Acts 46 above.</i>				
..	[56]	<i>See Vol. III.</i>				
..	57	Vienna. Theol. 23 (Nessel.).	XIII.	Edited by Alter. = Acts 65.	216	36
[50]	..	<i>The same MS. as Paul 8 above.</i>				
—	58	Vatican 165.	XII.	Edited by Zacagni. Called <i>Cryptoferratensis</i> .	—	—
—	59	Paris Coisl. 204.	XI.	Inspected. Catena.	—	—
—	[60]	<i>See Vol. III.</i>				
..	61	See above, "o."		MILL's <i>Hal.</i>	—	—
	[62]					

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
51	..	Paris 56.	XII.	Inspected by Scholz.=Paul 133.	—	52
52]	..	<i>The same MS. as Paul 50 above.</i>				
53	..	<i>See above, "n."</i>				
54	..	Paris, Arsenal 4.	XI.	Inspected by Simon and Scholz. =Paul 130.	43	—
56	..	Bodleian, Clark 4.	XII.	Inspected by Scholz.=Paul 227.	234	—
57	..	Copenhagen 1.	1278	Hensler in Birch.=Paul 72.	—	—
58	..	Bodleian, Clark 9.	XIII.	Inspected by Scholz.=Paul 224.	—	—
59	62	Brit. Mus. Harl. 5588.	XIII.	Acts xi. xii. xiii., Rom. and 1 Cor. i.—vii., collated by Gries- bach.	—	—
60	63	Brit. Mus. Harl. 5613.	1407	Acts i.—viii., Rom., 1 Cor., 2 Cor. iii.,—collated by Griesbach.	—	e
61	..	<i>See above, "o."</i>				
..	[64]	<i>See above, "M."</i>				
62	65	Paris 60.	XIV.	Inspected by Griesbach and Scholz.	—	34
..	[66]	<i>See Vol. III.</i>				
63	67	Vienna. Theol. 302 (Nessel.).	XII.	Alter and Birch.=Acts 66.	—	—
64	68	Vienna. Theol. 313 (Nessel.).	XIII.	Alter and Birch.	—	—
65	69	Vienna. Theol. 303 (Nessel.).	XIII.	Alter and Birch.	—	—
66	..	<i>The same MS. as Paul 57 above.</i>				
67	70	<i>The same MS. as Paul 67 above.</i>				
—	71	Vienna. Theol. 221 (Nessel.).	1331	Alter and Birch.	—	—
..	72	<i>The same MS. as Acts 57 above.</i>	XII.	Alter and Birch. [Def. Rom. i. 1—9, &c.]	—	—
68	73	Upsala, Sparwenfeld 42.	XII.	(2 Cor. XIth cent.) Aurivillius. [Def. up to Acts viii. 14. 1 Cor. xiii. 6—xv. 38 twice over.]	—	—
69	74	Wolfenbüttel xvi. 7.	XII.	Knittel. in Matthæi.	—	30
..	75	<i>The same MS. as Acts 22 above.</i>				
—	76	Leipsic.	XIII.	Matthæi. Contains Rom., 1 Cor. up to v. 3, . . with Thl's comm.	131	66
70	77	Vatican 360.	XI.	"Rom., 1 Cor. i.—iv. accurate examinavi; reliqua cursim modo perlustravi." Birch.	133	—
71	78	Vatican 363.	XI.	Birch (cursorily inspected).	—	37
72	79	Vatican 366.	XIII.	Birch (cursorily inspected).	—	—
73	80	Vatican 367.	XI.	Birch ("Per omnia contuli")	—	—
74	—	Vatican 760.	XII.	A MS. of the Acts inspected by Birch and Scholz. Catena.	—	—
—	81	Vatican 761.	XII.	Inspected by Birch. Ec.'s comm.	—	—
—	82	Vatican 762.	XII.	Inspected by Birch. Contains Rom., Corr., with Catena.	—	—
—	83	Vatican 765.	XI.	Inspected by Birch. Comm. on marg.	—	—
—	84	Vatican 766.	XII.	Inspected by Birch. Comm. on marg.	—	—
—	85	Vatican 1136.	XIII.	Epp. inspected by Birch.	—	39
75	86	Vatican 1160.	XIII.	Inspected by Birch and Scholz.	141	40
76	87	Vatican 1210.	XI.	Birch (Acts, Rom., al., "exacte").	142	—
77	88	Vatican, Palat. 171.	XIV.	Examined in select places by Birch. Zacagni.	149	25
78	89	Vatican, Alex. 29.	XII.	Birch ("Per omnia accurate ex- aminavi"). [Def. 2 Cor. xi. 15 —xii. 1.]	—	—
79	90	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc
80	91	Vatican, Pio 50.	XII.	Birch ("Per omnia diligenter bis collatus").	—	42
81	—	Barberinus 377.	XI.	Inspected by Birch.	—	—
82	92	Rome, Propaganda 250.	1274	Zoege in Birch.	180	44
83	93	Naples 1. B. 12. (<i>See below</i> Acts 173, Paul 211.)	XI.	Inspected by Birch.	—	—
84	94	Florence, Laur. Lib. iv. 1.	X.	Inspected by Birch.	—	—
85	95	Florence, Laur. Lib. iv. 5.	XIII.	Inspected by Birch.	—	—
86	96	Florence, Laur. Lib. iv. 20.	XI.	Inspected by Birch.	—	73
87	97	Florence, Laur. Lib. iv. 29.	X.	Inspected by Birch.	—	—
88	98	Florence, Laur. Lib. iv. 31.	XI.	Inspected by Birch.	—	—
89	99	Florence, Laur. Lib. iv. 32.	1093	Inspected by Birch.	—	43
—	100	Florence, Laur. Lib. x. 4.	XII.	Inspected by Birch. Comm.	—	—
—	101	Florence, Laur. Lib. x. 6.	XI.	Inspected by Birch. Comm.	—	—
—	102	Florence, Laur. Lib. x. 7.	XI.	Inspected by Birch. Var. comm.	—	—
—	103	Florence, Laur. Lib. x. 19.	XII.	Inspected by Birch. Catena.	—	—
91	104	<i>See above</i> , "h."				
92	105	Bologna, Can. Reg. 640.	XI.	Inspected by Scholz.	204	—
93	106	Venice 5.	XV.	Rinck.	205	88
94	107	Venice 6.	XV.	Rinck.	206	omd
95	108	Venice 10.	XV.	Rinck.	209	46
96	109	Venice 11.	XI.	Rinck. [Def. Acts i. 1—12; xxv. 21—xxvi. 18.]		
97	—	Wolfenbüttel. Gud. Gr. 104 A.	XII.	(Scholz ?) [Def. Acts xvi. 39— xviii. 18.] = Paul 241.		
98	113	(Moscow ?) (Cod. Stauro nicet.)	XI.	Matthæi (a).		
99	114	Moscow 5.	1115	Matthæi (c).		
100	115	Moscow 334.	XI.	Matthæi (d).		
101	116	Moscow 333.	XIII.	Matthæi (f).		
102	117	<i>The MS. called "K" above.</i>				
103	118	Moscow 193.	XII.	Matthæi (h). Scholia, but Acts i. 1—ix. 12 given continuously.		
—	119	Moscow 292.	XI.	Matthæi (i). Contains 1 and 2 Cor., with Thl.'s comm.	241	47
104	120	Dresden. (Cod. Matth.)	XI.	Matthæi (k).	242	48
105	121	Moscow 380.	XII.	Matthæi (l).		
106	122	Moscow 328.	XI.	Matthæi (m).		
—	123	Moscow 99.	XI.	Matthæi (n). Scholia.	—	—
—	124	Moscow 250.	XIV.	Matthæi (g). Contains Rom. i.— xiii. with Thl.'s comm.		
(108)	..	Escorial χ. iv. 17.	XI.	Moldenhauer. See Birch, Gos- pels. = Paul 228.	226	—
(109)	..	Escorial χ. iv. 12.	XIV.	Moldenhauer. See Birch, Gos- pels. = Paul 229.	228	—
[110]	..	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the mar- gin. = Paul 222.	441	—
[111]	..	<i>The same MS. as "o" and 61 above.</i>				
[112]	..	<i>The MS. numbered Acts 9 above.</i>				
—	125	Munich 504.	1387	Inspected by Scholz.	—	—
—	126	Munich 455.	XIV.	Inspected by Scholz. Prob. copied from the same MS. as preceding.	—	—
—	[127]	Munich 110.	XVI.	A transcript of Rom. vii. 7—ix. 1, as written in MS. Paul 54.	—	—
..	128	Munich 211.	XI.	Inspected by Scholz. = Acts 179.	—	82
—	129	Munich 35.	XVI.	Inspected by Scholz. Thl.'s comm. (So Haradt.)	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
..	130	<i>The same MS. as Acts 54 above.</i>				
..	131	Paris, Coisl. 196.	XI.	Inspected by Scholz.= Acts 132.	330	—
113	132	Paris 47.	1364	Reiche.	18	51
..	133	<i>The same MS. as Acts 51 above.</i>				
114	134	Paris 57.	XIII.	Reiche.		
115	135	Paris 58.	XIII.	Inspected by Scholz. [Def. Acts i. 1—xiv. 27.]	—	53
116	136	Paris 59.	XVI.	Inspected by Scholz.	263	—
117	137	Paris 61.	XIII.	Reiche.		
118	138	Paris 101.	XIII.	Parts collated by Scholz. [Def. Acts xix. 8—xxii. 17.]	—	55
119	139	Paris 102 A.	X.	Inspected by Scholz. [Def. 2 Cor. i. 8—ii. 4.]	—	56
..	140	<i>The same MS. as Acts 11 above.</i>				
120	141	Paris 103 A.	XI.	Scholz. [Def. Acts xxviii. 23—Rom. ii. 26.]	—	—
121	142	Paris 104.	XIII.	Inspected by Scholz.	—	—
122	143	Paris 105.	XI.	Scholz. Contains only (in this vol.) Acts xiii. 48—xv. 22; xv. 29—xvi. 36; xvii. 4—xviii. 26; xx. 16—xxviii. 17; Rom. i. 1—iv. 16.	—	—
123	144	Paris 106 A.	XIV.	Inspected by Scholz.	—	—
—	146	Paris 109.	XVI.	Inspected by Scholz. Contains Rom., 1 Cor.	—	—
—	147	Paris 110.	1511	Inspected by Scholz. Contains 1 and 2 Cor.	—	—
124	149	Paris 124.	XVI.	Inspected by Scholz.	—	57
125	150	Paris 125.	XIV.	Inspected by Scholz.	—	—
—	151	Paris 126.	XVI.	Inspected by Scholz.	—	—
126	153	Paris 216.	X.	Inspected by Scholz.	—	—
127	154	Paris 217.	XI.	Inspected by Scholz. Reiche. Thdrt.'s comm. on Epp. Paul.	—	—
128	155	Paris 218.	XI.	Inspected by Scholz. Catena.	—	—
129	156	Paris 220.	XIII.	Inspected by Scholz. Comm., txt often omitted.	—	—
130	—	Paris 221.	XII.	Inspected by Scholz. [Def. Acts xx. 38—xxii. 3.]	—	—
—	157	Paris 222.	XI.	"Coll. magna codicis pars," Scholz. [Def. Rom. i. 1—11, 21—29, iii. 26—iv. 8, ix. 11—22; 1 Cor. xv. 22—43.]	—	—
131	158	Paris 223.	XII.	Inspected by Scholz. [Epistles A.D. 1045.]	—	—
—	159	Paris 224.	XI.	Inspected by Scholz. Catena.	—	64
—	160	Paris 225.	XVI.	Inspected by Scholz. Fragments with Thl.'s comm.	—	—
—	161	Paris 226.	XVI.	Inspected by Scholz. Contains Rom., with comm.	—	—
—	162	Paris 227.	XVI.	Inspected by Scholz. Contains 1 Cor. xvi., with Cat.	—	—
—	164	Paris 849.	XVI.	Inspected by Scholz. Thdrt.'s comm., with text on marg.	—	—
132	..	<i>The same MS. as Paul 131 above.</i>				
133	166	Turin C. i. 40 (285).	XIII.	Scholz, "accurate coll."	—	—
134	167	Turin C. ii. 17 (19).	XI.	Colld. Acts iii.—viii.; Rom. x., seq., by Scholz. [Def. Acts i., ii.]	—	—

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apec.
—	168	Turin C. ii. 38 (325).	XII.	Inspected by Scholz. Comm. [Def. Rom. i. 1—iii. 19.]	—	—
135	..	Turin C. ii. 5 (302).	XII.	Inspected by Scholz. = Paul 170.	339	83
136	169	Turin C. ii. 31 (1).	XII.	Inspected by Scholz.	—	—
..	170	<i>The same MS. as Acts 135 above.</i>				
—	171	Ambros. Lib. Milan 6.	XIII.	Inspected by Scholz. Rom., 1 Cor., 2 Cor. i. 1—v. 19, written by a later hand.	—	—
—	172	Milan 15.	XII.	Inspected by Scholz. Comm. after Chr.	—	—
137	..	Milan 97.	XI.	Inspected by Scholz. = Paul 176.	—	—
138	173	Milan 102.	XIV.	Inspected by Scholz.	—	—
139	174	Milan 104.	1434	Inspected by Scholz.	—	—
—	175	Milan 125.	XV.	Inspected by Scholz. Continuous comm.	—	—
..	176	<i>The same MS. as Acts 137 above.</i>				
140	..	Venice 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena. = Paul 215.	—	74
141	..	Florence, Laur. Lib. vi. 27.	XII.	Inspected by Scholz. = Paul 239.	189	—
	177	Modena 14. (MS. II. A. 14.)	XV.	Inspected by Scholz.		
142	178	Modena 243. (MS. III. B. 17.)	XII.	Inspected by Scholz.		
	179	Part (written in cursive letters) of the MS. called "H of the Acts."				
144	180	Florence, Laur. Lib. vi. 13.	XIII.	Inspected by Scholz.	363	—
145	181	Florence, Laur. Lib. vi. 36.	XIII.	Inspected by Scholz.	365	—
146	182	Florence, Laur. Lib. 2708 (?).	1332	Inspected by Scholz.	367	—
147	183	Florence, Laur. Lib. iv. 30.	XII.	Inspected by Scholz.	—	76
148	184	Florence, Laur. Lib. 2574 (?).	984	Inspected by Scholz.	—	—
150	..	Florence, Riccardi Lib. 84.	XV.	Inspected by Scholz. = Paul 230 = lect. 37.	368	84
151	..	Vatican, Ottob. 66.	XV.	Inspected by Scholz. = Paul 199.	386	70
[152]	..	Camb. Univ. Lib. MS. Nn. 3. 20, 21.		A copy of the printed Greek Test. 8vo. London, 1728, interleaved and bound up in two volumes; contains MS. notes by John Taylor. = Paul 223.	442	—
153	..	Brit. Mus. Harl. 5796.	XV.	Inspected by Scholz. = Paul 240.	444	—
..	185	Rome, Vallicella Lib. E. 22.	XVI.	Inspected by Scholz. = Acts 167.	393	—
..	186	Rome, Vallicella Lib. F. 17.	1330	Inspected by Scholz. = Acts 170.	394	—
154	187	Vatican 1270.	XV.	Inspected by Scholz. Comm. contains (of St. Paul) only Rom., 1 Cor.	—	—
155	188	Vatican 1430.	XII.	Inspected by Scholz.	—	—
—	189	Vatican 1649.	XIII.	Inspected by Scholz. Thdrt.'s comm.	—	—
156	190	Vatican 1650.	1073	Inspected by Scholz. [Def. Acts i. 1—v. 4. Comm. on Epp. Paul.]	—	—
157	191	Vatican 1714.	XII.	Inspected by Scholz. Contains fragments of Acts, Rom., and 1 Cor.	—	—
158	192	Vatican 1761.	XI.	Inspected by Scholz.	—	—
159	—	Vatican 1968.	XI.	"Cursim coll. Cod. integer," Scholz. [Def. Acts i. 1—v. 28, vi. 14—vii. 11.]	—	—
160	193	Vatican 2062.	XI.	Inspected by Scholz. Scholia. Begins Acts xxviii. 19.	—	—
..	194	<i>The same MS. as Acts 41 above.</i>				

Acts.	Epp. Paul.	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
—	195	Vatican, Ottob. 31.	X.	Inspected by Scholz. Comm. [Def. Rom. and greater part of 1 Cor.]	—	—
—	196	Vatican, Ottob. 61.	XV.	Inspected by Scholz.	—	—
—	197	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	78
161	198	Vatican, Ottob. 258.	XIII.	Inspected by Scholz. Latin Version. Begins Acts ii. 27.	—	69
..	199	<i>The same MS. as Acts 151 above.</i>				
162	200	Vatican, Ottob. 298.	XV.	Inspected by Scholz. Latin Version.	—	—
163	201	Vatican, Ottob. 325.	XIV.	Inspected by Scholz. [Def. Acts iv. 19—v. 1.]	—	—
—	202	Vatican, Ottob. 356.	XV.	Inspected by Scholz. Contains Rom. with Catena.	—	—
164	203	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	71
166	204	Rome, Vallicella Lib. B. 86.	XIII.	Inspected by Scholz.	—	22
167	..	<i>The same MS. as Paul 185 above.</i>				
168	205	Rome, Vallicella Lib. F. 13.	XIV.	Inspected by Scholz.	—	—
169	206	Rome, Ghigi Lib. R. v. 29.	1394	Inspected by Scholz.	—	—
—	207	Rome, Ghigi Lib. R. v. 32.	XV.	Inspected by Scholz. Comm.	—	—
—	208	Rome, Ghigi Lib. R. viii. 55.	XI.	Inspected by Scholz. Thdrt.'s comm.	—	—
170	..	<i>The same MS. as Paul 186 above.</i>				
171	209	{ Two MSS. in the Library of the Collegio Romano. }	XVI.	Inspected by Scholz.	—	—
172	210		XVI.	Inspected by Scholz.	—	—
[173]	[211]	Naples (no number). <i>Apparently the same MS. as Acts 83, Paul 93 above.</i>	—	Inspected by Scholz.	—	—
174	212	Naples 1, C. 26.	XV.	Inspected by Scholz.	—	—
—	213	Rome, Barberini Lib. 29.	1338	Inspected by Scholz. Scholia.	—	—
—	214	Vienna 167 (Lambec 46).	XV.	Inspected by Scholz. Contains Rom., 1 Cor., with comm.	—	—
..	215	<i>The same MS. as Acts 140 above.</i>				
175	216	Mon. of S. Bas. Messina, 2.	XII.	Inspected by Munter.	—	—
—	217	Palermo.	XII.	Inspected by Scholz. Begins 2 Cor. v. 1.	—	—
176	218	Syracuse.	XII.	Inspected by Munter.	421	—
177	219	Leyden, Meermann 116.	XII.	Dermout. [Def. Acts i. 1—14, xxi. 14—xxii. 28; Rom. i. 1—viii. 13.]	122	—
178	..	Middlehill, Worcestershire 1461. <i>See "Apoc. m," Vol. IV.</i>	XI.	(Inspected by Scholz?) Once Meermann 118. = Paul 212.	—	87
179	..	<i>The same MS. as Paul 128 above.</i>				
180	..	Strasburg, Molsheimensis.	XII.	Readings of Acts and Epp. communicated to Scholz. = Paul 238.	431	—
181	220	Berlin, Diez. 10.	XV.	[Def. Acts i. 11—ii. 11; Rom. i. 1—27; 1 Cor. xiv. 12—xv. 46; 2 Cor. i. 1—viii. 5.]	400	—
..	[221]	<i>The same MS. as "o" and 61 above.</i>				
..	[222]	<i>See Acts [110] above.</i>				
..	[223]	<i>See Acts [152] above.</i>				
..	224	<i>The same MS. as Acts 58 above.</i>				
..	[225]	<i>The same MS. as Acts 9, Paul 11 above.</i>				
..	227	<i>The same MS. as Acts 56 above.</i>				
..	228	<i>The same MS. as Acts 108 above.</i>				
..	229	<i>The same MS. as Acts 109 above.</i>				
..	230	<i>The same MS. as Acts 150 above.</i>				
182	..	{ Two MSS. in a Monastery on the Island of Patmos. }	XII.	Inspected by Scholz. = Paul 243.	—	—
182A	..		XIII.		—	—

A cts.	Epp. Paul	Designation.	Cent.	Collator, &c.	Gosp.	Apoc.
183	231	Gr. Mon. Jerusalem 8.	XIV.	Inspected by Scholz.	—	—
184	232	Gr. Mon. Jerusalem 9.	XIII.	Inspected by Scholz. Comm.	—	85
185	233	Mon. S. Saba, nr. Jerusalem 1.	XI.	Inspected by Scholz.	—	—
186	234	Mon. S. Saba, nr. Jerusalem 2.	XIII.	Inspected by Scholz.	157	—
187	235	Mon. S. Saba, nr. Jerusalem 10.	XIII.	Inspected by Scholz.	162	86
188	236	Mon. S. Saba, nr. Jerusalem 15.	XII.	Inspected by Scholz.	—	—
189	237	Mon. S. Saba, nr. Jerusalem 20.	XIII.	Inspected by Scholz.	166	89
..	238	<i>The same MS. as Acts 180 above.</i>				
..	239	<i>The same MS. as Acts 141 above.</i>				
..	240	<i>The same MS. as Acts 153 above.</i>				
..	241	<i>The same MS. as Acts 97 above.</i>				
..	242	<i>The same MS. as Acts 178 above.</i>				
..	243	} <i>Thesame MSS. as Acts 182 above.</i>				
..	243A					
190	244	Christ Church, Oxford, Wake 34 (2 Scholz).	XI.	Acts xviii.—xx. collated by Scholz.	—	27
191	245	Christ Church, Oxford, Wake 38 (3 Scholz).	XI.	Def. Acts i. 1—11.		
192	246	Christ Church, Oxford, Wake 37 (4 Scholz).	XI.	Def. Acts xii. 4—xxiii. 32.		
8-pe	8-pe	St. Petersburg xi. 1. 2. 230.	XII.	Muralt.	8-pe	

The following is a List of Lectionaries.

	Designation.	Date.	Name of Collator, and other information.
lect-1	Leyden 243. Scaligeri.	XI.	Wetstein and Dermout. Contains (of this Vol.) Acts i. 15—26; ii. 22—47; iii. 12, 13; 18; iv. 1—21; id. 23—31; x. 34—43; xiii. 34—42; xxviii. 11—31; Rom. v. 6—19; 1 Cor. xi. 25—32; xv. [= ev-6]
lect-2	Brit. Mus., Cotton Vesp. B. 18.	XI.	"Contains the portions of Acts and Epp. appointed to be read throughout the whole year. Casley collated it in 1735, and Wetstein inserted his extracts." (Michaelis.) Mutilated at beg. and end.
lect-3	Bodleian, Baroc. 202?	995	
lect-4	Brit. Mus., Harl. 5731.	XIV.	Griesbach. Contains the following fragments:—Acts vi. 8—vii. 5; vii. 47—60; 1 Cor. i. 18—24; iv. 9—16; xii. 27—xiii. 8. [= Gosp. 117]
lect-5	Bodleian, Cromwell. 11. [Olim 296.] A liturgy book, containing 5thly (pp. 149—290), εὐαγγελιστοσφόρων τῶν μεγάλων ἑωρτῶν.	1225	Griesbach, who says "Variantes lectiones collegi e Rom. vi. 3—11; xiii. 11—xiv. 4; xiv. 19—23; xvi. 25—27; 1 Cor. i. 18—24; ix. 19—x. 4; xi. 23—32, &c."
lect-6	Göttingen (C. de Missy).	XV.	Matthæi (v). See his appendix to Thess. Contains a large number of the usual lections.
lect-7	Copenhagen 3.	XV.	Hensler in Birch. [= ev-44]
lect-9	Paris 32.	XII.	Inspected by Scholz. [= ev-84]
lect-10	Paris 33.	XII.	Inspected by Scholz. [= ev-85]

	Designation.	Date.	Name of Collator, and other information.
lect-11	Paris 34.	XII.	Inspected by Scholz.
lect-12	Paris 375.	1022	Scholz. An important MS. [= ev-60]
lect-13	Moscow Synod, 4.	X.	Matthæi (b).
lect-14	Moscow Synod, 291.	XII.	Matthæi (c).
lect-16	Moscow Synod, 266.	XV.	Matthæi (ξ). Contains Acts xiii. 25—32; xix. 1—8; Rom. v. 6—9; vi. 18—23; 1 Cor. iv. 9—16; x. 1—4; xii. 27—xiii. 7. [= ev-52]
lect-17	Moscow Synod, 267.	XV.	Matthæi (χ) } Matthæi (ψ) } <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> Contain several lections in Acts, and some in Rom.; 1 Cor.; in 2 Cor. only xi. 21—xii. 9. </div> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> [= ev-53] [= ev-54] </div>
lect-18	Moscow Synod, 268.	1470	
lect-19	Moscow, Typogr. 47.	1602	Matthæi (ω). Contains Acts xii. 1—11; xiii. 25—32; xxvi. 1—20; Rom. xiii. 11—xiv. 4; xv. 1—7; 1 Cor. i. 18—ii. 1; iv. 9—16; ix. 2—12; x. 1—4; xii. 27—xiii. 7; xv. 1—11; 2 Cor. i. 8—11; xi. 21—xii. 9. [= ev-55]
lect-20	Moscow, Typogr. 9.	XVI.	Matthæi (16). Contains Acts ii. 1—11. [= ev-56]
lect-21	Paris 294.	XI.	Inspected by Scholz. [= ev-83]
lect-22	Paris 304.	XIII.	Inspected by Scholz.
lect-23	Paris 306.	XII.	Inspected by Scholz.
lect-24	Paris 308.	XIII.	Mostly O. T. lections; only a few from N. T.
lect-25	Paris 319.	XI.	Inspected by Scholz.
lect-26	Paris 320.	XII.	Inspected by Scholz. Mutilated.
lect-27	Paris 321.	XIII.	Inspected by Scholz. Defective.
lect-28	Bodleian, Selden 2.	XV.	Griesbach. [= ev-26]
lect-29	Paris 370.	XII.	Some lections from Gosp. and Epp. [= ev-94]
lect-30	Paris 373.	XIII.	
lect-31	Paris 276.	XV.	Inspected by Scholz. [= ev-82]
lect-32	Paris 376.	XIII.	Entered in list of MSS. of Gospels as 324.
lect-33	Paris 382.	XIII.	"Cursim coll. magna codicis pars." Scholz.
lect-34	Paris 383.	XV.	Inspected by Scholz.
lect-35	Paris 324.	XIII.	Inspected by Scholz. [= ev-92]
lect-36	Paris 326.	XIV.	Inspected by Scholz. [= ev-93]
lect-37	Riccardi Lib. Florence 84.	XV.	See Acts 150, Paul 230 above.
lect-38	Vatican 1528.	XV.	
lect-39	Vatican, Ottob. 416.	XIV.	[= ev-133]
lect-40	Barberini Lib. Rome 18.	XIV.	Some parts of Cent. X.
lect-41	Barberini Lib. Rome (no number).	XI.	The first 114 leaves are lost.
lect-42	Vallicella Lib. Rome, C. 46.	XVI.	
lect-43	Riccardi Lib. Florence 2742.	?	(Inspected by Scholz?)
lect-44	Glasgow (Missy BB).	?	} Manuscript collations by Missy were once in Michaelis' possession.
lect-45	Glasgow (Missy CC).	1199	
lect-46	Ambros. Lib. Milan 63.	XIV.	Inspected by Scholz.
lect-47	Ambros. Lib. Milan 72.	XII.	Inspected by Scholz. [= ev-104]
lect-48	Laur. Lib. Florence 2742(?).	XIII.	Inspected by Scholz. [= ev-112]
lect-49	Mon. St. Saba, nr. Jerus., 16.	XIV.	(Inspected by Scholz?)

	Designation.	Date.	Name of Collator, and other information.
lect-50	St. Saba 18.	XV.	Inspected by Scholz.
lect-51	St. Saba 26.	XIV.	Inspected by Scholz.
lect-52	St. Saba (no number).	1059	Inspected by Scholz.
lect-53	St. Saba (no number).	XIV.	Inspected by Scholz. [= ev-160]
lect-54	St. Saba (no number).	XIII.	
lect-56	Frankfort on Oder, Seideli.		A leaf of a lectionary bound up with ms. Acts 42, Paul 48. Contains 1 Cor. ix. 2-12.
lect-57	Ch. Ch. Oxf., Wake 12 (1 Scholz).	XI.	(= ms. 26 Apoc.)
lect-58	Ch. Ch. Oxf., Wake 33 (5 Scholz).	1172	

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME. (VSS.)

The LATIN Versions (latt).

vulg. The vulgate, usually quoted from the Clementine edition (vulg-ed.). The Sixtine edition (vulg-sixt.) is occasionally cited when it differs from the others; as also are the following mss. :—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given in Lachmann's N. T. Written in the VIth century.

flor. floriacensis.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

F-lat. The Latin column of the Codex Augiensis. Cent. IX.

old-lat. The Old Latin Version in use before Jerome's revision is cited from the following manuscripts :—

D-lat. (Acts.) The Latin of the Codex Bezae. Cent. VI.

D-lat. (Paul.) The Latin of the Codex Claromontanus. Cent. VI.

E-lat. (Acts.) The Latin of the Codex Laudianus. Cent. VI.

G-lat. The Latin written word by word over the corresponding Greek words in the Codex Boernerianus.

fri. Fragments of St. Paul's Epistles in the covers of certain Codices Frisingenses at Munich. Written Cent. V. or VI. Deciphered by Tischendorf.

guelph. Fragmenta guelpherbytana. Fragments of the Ep. to Rom. in Knittel's Wolfenbüttel Gothic palimpsests. Edited by Tischdf. in his "Anecdota sacra."

spec. Mai's Speculum.

The Syriac Versions (syrr).

Syr. The Peschito. Supposed to have been made as early as the second century.

syr. The later or Philoxenian. Cent. V. Revised by Thomas of Harkel, A.D. 616, who probably introduced the asterisks and obeli¹, and the notes in the margin.

The Egyptian or COPTIC Versions (coptt).

copt. The Coptic or Memphitic.

copt-dz. Codex Diez. Written about the tenth century.

copt-schw. Schwartz's edition.

copt-wilk. Wilkins' edition.

sah. The Thebaic or Sahidic.

sah-ming. Mingarel's edition.

sah-mnt. Munter's edition.

sah-woide. Woide's MS. Published in the Appendix to Cod. Alex.

basm. The Bashmuriic so closely follows sah as to be of no critical value except where sah is deficient.

The GOTHIC version (goth): made from the Greek by Uphilas about the middle of the *fourth century*.

The ÆTHIOPIC version (æth): assigned to the *fourth century*.

æth-rom. The edition given in the Roman polyglott.

æth-pl. Pell Platt's edition.

The ARMENIAN version (arm): made in the *fifth century*.

arm-usc. Uscan's edition.

arm-zoh. Zohrab's edition.

¹ It is Mr. Pusey's impression that many of the readings thus marked correspond to the words in Italic characters in our English version, indicating a necessity of the idiom. The same remark applies to certain of the readings of the Syriac versions which we have enclosed in brackets.

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST OF THIS
VOLUME ².

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in italics.)

Acacius, Cent^y. IV. or V. (from Catenæ.)

Acta Concilii **Chalcedonensis**, A.D. 451

Alcimus *Ecdicius Avitus*. (See **Avit**.)

Ambrose, *Bp. of Milan*, A.D. 374—397

Ambrosiaster, i. e. *Hilary the Deacon*, fl. 384

Ammonius of Alexandria, 220

Amphilochius, *Bp. of Iconium*, 374

Anastasius Sinaita, Cent^y. VI.

Andreas of Crete, 635

Antiochus of Ptolemais, 614

Antonius Monachus, b. 251, d. 356

Apollinarius, *Bp. of Laodicea*, 362

Archelaus of Mesopotamia, 278

Arnobius of *Africa*, 306

Athanasius, *Bp. of Alexandria*, 326—373

Athenagoras of Athens, 177

Augustine, *Bp. of Hippo*, 395—430

Avitus, *Bp. of Vienne*, 490—523

Barnabas, Cent^y. I. or II.

Basil, *Bp. of Cæsarea*, 370—379

Basil of Seleucia, fl. 440

Bede, *the Venerable*, 731 ; **Bede-gr**, a Greek MS. cited by Bede, nearly identical with Cod. "E," mentioned in this edn only when it differs from E.

Cæsarius of Constantinople, 368

Cæsarius, *Episc. Arelatensis*, 502—544

Canons Apostolic, Cent^y. III.

Cassiodorus, b. 479, d. 575

Chromatius, *Bp. of Aquileia*, 402

Chronicon Paschale, Cent^y. VII.

Chrysologus, *Peter*, *Bp. of Ravenna*, 433—450

Chrysostom, *Bp. of Constantinople*, 397—407 ; **Chr-mss** as cited by Tischdf. from Matthæi ; **-montf**, from Montfaucon ; **Chr-wlf**, Wolfenbüttel ms. of Chr written in Cent^y. VI.

Clement of Alexandria, fl. 194

Clement, *Bp. of Rome*, 91—101

Cosmas Indicopleustes, 535

Constitutions, Apostolic, Cent^y. III.

Cyprian, *Bp. of Carthage*, 248—258

Cyril, *Bp. of Alexandria*, 412—444.

Cyr-p denotes readings supplied by Mr. Pusey

Cyril, *Bp. of Jerusalem*, 348—386

Damascenus, *Johannes*, 730

Dialogue against the Marcionites printed amongst the works of Origen

"**Dialogi de Trinitate**," variously ascribed to Ath Thdrt Max

Didymus of Alexandria, 370

Diodorus, *Bp. of Tarsus*, 378—394

Orig-e or Chr-cat means Orig or Chr as given in Cramer's Catena. Orig-schol, scholium ascribed to Origen. Chr_h, Chr *hoc loco*. Hippolytus is cited sometimes as Hip, sometimes as Hippol ; Gregory of Nyssa, as Nys, Nyss, and Nyssen : in all cases the abbreviation marked in the above list is the shortest used in this volume.

- Dionysius**, Bp. of Alexandria, 247—265
- Dionysius Areopagita**, Cent^y. V.
- Ennodius**, *Bp. of Pavia*, d. 521
- Ephrem Syrus**, b. 299, d. 378
- Epiphanius**, Bp. of Salamis in Cyprus, 368—403
- Eucherius**, *Bp. of Lyons*, 434—454
- Eulogius**, Bp. of Alexandria, 581—608
- Eusebius**, Bp. of Cæsarea, 315—320
- Eustathius**, Bp. of Antioch, 323
- Euthalius**, Bp. of Sulci, 458
- Eutherius**, Bp. of Tyana, 431
- Euthymius Zigabenus**, 1116
- Faustinus**, 383
- Fulgentius**, *Bp. of Africa*, 508—533
- Gaudentius**, *Bp. of Brescia*, 387
- Gennadius**, Bp. of Constantinople, 458—471
- Gildas**, fl. 581
- Helvidius** (cited by Jer.), 383
- Hesychius** of Jerusalem, Cent^y. IV. or VI.
- Hilary**, *Bp. of Poitiers*, 354—368
- Hippolytus**, disciple of Irenæus, 220
- Homilies** ascribed to Clement, Cent^y. III.
- Idacius**, *the name under which Vig. published his work "de Trinitate"*
- Ignatius**, Bp. of Antioch, d. 107
- Irenæus**, Bp. of Lyons, 178
- Isidore** of Pelusium, 412
- Jacobus**, Bp. of Nisibis, cir. 320—340
- Jerome**, fl. 378—420
- Julian**, Emperor, 331—363
- Julian** (cited by Aug.), *Pelagian Bp. in Italy*, 416
- Justin Martyr**, fl. 140—164
- Leo**, *Bp. of Rome*, 440—461
- Leontius Scholasticus**, 580
- Lucifer**, *Bp. of Cagliari*, 354—367
- Macarius** of Egypt, 301—391
- Manes**, cited by Epiphanius
- Marcellus**, cited by Eus.
- Marcion**, 130; fragments in Epiph. (Mcion-e) and Tert. (Mcion-t)
- Marcosii**, cited by Iren.
- Marcus Monachus**, 390
- Marius Mercator**, 418
- Martyrium Clementis**
- Maximus Taurinensis**, 430—466
- Maximus Confessor**, fl. 630—662
- Maximin**, *the Arian, cited by Aug.*
- Meletius**, Bp. of Antioch, 381
- Methodius**, fl. 290—312
- Michael Psellus** of Constantinople, d. 1078
- Nazianzum**, Gregory, Bp. of, fl. 370—389
- Nestorius**, Bp. of Constantinople, 428—431
- Nonnus** of Panopolis, Cent^y. V.
- Novatian**, 251
- Nyssa**, Gregory, Bp. of, 371
- Œcumenius** of Tricca in Thrace, Cent^y. XI.?
- Origen**, b. 185, d. 254
- "Quæstiones et Responsiones ad Orthodoxos"* ascribed to Justin M.
- Orosius**, 416
- Orsiesius** the Egyptian, 345
- Pacianus**, *Bp. of Barcelona*, 370
- Palladius**, Bp. of Hellenopolis, 368—401
- Pamphilus** of Palestine, fl. 294
- Paulinus**, *Bp. of Aquileia*, 776—804
- Pelagii Ep. ad Demetr.** 417?
- Peter**, Bp. of Alexandria, 300—311
- Philastrius**, *Bp. of Brescia*, fl. 380
- Philo Carpasius**, 400
- Photius**, Bp. of Constantinople, 858—891
- Photinus**, Bp. of Sirminum (cited by Epiphanius), d. 379
- Polycarp**, Bp. of Smyrna, d. 169

Porphyry, d. 304

"**Prædestinatus**." *A work ascribed to Vincent of Lerins* (434)

Primasius, Cent^y. VI.

Proclus, Bp. of Constantinople, 434

Procopius of Gaza, 520

"**De Promissionibus dimid. temp.**"

"**Quæstiones ex vet. et nov. Testt.**"
Printed among the works of Aug.

"**De Rebaptismate**." *Among Cypr's works*

Rufinus of Aquileia, 397

Salvianus, 440

Sedulius, 430

Seniores, quoted by Iren., Cent^y.
I. or II.

Serapion of Egypt, 345

Severus of Antioch, Cent^y. VI.

Severianus, Bp. in Syria, 400

"**De Singularitate Clericorum**."
Among Cypr's works

Smyrnæorum Epistola de Martyrio
Polycarpi, 167

Synopsis ascribed to Athanasius.

Tarasius, Bp. of Constantinople, 786

Tatian of Syria, 172

Tertullian, 200

Thaumaturgus, Gregory, Bp. of
Neocæsarea, 243

Theodore, Bp. of Heraclea, 394

Theodore, Bp. of Mopsuestia, 399
—428

Theodore of the Studium, 795—
826

Theodoret, Bp. of Cyrus, 420—458

Theodotus the Gnostic. Extracts
made by Clement of Alexandria

Theodotus of Ancyra, 433

Pseudo **Theodulus**, Cent^y. XII.

Theophylact, Abp. of Bulgaria,
1071; **Thl-sif**, as edited by Sifa-
nius; **Thl-fin**, by Finettius, from
a Vatican MS.

Tichonius, 390

Timothy, Bp. of Alexandria, 380

Titus, Bp. of Bostra, cir. 360—377

Victor Vitensis, an African Bp.,
Cent^y. V.

Victor of Antioch, 401

Victorinus, 380

Victor, *Episc. Tununensis*, 565

Vigilius of Thapsus, 484

Zeno, Bp. of Verona, 362—380

Zonaras of Constantinople, 1118

To this list may be added the following ABBREVIATIONS USED IN THE
DIGEST :—

aft, after.

al, alii.

appy, apparently.

bef, before.

beg, beginning.

comm, commentary—when appended to the name of a Father, de-
notes that the reading referred to is found in the body of his com-
mentary, and not in the text (txt) printed at the head of the com-
mentary. This last is often very much tampered with.

corr, corrector. corrd, corrected.

ctra, contra.

def, defective.

ed or edn, edition.

elstw, elsewhere.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

exc, except.

expr, expressly.

folg or flg, the following words.

gr, Greek. gr-lat-fl, Greek and Latin Fathers.

ins, insert—"ins *καὶ* AB" means that the MSS. A and B insert *καὶ*.

int, interpreter or interpretation—appended to the name of a Father means that the citation is made from a translation, not from the original.

marg, margin.

om, omit—"om *καὶ* AB" means that the MSS. A and B omit the *καὶ* given in the text or inserted by other MSS.

Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.

pref, prefix.

rec, the *textus receptus*, or received text of the Greek Testament.

This is used when Steph and elz agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended.

simly, similarly.

Steph, Stephens' Greek Testament.

transp, transpose.

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply a second, third, &c., hand in a MS. Thus B¹ means the original scribe of B; C², the first corrector of C; C³, the second; D^r, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug₁, Orig₅, Bas₃: similarly are used the words *sæpe*, *aliq*, or *alie* (*aliquoties* or *alicubi*), *ubique*².

Words printed in the digest in the larger type used for the text itself are to be taken as of equal authority with the reading printed in the text: the place in the text where such readings occur being indicated by an asterisk.

² -2-mss appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr-5-mss₃ means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

Notice referred to on pp. 15, &c.

$\alpha\pi\alpha\varsigma$ would seem to be the true reading in 56 passages of the N. T., in only 14 however of these is it found without any variation in the uncial MSS. In the 42 remaining cases some one or more uncials have substituted $\pi\alpha\varsigma$. On the other hand $\pi\alpha\varsigma$ occurs upwards of 1100 times, and in no more than 4, or at the most 10 cases have uncial mss. put $\alpha\pi\alpha\varsigma$ in its stead—so that the tendency of the transcribers has clearly been to alter $\alpha\pi\alpha\varsigma$ into $\pi\alpha\varsigma$; on examination it also appears that this tendency has been alike yielded to by the scribes of the recent and of the ancient MSS. In cases, therefore, where the rarer word is supported by *any* trustworthy MSS., however few in number and however great the array in favour of $\pi\alpha\varsigma$, $\alpha\pi\alpha\varsigma$ has been accepted as the true reading.

SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,
REFERRED TO, OR MADE USE OF IN THIS VOLUME.

N.B. Works mentioned in the list given in the Prolegg. to Vol. I. are not here again noticed.

A. V. R. The Authorized Version revised by five Clergymen. Rom., 1 and 2 Cor. London 1858-60.

BISCOE, History of the Acts of the Holy Apostles confirmed &c., Oxf. 1840.

BISPING, Erklärung des Briefes an die Römer, Münster 1854. Rom. Catholic.

BÖRNEMANN, Acta Apostolorum ad fidem codicis Cantabrigiensis &c., Grossenhain et Lond. 1848.

CATENA in Acta Apostolorum, ed. Cramer, Oxf. 1838.

CHRYSOSTOM, Opera, cited by Benedictine pages in Migne's Patrologia Græca, voll. xlvii.—lxiv. The homilies on the Acts and Rom. are in vol. ix. (lx.), those on 1 and 2 Cor. in vol. x. (lxi.).

CONYBEARE AND HOWSON, Life and Epistles of St. Paul, with maps, plates, coins, &c., 2 voll. 4to. London 1850-52: 2nd edn., 2 voll. 8vo., Lond. 1856.

DAVIDSON, DR. S., Introduction to the New Testament, vol. ii., Acts—2 Thess.; Lond. 1849.

DE WETTE, Exegetisches Handbuch u.s.w.—Apostelgeschichte, 2nd edn., Leipzig 1841: Römer, 4th edn., Leipzig 1847: Corinther, 2nd edn., Leipzig 1845.

ESTIUS, Comment. in omnes Pauli Epistolas, 2 voll. folio, Douay 1614.

- EWBANK, W. W., Commentary on the Ep. to the Romans, Lond. 1850.
- FRITZSCHE, Pauli ad Romanos Epistola, 3 voll., Hal. Sax. 1836.
- HACKETT, PROF., Commentary on the Acts, Boston, U.S. 1852.
- HEMSEN, Der Apostel Paulus u.s.w., Göttingen 1850.
- HODGE, PROF. C., Commentary on the Epistle to the Romans, 3rd edn., London: The Religious Tract Society.
- HUMPHRY, W. G., Commentary on the Acts, Lond. 1847.
- JOWETT, PROF., The Epistles of St. Paul to the Thessalonians, Galatians, Romans: with critical Notes and Illustrations: Lond. 1856. (See Vol. III. Prolegg. ch. v. § i. par. 1, note.)
- LACHMANN AND BUTTMANN, Novum Testamentum græce et latine &c., vol. ii., Berlin 1850.
- LEWIN, T., Life and Epistles of St. Paul, 2 vols., London 1851.
- MEYER, H. A. W., Kritisch-exegetischer Commentar über das Neue Testament:—Apostg., Göttingen 1835: 1 Corinth., 2nd edn., do. 1849: 2 Cor., 2nd edn., do. 1850.
- NEANDER, AUG., Geschichte der Pflanzung u. Leitung der christlichen Kirche durch die Apostel, 4th edn., Hamburg 1847.
- ŒCUMENIUS, Commentaria, &c., in Migne's Patrologia Græca, voll. cxviii. cxix.
- PALEY, Horæ Paulinæ: ed. Birks, Lond. 1850.
- PEILE, DR., Annotations on the Apostolic Epistles, vol. i. Rom.—Corr. Lond. 1848.
- PHILIPPI, DR. F. A., Commentar über den Brief Pauli an die Römer, vol. i., Frankf. 1855.
- SCHRADER, Der Apostel Paulus, u.s.w., 5 voll. Leipzig 1829-36.
- SMITH, JAMES, ESQ., On the Voyage and Shipwreck of St. Paul, Lond. 1848: 2nd edn., Lond. 1856.
- STANLEY, DEAN, The Epistles of St. Paul to the Corinthians: with Critical Notes and Illustrations³.
- STIER, DR. RUDOLF, Die Reden der Apostel, Leipzig 1829.—Andeutungen für gläubiges Schriftverständniß: zweite Sammlung, Leipzig 1828.
- STUART, MOSES, Commentary on the Epistle to the Romans, Lond. 1838.
- TERTULLIANUS, in Migne's Patrologia Latina, voll. i.—iii.
- THEODORET, Opera, in Migne's Patrologia Græca, voll. lxxx.—lxxxiv.
- THEOPHYLACT, in Migne's Patrologia Græca, voll. cxxiii.—cxxvi.
- THOLUCK, Römerbrief, u.s.w., Halle 1842: 5th edn., 1856.

³ The reader will observe that I have worked with Dean Stanley's book in preparing this edition, and have often extracted from, and referred to it. It is a valuable contribution to the literature of these important Epistles: not so much in its scholarship, as in the power of illustration, and graphic description of usage and circumstance, which pervade the notes. The second edition is referred to in this present volume.

- TREGELLES, DR., An Account of the printed Text of the Greek New Testament, London 1854; Greek Testament, Part iv., Rom.—2 Thess., 1869.
- UMBREIT, DR., Der Brief an die Römer auf dem Grunde des Alten Testamentes ausgelegt, Gotha 1856.
- WINER, G. B., A Treatise on the Grammar of N. Test. Greek. Translated with additions, &c., by Rev. W. F. Moulton, M.A., Edinburgh.
- WORDSWORTH, BISHOP, The Greek Testament, &c. Part ii., Lond. 1857.

Readings of the Codex Vaticanus (B) in the text of this volume, which have been ascertained by the Editor's personal inspection of the MS. at Rome, February, 1861.

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| <p>Acts i. 11. <i>ουτος</i>, not <i>ουτως</i> as Bentley.</p> <p>ii. 7. in <i>απαντες</i>, the first <i>α</i> is written over the line by 1. m.</p> <p>34. <i>ο</i> bef <i>κυριος</i> is added by 1. and 2. m.</p> <p>38. aft <i>αμαρτιων</i> ins <i>υμων</i>, not <i>ημων</i> as Bch.</p> <p>iii. 2. the <i>το</i> after <i>εβασταζε</i> is super-added by 1. m.</p> <p>21. the <i>των</i> before <i>απ αιωνος</i> is written in the margin by 2. m.</p> <p>iv. 4. <i>ως</i>, not <i>ωσει</i>, as in Mai.</p> <p>6. <i>ο αρχιερευς</i> is the reading of the codex.</p> <p>14. <i>τεθαραπ.</i> and <i>τεθεραπ.</i> are <i>βοη</i> from the 1. m.</p> <p>18. <i>του</i> before <i>ιησου</i> is added by 1. m. and 2. m.</p> <p>20. <i>ειδαμεν</i>: over the <i>ει</i> is written <i>ο</i> by 1. m., over the <i>α</i> is written <i>ο</i> by 2. m. (not both by Tischdf.'s B³).</p> <p>v. 2. <i>συνιδυις</i>, but <i>ε</i> is written over by 1. m. and 2. m.</p> <p>21. The codex has <i>παραγενομενον</i> a <i>prima manu</i>, not <i>-νοι</i> as Tischdf.</p> <p>25. <i>prima manus</i> has <i>εθεσθαι</i>.</p> <p>38. <i>τα</i> is added by 1. m. and 2. m.</p> <p>vii. 10. 2. m. has <i>εξελ.</i>, not <i>εξιλ.</i> as Bentley and Tischdf.</p> <p>11. <i>ηυρισκον</i> is in codex.</p> <p>17. <i>ηγγιζεν</i>, not <i>-ισεν</i> as Birch.</p> <p>22. <i>λογ. κ. εργ.</i>, not <i>εργ. κ. λογ.</i> as Bentley.</p> | <p>Acts vii. 39. <i>αλλα</i>, not <i>αλλ'</i> as Mai. This was wrongly extracted from my notes of B in my last edition.</p> <p>47. <i>οικοδ.</i> a <i>prima manu</i>.</p> <p>51. <i>καρδιας</i>, not <i>-αν</i> as Bentley.</p> <p>viii. 25. <i>ευηγγελιζοντο</i>, not <i>ευεγγελη.</i> as Birch.</p> <p>28. <i>τον προφ. ησ.</i>, not <i>ησ. τον προφ.</i> as Birch.</p> <p>34. <i>τουτο</i> is a <i>prima manu</i>.</p> <p>ix. 6. <i>αλλα</i>.</p> <p>13. <i>σου</i> is in codex, not omitted, as in Bentley.</p> <p>25. after <i>καθηκεν</i>, <i>αυτον</i>, not <i>-ου</i> as Bentley.</p> <p>26. <i>εις ιερουσ.</i>, not <i>εν</i> as Birch.</p> <p>36. <i>τις ην μαθ.</i>, not <i>τις μαθ.</i> as Bentley.</p> <p>x. 45. <i>πν. του αγ.</i>, not <i>πν. αγ.</i> as Bentley.</p> <p>xi. 3. <i>εισηλθεν</i>, not <i>-θες</i> as Bentley.</p> <p>12. <i>διακρειναντα</i>, not <i>-νοντα</i> as Bentley.</p> <p>13. <i>απηγγ.</i>, not <i>ανηγγ.</i> as Bentley.</p> <p>18. <i>αρα και</i>, not <i>αρα γε και</i> as Mai.</p> <p>24. <i>τω κυριω</i> is in margin a 2. m. (sic).</p> <p>xiii. 1. <i>συνμεων</i>, not <i>σιμ.</i> as Bentley.</p> <p>11. <i>επισεν</i>, not <i>επεπεν</i> as Mai.</p> <p>13. <i>ανεχθ.</i> is 1. m., not <i>αναχθ.</i> as Mai.</p> <p>26. <i>ημιν</i>, as in Mai ed. 1, not <i>υμιν</i>, as in ed. 2.</p> <p>29. <i>παντα τα γεργ.</i>, not <i>παντα γεργ.</i> as Bentley.</p> |
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Acts xiii. 39. *εν νομω*, not *τω νομω* as Birch.

xiv. 10. the 2nd *και* is written over by 1. m.

12. *μεν βαρν.*, not *βαρν.* as Bentley.

xv. 1. *περιβητε* is 1. m., but the addition is 1. m. also. (Tischdf. wrongly assigns it to his B³.)

xvi. 12. *κακειθεν εις*, as in Mai ed. 1, not *κ. τε εις*, as in ed. 2⁴.

xvii. 7. *λεγοντες ειναι*, not *ειν. λεγ.* as Bentley.

20. *θελει*, not *θελοι* as Mai ed. 1.

34. *αρεοπ.* is 1. m., *-ωπ.* is 2. m.

xix. 2. *ουδ'*, not *ουδε* as Mai.

13. *υμας*, not *μεν υμας* as Bentley.

29. *της συγχ.*, not *συγχ.* as Bentley.

40. *ου ου δυνησ.* as Mai ed. 2, not *ου δυνησ.* as ed. 1.

xx. 4. *βεροιαιος*, not *-ροαι-* as Birch.

16. *κεκρει* 1. m., *κεκρικει* 2. m.

23. *λεγον* as Mai ed. 1, not *-ων*, as ed. 2.

26. *διοτι* as Mai ed. 2, not *διο* as ed. 1.

32. *την κληρονομιαν*, not *κληρ.* as Muralto.

xxi. 3. *αναφαναντες* is 2. m. So in my collation: but Tischdf., who has examined this place with care, says that B¹ wrote *NÄ*; then his B³ wrote *Ε* upon the *Ä*, and afterwards placed an *A* over the line. So that it would now appear as if B¹ had read *-εντες*.

4. 1. m. repeats *ελεγαν* after *πνευματος*.

5. (6 ed. Verc.) *προσευξ.*, not *-ηυξ.* as Bentley⁵.

id. *αλληλους και*, not *και* as Bentley.

13. *ο* before *παυλος* is added by 1. m.

24. *ξυρησονται* is 1. m. as Rulotta and Vercellone.

xxii. 5. 1. m. has *πρεσβυτεριον*: 2. m., *-ριον*.

Acts xxii. 24. *ανεταξεσθαι*, not *-ταξ-* as Bentley.

28. 1. m. has *πολειτειαν*.

xxiii. 7. *λαλουντος* as Bentley, not *-ησαντος* as Mai. This was wrongly extracted from my notes of B in my last edition.

18. *σοι* is written over by 1. m.

28. *κατηγαγον* to *αυτων* is in marg. a 1. m.

35. *κελευσας*, not *κελευσας τε* as Bentley.

xxv. 25. in *αυτου δε του παυλου*, *παυλου* has dots over it a 1. m.

xxvii. 14. 1. m. decidedly wrote *ευρακυλων*: 2. m. placed *υ* over the *α*, and *λ* between the *κ* and *υ*, and altered the *Λ* to *Δ*, but in so doing, he has left the right foot of the *Δ* of 1. m. visible beyond the corner of his own *Δ*.

28. *ευρον οργυιας* *εικοσι*, not *ευρον* *εικοσι* as Bentley.

xxviii. 11. *αλεξανδρινω* has *η* written over the *ι*, but *not* by 1. m. as Rulotta, and Mai ed. 1.

16. *επετραπη*, not *-πει* as Birch.

Rom. i. 1. *χυ ιν*, not *ιν χυ* as Mai.

12. 2. m. has *συμπ.*, not *συνπ.*

v. 1. *εχωμεν* is 1. m.: *εχομεν* 2. m.

vii. 22. *τω νομ.*, not *τι νομ.* as misprinted in Mai ed. 2.

viii. 2. *σε απο*, not *απο*.

5. *τα του πν.* as Mai ed. 1, not *του πν.* as ed. 2.

24. *τι* is added by 1. m.

ix. (3. *συγγενων* is in the original text, there has been no erasure: the words *αδελφων μου των* are in the margin by the 2nd hand)⁵.

8. *τουτεστιν οτι* a 1. m. (*οτι* over the line).

xiii. 2. *ανθεστ.*, not *αθεστ.* as misprinted in Mai ed. 2.

11. *υμας*, not *ημας* as Bentley.

xiv. 6. *και ο εσθ.*, not *ο εσθ.* as Bentley.

⁴ Tischdf.'s "male M. in utraque ed. repetiit receptam" is altogether wrong. Mai has not printed the rec. in either edn.

⁵ Supplied by the Rev. C. Cure.

Rom. xv. 26. ποιησασθε 1. and 2. m.: no correction.

xvi. 7. γεγοναν, not -ασιν as Mai.

1 Cor. i. 2. τη εκκλ., not εκκλ. as Bentley.

11. μοι is 1. m.: μου 2. m., not as Vere.

ii. 13. διδακτοῖς, not -τω.

iii. 2. δυνασθε, not εδυν.

9. συνεργοι 1. m.

iv. 11. 1. m. γυμνειτ.: 2. m. -νιτ.
This was wrongly extracted from my notes of B in my last edition.

15. εγεννησα, not -ενη- as Bentley.

vii. 5. There is no writing in the margin, as asserted by Woide from Mico.

17. μεμερικεν ο κυριος, noto θεος.
ιδ. ουτως περιπατειτω και, not omitted, as Bentley.

viii. 11. ο αδελφος, not αδελφος as Bentley.

x. 9. απωλλ., not απολλ. as Bentley.

xii. 24. τι περισσοτερον, not περισσοτερον as Bentley.

xiv. 16. ευλογης εν πνευματι, not ευλογης τω πνευματι as Mai.

1 Cor. xiv. 39. μου is not expunged as Mai, but left faint (as 1. m. wrote it) by 2. m., with a dot over each letter.

xv. 19. ηλπικότες εσμεν μονον, not as Bentley.

2 Cor. i. 4. επι παση τη θλιψει, not επι παση θλιψει as Bentley.

iii. 15. αναγεινωσκηται, not -εται, as Mai.

iv. 6. οτι θεος, not οτι ο θεος as Mai.

v. 15. οτι εις, not οτι ει εις as Mai.

vii. 4. εν τη χαρα, not τη χαρα as Mai.

ix. 2. περυσι, not περισι as Mai.
It was stated in my former table that 2. m. had corrected it to περρησι. But this was wrongly copied from my MS. notes upon the codex, and refers to the next item.

3. υμων is 1. m. η is written above the line by 2. m.

x. 12. ενκρηναι and συνκρηναι, without any erasures of the ε by 1. m. as stated by Rulotta.

xii. 1. δει ου, with no punctuation as in Mai.

THE ACTS OF THE APOSTLES,

THE EPISTLES TO THE ROMANS AND CORINTHIANS.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

I. ¹ Τὸν ^a μὲν ^b πρῶτον ^c λόγον ^d ἐποίησάμην περὶ πάντων, ^a (μὲν solitariū) Rom. vii. 12 reff. ^b ὦ Θεόφιλε, ^c ὦν ^f ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ^b of two, Matt. xxi. 28, 31. ² ἄχρι ^g ἧς ^g ἡμέρας ^h ἐντειλάμενος τοῖς ἀποστόλοις ⁱ διὰ πνεύματος ἁγίου, οὓς ἐξελέξατο, ^k ἀνελήμφθη. ³ οἷς καὶ

2 Macc. xv. 37. ὁ μὲν πρῶτ. λόγος ἦν ἡμῖν, ὦ Θεόδοτε, περὶ κ.τ.λ. Philo. Q. om. prob. liber, § 1, vol. ii. p. 444. See 1 Chron. xxix. 29. d = here only. Xen. Cyr. i. 6. 13. ἐποίησε δημόσια γράμματα. Herodian vii. 6. 6. e attr., Matt. xviii. 19. ver. 22. ch. ii. 22. iii. 25. vii. 16. 2 Cor. i. 6. 1 John iii. 24. Gen. ii. 3. Zeph. iii. 11. Winer, § 24. 1. f = Matt. iv. 17. Mark i. 45. Luke xiii. 25. see Gen. ii. 3. g Luke i. 20. xvii. 27. h constr., ch. xiii. 47. John xiv. 31. i traject., see ch. xix. 4 al. k = vv. 11, 22. Mark xvi. 19. 4 Kings ii. 9. (-λημψις, Luke ix. 51.) c = here only. 2 Kings xviii. 27.

TITLE: rec ins των αγιων bef αποστ., with a b d g h k l 3 and the subscriptions of A²EGH; των m p Orig Chr Synop: om B D(-xis): om αποστολων also X and the margins of B(Tischdrf).—pref λουκα ο, λουκα ευαγγελιστου b 13. 40, πραξαποστολος συν θῶ των αγιων αποστολων λουκα του ευαγγελιστου d, ai g h.—αρχη συν θεω πραξαποστολος f.

CHAP. I. 1. rec ins ο bef ιησ. (the ο of ηρξατο was probably mistaken for the article), with AEN p 13. 36 rel Constt: om BD.
2. ανελημφθη bef εντειλαμενος . . . εξελεξατο D. at end add και εκελευσε κηρυσσειν το ευαγγελιον D syr-ing Aug, simly sah.

On the title, see Prolegomena. 1—3. INTRODUCTION.] 1. τὸν μὲν πρ. λ.] The latter member of this sentence, τανῶν δέ, . . . is wanting (see Winer, § 63, II. 2, e), and the author proceeds at once to his narration, binding this second history to the first by recapitulating and enlarging the account given in the conclusion of the Gospel. πάντων] Whatever latitude may be given to this word, it must at all events exclude the notion that Luke had at this time seen the Gospels of Matt. or Mark, in which many things which Jesus did and taught are contained, which he had not related in his πρῶτος λόγος. On Theophilus, see notes, Luke i. 3. ὦν ἤρξατο Ἰησ.] I cannot think ἤρξατο here to be merely pleonastic. Its position here shews that it is *emphatic*, and the parallel cases (see reff.) all point to a distinct and appropriate meaning for the word. That meaning here seems to be, that the Gospel contained the ἀρχάς, the *outline*, of all the doings and teachings of our

Lord, as distinguished from this second treatise, which was to relate their sequel and results. Meyer understands it—*which Jesus first of all men did*, &c. But this introduces a meaning irrelevant to the context, besides *not giving* the emphasis to ἤρξατο, but to Ἰησοῦς. The position of emphasis given to the verb shews, that the *beginning* of the doing and teaching of Jesus must be contrasted with the *continuance* of the *same*, now about to be related. 2. ἐντειλ. τ. ἀπ.] See Luke xxiv. 48 ff., and ver. 4 below. διὰ πν. άγ. may be joined either with ἐντειλάμενος (as in vulg copt Chr Thl); or with ἐξελέξατο (as in syrr æth Aug Vig). In the former case, our Lord is said to have given His commands to the Apostles through, or in the power of, the Holy Ghost. Similarly He is said, Heb. ix. 14, διὰ πνεύματος αἰωνίου ἑαυτὸν προσενέγκαι ἁμῶν τῷ θεῷ. In the latter, He is said to have chosen the Apostles by the power of the Holy Ghost. Similarly, in ch.

1 = ch. ix. 41.
Rom. vi. 13.
16, 19. xii. 2.
2 Cor. xi. 2.
Gen. xlvii. 2
(Ald.).

m abs., Luke
xii. 15.
(xvii. 36.)
ch. iii. 18.
Heb. ix. 26 al.

n = Matt. vi. 7.

1 Cor. iv. 4.

o here only +.

Wisd. v. 11.

xix. 13. 3 Mace. iii. 24.

only. 3 Kings viii. 8.

only. Tobit xii. 19 only.

exl. 5 alius in Hexapl.)

viii. 56. ch. iv. 18. v. 24. 40.

only. Gen. xlix. 18.

iv. et passim. Amos ix. 6.

xx. 13. Winer, § 30. 7.

1 παρέστησεν ἐαυτὸν ζῶντα μετὰ τὸ ^mπαθεῖν αὐτὸν ⁿἐν πολλοῖς ^oτεκμηρίοις ^rδι' ἡμερῶν τεσσεράκοντα ^qὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς ^rβασιλείας τοῦ θεοῦ. ⁴καὶ ^sσυναλιζόμενος αὐτοῖς ^tπαρήγγειλεν ἀπὸ Ἱεροσολύμων μὴ ^uχωρίζεσθαι, ἀλλὰ ^vπεριμένειν τὴν ^wἐπαγγελίαν τοῦ πατρὸς ^xἣν ἠκούσατέ ^xμου, ⁵ὅτι Ἰωάν-

p = Heb. ii. 15. (ch. v. 19. xvi. 9. xvii. 10?) q here
r Luke ix. 11. ch. viii. 12. xix. 8. s here only +. (Ps.
cxl. 5 alius in Hexapl.) Herod. i. 62. Xen. Anab. vii. 3. 48. συναλιζ., Prov. xii. 21. t = Luke

viii. 56. ch. iv. 18. v. 24. 40. 1 Kings xxiii. 8. u = ch. xviii. 1. 2. 1 Chron. xii. 8. v here

only. Gen. xlix. 18. Wisd. viii. 12 only. w = Luke xxiv. 49. ch. ii. 33. Gal. iii. 14, 22. Eph. iii. 6. Heb.

iv. et passim. Amos ix. 6. x constr., Matt. vii. 21, 26. τάδε μου ἀκούσον, Lucian Dial. Deor.

xx. 13. Winer, § 30. 7.

3. *τεσσ. bef ημερ., omg δια, D(δι is written over the line by D-corr¹). οπτανο-
μενους D¹. τας D¹.*

4. *συναλισκομενος D¹: συναλισγομενος D⁸: συναλιζομενος b² c d¹ e m 36¹. 40, the Greek fathers are confused between this reading and txt (see Tischd¹): convivescens vulg E-lat² Jer Bede: convivens D-lat. aft συναλ. ins μετ αυτων D. rec παρηγγ. bef αυτοις, with B D(see above) X rel 36 vulg copt Phot (Ec Thl Hil Aug: txt ACE Chr. —παρηγγελλεν E-gr b d. ην ηκουσα (-σατε D³) φησιν δια του στοματος μου D vulg æth Hil Aug Jer; am D-lat om φησιν; and in D-gr φησιν δια του στοματος are marked for erasure by a later hand.*

xx. 28, Paul tells the Ephesian elders, that the Holy Ghost had made them overseers in the Church of God. The former construction however appears much the best, as expressing not, as might at first seem, a mere common-place, but the propriety of the fact,—that His last commands were given in the power of (see John xx. 22) the Holy Ghost. To take *διὰ πν. ἁγ.* with *ἀνελήμφθη* (see Olsh. i. 629) seems to me inadmissible; as also is Dr. Burton's rendering, "having told His Apostles that His commands would be more fully made known to them by the Holy Ghost."

ἀνελήμφ.] = *ἀνεφέρετο εἰς τὸν οὐρ.*, Luke xxiv. 51. The use of the verb in this abbreviated form, without the *εἰς τ. οὐρ.*, testifies to the familiarity of the apostolic church with the Ascension as a formal and recognized event in our Lord's course.

3. *ἐν π. τεκμ.*] See Luke xxiv. 31, 39, 43. The *ἐν* is in its signification of *investiture*, in which it introduces the element or condition in which, and thus the means by which, an agent operates.

ὁπτανόμενος] *οὐ γὰρ ὥσπερ πρὸ τῆς ἀναστάσεως ὥς ἀελ μετ' αὐτῶν ἦν, οὕτω καὶ τότε: οὐ γὰρ εἶπε τεσσεράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσεράκοντα: ἐφίστατο γὰρ καὶ ἀφίστατο πάλιν*, Chrysostom. This is the only place where the interval between the Resurrection and the Ascension is specified. *τὰ περ. τ. β. τ. θ.*] *τά*, in the widest sense; not *ῥήματα* merely:—the matters. The article has been taken to imply (and so in some of my earlier editions), that during this period they received from our Lord the whole substance of the doctrine of 'the Kingdom

of God.' But this remark seems to lose its propriety owing to the *present* participle *λέγων*. Both the participles, *ὁπτανόμενος* and *λέγων*, carry with them a ratiocinative force, in dependence on *τεκμηρίοις*: "proofs, consisting in this, that He" &c. And thus the art. *τά* gives the sentence the meaning, "and inasmuch as the things which he said were those pertaining to the Kingdom of God;" thus serving only to define *λεγόμενα*.

4—14.] THE LAST DISCOURSES AND ASCENSION OF THE LORD. RETURN OF THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES.

4. *συναλιζ.*] not middle, 'assembling them,' as Calvin. (*congregans eos*), Grot., Olsh., and others, which is without example; but passive, = *συναλισθῆς*, Hesych., as E. V. Chrys., the Vulg., &c., interpret it 'eating and drinking;' so E. V. marg., Thl., &c., &c., *κοινωνῶν ἁλῶν*, mistaking the etymology. The conjecture of Hemsterhuis, *συναλιζόμενους* (which however is found in Didymus), is quite unnecessary.

ἀπὸ Ἱερ. μὴ χωρ.] See Luke xxiv. 49. 'Simul manere jussi sunt, quoniam uno omnes Spiritu donandi erant. Si fuissent dispersi, unitas minus cognita fuisset.' Calvin.

περιμ.] to await, i.e. wait till the completion of: the *περι* implies this. The ancient idea mentioned by Wordsw. that our Lord commanded the Apostles to remain at Jerusalem for *twelve years* after the Ascension, is sufficiently refuted by His own words here, and by the subsequent history: cf. ch. viii. &c. That, in the main, they confined themselves to cirentis in Palestine for some

νης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; εἶπεν δὲ πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ

c = Matt. xii. 10. ch. vii. 1. xix. 2. xxi. 37 al. 3 Kings i. 27. d = Matt. ii. 7 al. e Mark iii. 5 || viii. 25. ix. 12 || Mt. Heb. xiii. 19 only. Lev. xiii. 16. pres., Matt. xi. 3. f gen., 2 Thess. iii. 2. see Matt. xx. 23. g 1 Thess. v. 1. h = Matt. xvi. 3. 2 Tim. iii. 1. see ch. xiv. 17. i = ch. v. 4. Hag. ii. 19, see Luke ix. 44. xxi. 14. ch. v. 4. xix. 21.

5. rec βαπτισθ. bef εν πνευμ., with ACEN³ 13. 36 rel Orig Ec Thl Ambr Rebapt Gaud: πν. αγ. βαπτ. D Did Hil Victorin Aug: txt BN¹ p.—add και ο μελλετε λαμβανειν D¹(and lat) tol Hil Aug. aft ημερας add εως της πεντηκοστης D¹(and lat) sah Aug.

6. for συνελθ., ελθοντες N¹. rec επηρωτων, with C³DE rel 36 Ec, -τουν C, -τον d 13: txt ABC¹N Chr-comm. αποκαταστανεις εις την β. του ισρ. D: om εις D⁸(and lat); for του, τω D⁸(appy): Aug has sometimes *representaberis!* et quando regnum Israel? sometimes *presentabis regnum Israel*.

7. ειπεν, omg δε, B¹ Syr sah: ειπεν ουν B-corr: ο δε ειπεν C Aug: και ειπεν D, ο δε αποκριθεις ειπ. E ath: txt AN rel vulg syr copt Thl. for πρ. αυτους, αυτοις E vulg coptt.

years, appears to be true; but surely would not be in compliance with such a command.

τ. ἐπαγγ. τ. πατρός.] See note on Luke xiv. 49. 5.] The Lord cites these words from the mouth of John himself, ref. Matt.;—and thus announces to them that, as John's mission was accomplished in baptizing with water, so now the great end of His own mission, the *Baptism with the Holy Ghost*, was on the point of being accomplished. Calvin remarks, that He speaks of the Pentecostal effusion as *being* the Baptism with the Holy Ghost, because it was a great representation on the whole Church of the subsequent continued work of regeneration on individuals: 'Quasi totius Ecclesiæ communis baptismus.' I may add, also because it was the *beginning* of a new period of spiritual influence, totally unlike any which had preceded. See ch. ii. 17.

ὕδατι and ἐν πν. αγ. are slightly distinguished. The insertion of the preposition bef. πν. αγ. seems to give a dignity which the mere instrumental dative, ὕδατι, wants.

ταύτας serves to bind on the οὐ πολλ. ἡμ., to the day then current; as we say, 'one of these days.' See Winer, § 23. 5, who instances 'ante hos quinque dies' in Lat., and quotes πρὸ πολλῶν τῶνδε ἡμερῶν, from Heliod. ii. 22. 97.

'Numerus dierum non definitus exercebat fidem discipulorum,' Bengel. 6.] This συνελθόντες does not belong to another assembling, different from the former; but takes up again the συναλιζόμενος of ver. 4. Olsh. has mistaken the sense of the μὲν οὖν, which refers, not to another

incident, but to other actors; *they*, as distinguished from Him who had been speaking.

Κύριε, εἰ . . .] The stress of this question is in the words, prefixed for emphasis, ἐν τῷ χρόνῳ τούτῳ. That the Kingdom was, *in some sense*, and *at some time*, to be restored to Israel, was plain; nor does the Lord deny this implication (see on ver. 8). Their fault was, a too curious enquiry on a point reserved among the arcana of God. Lightfoot's idea, that the disciples wondered at the Kingdom being about to be restored to the ungrateful Jews, *at this time*, now that they had crucified Him, &c., would make our Lord's answer irrelevant. See Micah iv. 8, LXX.

Meyer would refer ἐν τῷ χρόνῳ τούτῳ to the interval designated by οὐ μετὰ πολλ. ταύ. ἡμ., 'during this time.' But this does not seem natural: I should rather understand it, at this present period,—now. The pres. ἀποκαθιστάνεις, is that so often used in speaking with reference to matters of prophecy, importing fixed determination: as in ὁ ἐρχόμενος (ref. Mt.) and the like. So that we must not render, "Art thou restoring?" but "*wilt*" or "*dost* thou restore?" As to the word itself, καθιστάνω (= στημι) is to establish or set up, and ἀπό gives the sense of completeness, or the cognate one of entire restitution. See Wordsw.'s note.

7.] This is a *general* reproof and assertion, spoken with reference to *men*, as forbidden to search curiously into a point which Omniscience has reserved—the times and seasons of the future divine dealings. But it is remarkable that not

ἰδία ἐξουσία· ⁸ ἀλλὰ λήμψεσθε ^k δύναμιν ^l ἐπελθόντος τοῦ ἀγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου ^m μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ⁿ ἕως ^{no} ἑσχάτου τῆς ^{no} γῆς. ⁹ καὶ ταῦτα εἰπὼν βλέπόντων αὐτὸν ^p ἐπήρθη, καὶ νεφέλῃ ^q ὑπέλαβεν αὐτὸν ^r ἀπὸ τῶν

k. 1. Luke 19. 35. 19. 41. 42. Ps. lxxxv. 9. l. Luke 24. 48. 1 Kings xi. 7. m. 1. Luke 24. 48. 19. 41. 42. n. Acts 1. 8. 1 Pet. 1. 12. xliii. 10. p. Luke 24. 48. 19. 41. 42. q. here (ch. ii. 15 reff.) only. r = Luke xxiv. 50. John xlii. 18 al. met., 2 Cor. x. 5. Prov. iii. 5. o constr., see Heb. i. 2. 1 Pet. i. 20. Jude 18. p Luke xxiv. 50. John xlii. 18 al. met., 2 Cor. x. 5. Prov. iii. 5. q = here (ch. ii. 15 reff.) only. Ps. xxi. 1.

8. rec μοι (corr to the common constr εσεσθε μοι), with E rel 36 Origⁱ Epiph Chr Thl: txt ABCDⁿ Origⁱ. om εν AC'D a h p 40 coptt Origⁱ Hil: ins BC³EN rel 36 vulg syrr Origⁱ Sevrn-c Chr Did-int Thl.

9. εἰπόντων N¹ in. καὶ τὰ εἰπόντων αὐτοῦ νεφέλῃ ὑπεβλήεν αὐτὸν καὶ ἀπῆρθη ἀπο (ins των D²) οφθ. αὐτ. D, simply sah Aug^{aliq}; et hæc D-lat. αὐτων bcf βλέποντων B.

θεός, but ὁ πατήρ, is here used; and this cannot fail to remind us of that saying (Mark xiii. 32), περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. It may be observed however, that the same assertion is not made here: only the times and seasons said to be in the power of the Almighty Father, Who ordereth all things κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. The Knowledge of the Son is not here in question, only that of the disciples. It is an enquiry intimately connected with the interpretation of the two passages, but one beyond our power to resolve, how far, among the things not yet put under His feet, may be this very thing, the knowledge of that day and hour. Bengel attempts to evade the generality of the οὐχ ὑμῶν ἔστιν:—‘quæ apostolorum nondum erat nosse, per Apocalypsin postea sunt significata.’ But signified to whom? What individual, or portion of the Church, has ever read plainly these χρόνους ἢ καιροὺς in that mysterious book? There is truth in Olsh.’s remark, that the Apostles were to be less prophets of the future, than witnesses of the past; but we must not so limit the ὑμῶν, nor forget that the γινῶναι χρόνους ἢ καιρ. has very seldom been imparted by prophecy, which generally has formed a testimony to this very fact, that God has them in His foreknowledge, and, while He announces the events, conceals for the most part in obscurity the times.

χρ. ἢ καιρ.] not synonymous; as Meyer observes, καιρός is always a definite limited space of time, and involves the idea of transitoriness. See also Tittmann, N. T. Synonymes, pp. 39—45. ἔθ. ἐν τῇ ἰδ. ἐξ.] Some (De Wette, al.) render ‘hath appointed by His own power;’ I should rather take ἐν ἐξ. as in ch. v. 4, in His own power, and understand by ἔθετο kept, ‘(hath) placed,’ as E. V. But the aor. sense should be preserved: the period referred to being that of the arrangement

of the divine counsels of Redemption.

8.] ‘Quod optimum frenandæ curiositati remedium erat, Christus eos revocat tam ad Dei promissionem, quam ad mandatum.’ Calvin. ἀλλά, ‘antitheton inter id quod discipulorum erat, vel non erat; tum inter id quod illo tempore futurum erat, et inter id quod in ulteriora reservatum erat.’ Bengel. δύναμιν, that power, especially, spoken of ch. iv. 33, connected with their office of witnessing to the resurrection; but also all other spiritual power. See Luke xxiv. 49. μου, not emphatic, as Wordsw. here and often elsewhere: see note on Matt. xvi. 18. The emphasis would be extremely out of place here: it was not their subordination to Him, but their office as witnesses, which was the contrast to their ambitious aspirations.

μάρτυρες] This was the peculiar work of the Apostles. See on vv. 21, 22, and Prolegg. Vol. I. ch. i. § 3. 5. ἐν τε Ἱερ. . . .] By the extension of their testimony, from Jerusalem to Samaria, and then indefinitely over the world, He reproofs, by implication, their carnal anticipation of the restoration of the Kingdom to Israel thus understood. The Kingdom was to be one founded on μαρτυρία, and therefore reigning in the convictions of men’s hearts; and not confined to Judæa, but coextensive with the world.

They understood this command only of Jews scattered through the world, see ch. xi. 19.

De Wette observes, that these words contain the whole plan of the Acts: λήμψεσθε δύναμιν κ.τ.λ., ch. ii. 1—end; ἐν Ἱερουσαλὴμ, ch. iii. 1—vi. 7; then the martyrdom of Stephen dispersed them through Judæa, vi. 8—viii. 3; they preach in Samaria, viii. 4—40; and, from that point, the conversion of the Apostle of the Gentiles, the vision of Peter, the preaching and journeys of Paul. In their former mission, Matt. x. 5, 6, they had been expressly forbidden from preaching either to Samaritans or Gentiles. 9.] This ap-

εμβλε-
οντες
ABCD
ε a b c
f g h k
m o p
13

ὀφθαλμῶν αὐτῶν. ¹⁰ καὶ ὡς ^s ἀτενίζοντες ἦσαν εἰς τὸν ^{s w. εἰς, ch.} οὐρανὸν ^{iii. 4. vi. 15.} πορευομένου αὐτοῦ, ^{vii. 55. xi. 6.} καὶ ἰδοὺ ἄνδρες δύο ^{xiii. 9. 2 Cor.} παρ-
εστήκεισαν αὐτοῖς ἐν ^{iii. 7, 13.} ἑσθήσεσιν ^{w. dat., ch.} λευκαῖς, ^{iii. 12 reff.} οἱ καὶ εἶπαν
Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ^{t abs., Matt. ii.} ἑμβλέποντες εἰς τὸν ^{2 ad. fr. see} οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ^{esp. John} ἀναλημφθεὶς ἀφ' ὑμῶν εἰς
τὸν οὐρανὸν οὕτως ἐλεύσεται ^{xvi. 7.} ἀν τρόπον ^{u red., Luke ii.} ἐθεάσασθε ^{21. vii. 12}
αὐτὸν ^{[ch. x. 17].} πορευόμενον εἰς τὸν ^{v ver. 3 reff.} οὐρανόν. ^{ch. xxvii. 23.} τότε ^{w here (Luke} ὑπέστρεψαν

xxiv. 4 rec.) only. 2 Macc. iii. 33 only. x = Matt. xvii. 2 || John xx. 12. Eccl. ix. 8. 2 Macc.
xi. 8. y w. εἰς, Matt. vi. 26. Isa. li. 1, 2. z = ver. 2 reff. a Matt. xxiii.
37 ||. ch. vii. 28. 2 Tim. iii. 8 only. Gen. xxvi. 29. see ch. xv. 11. b 1 Pet. iii. 22.
c ch. viii. 25 reff.

10. rec εσθητι λευκη, with C³DE rel 36 syr Orig-int Chr Cosm Thl Aug: txt ABCR¹
p vulg Syr coptt arm (Eus).

11. [εἶπαν, so ABC¹DN³ p.] βλέποντες BEN¹ d g k o p. 13 Eus Thdr₁ Thl-sif:
Chr-mss vary: txt ACDN³ rel 36(sic) Thdr₂ Thl-fin, *aspicientes* vulg E-lat Aug^{allq},
om 2nd εἰς τον ουρ. D 33¹-4. 105 tol Aug¹ Vig Avit.

pears (see Prolegg. Vol. I. ch. iv. § 4. 2) to
be an account of the Ascension given to
Luke *subsequently to the publication of his
Gospel*, more particular in detail than that
found in it. He has not repeated here
details found there; see Luke xxiv. 50—52.
On the Ascension in general, see note on
Luke, l. c.

ἐπήρθη] “was taken
up,—we may understand of the com-
mencing ascent . . . ὑπέλαβεν by a pregn.
constr. involves the idea of *away* as well as
up, and hence takes after it ἀπό. This
verb describes the close of the scene, as
far as it was visible to the spectators.”
Hackett.

νεφέλῃ] There was a
manifest propriety in the last withdrawal
of the Lord, while ascending, not consist-
ing in a *disappearance* of His Body, as on
former occasions since the Resurrection;
for thus might His abiding Humanity have
been called in question. As it was, He went
up, past the visible boundary of Heaven, the
cloud,—in *human form*, and so we think
of and pray to Him.

10. ἀτενίζ. ἦσαν]
they were gazing, stood gazing. εἰς
τ. οὐρ. belongs to ἀτενίζ., not to πορευομ.,
see reff. πορευομένου, not πορευ-
θέντος: implying that the cloud remained
visible for some time, probably ascending
with Him.

παρεστήκεισαν, imperf.
in sense, as the perf. is *present*: were
standing by them. ἄνδρες] evi-
dently angels. See Luke xxiv. 4; John
xx. 12.

11. οἱ καὶ εἶπαν] who (not
only appeared but) also said. There is a
propriety in the address, ἄνδρ. Γαλιλαῖοι.
It served to remind them of their origin,
their call to be His disciples, and the duty
of obedience to Him resting on them in
consequence. ὃν τρόπον] in the same
manner as;—to be taken in all cases
literally, not as implying mere certainty:

see reff. οὕτως, i. e. ἐν νεφέλῃ,
Luke xxi. 27. His corporeal identity is
implied in οὗτος ὁ Ἰησοῦς. ἐλεύ-
σεται] ‘Non ii, qui ascendentem viderunt,
dicuntur venturum *visuri*. Inter ascen-
sionem et inter adventum gloriosum nullus
interponitur eventus: eorum utrique par:
ideo hi duo conjunguntur. Merito igitur
Apostoli ante datam Apocalypsin diem
Christi ut valde propinquum proposuerunt.
Et congruit majestati Christi, ut toto inter
ascensionem et inter adventum tempore
sine intermissione expectetur.’ Bengel.

12.] In so careful a writer (see Luke i. 3)
there must be some reason why this minute
specification of distance should be here in-
serted, when no such appears in the Gospel.
And I believe this will be found, by com-
bining the hint dropped by Chrysostom,—
δοκεῖ δέ μοι καὶ σαββάτῳ γεγονέναι
ταῦτα οὐ γὰρ ἂν οὕτω τὸ διόστημα
ἐδήλωσεν εἰ μὴ ὥρισμένον τι μῆκος
ἐβάδιζον ἐν τῇ ἡμέρᾳ τοῦ σαββάτου,—
with the declaration in the Gospel (xxiv.
50) that he led them out *as far as to
Bethany*. This latter was (John xi. 18)
fifteen stadia from Jerusalem, which is
more than twice the Sabbath-day’s journey
(2000 cubits = about six furlongs). Now
if the Ascension happened on the Sabbath,
it is very possible that offence may have
arisen at the statement in the Gospel: and
that therefore the Evangelist gives here the
more exact notice, that the spot, although
forming part of the district of Bethany,
was yet on that part of the Mount of
Olives which fell within the limits of the
Sabbath-day’s journey. This of course
must be a mere conjecture; but it will not
be impugned by the fact of the Ascension
being kept by the Church in after ages on
a Thursday. This formed no hindrance to

d Luke xix. 29. εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου ἰ ἐλαιῶνος, ὃ ABCD
 xxi. 37 only. ἔστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἑ ἔχον ἰ ὁδόν. 13 καὶ EN a b
 Jos. Antt. vii. 5. 7. τὸ ὄρ. τῶν δ f g h
 ἑλαιῶν. Luke xix. 37. 1 m o
 al. 13
 e see John viii. 57. ix. 21, 23. ὅτε ἑ εἰσῆλθον, εἰς τὸ ἠ ὑπερῶν ἀνέβησαν οὐ ἰ ἦσαν ἑ κατα-
 f = Luke ii. 41. 3 Kings xix. 1 μένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ
 ἑ = ch. ix. 6. Matt. viii. 5 al. ellips., here only. Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθ-
 h ch. ix. 37, 39. xx. 8 only. θαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτής, καὶ
 2 Kings xviii. 33. Luke. Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἰ ἦσαν ἰ προσκαρτε-
 xii. 7. i constr. ch. ii. 5 reff. k here only. Num. xx. 1 al. 1 = ch. vi. 4 al. Rom.
 xii. 12. xiii. 6. Col. iv. 2 (Mark iii. 9) only. Num. xiii. 21 only. Sus. 6 Theod. m ch. ii. 46 al. Rom.
 xv. 6 only. L. P. Num. xxiv. 24 al. n abs., Matt. xxi. 13, from Isa. lvi. 7. Ps. iv. 2 al.

13. εἰσῆλθεν D-gr. rec ανεβησαν bef eis τ. υπ. (corrⁿ to avoid the ambiguity of
 εἰσῆλθ. eis το υπ.), with DEN³ rel 36 tol syrr coptt: om ανεβ. N¹: txt ABC¹⁻³ p vulg
 Orig Chr Thl-fin-comm Bede-gr. rec transp ιωαν. and ιακ., with (E) rel 36 syr:
 txt ABCDN p vulg Syr Aug.—κ. ανδρ. bef κ. ιωαν. E Bede-gr: petr. et joh. et andr. et
 jac. Bede-lat. om 3rd και D. ins ο του bef αλφαιου D d. om 7th και D.
 om ο [bef ζηλωτης] N¹.

14. N has ομοθυμαδον both before and after προσκαρτ., N³ disapproving the 2nd.
 rec (aft προσευχη) ins και τη δεησει (Phil iv. 6), with C³ rel 36 (Orig); και δεησει,
 oug τη, m: om ABC¹ DEN p H¹ vulg syrr coptt æth arm Chr, Thl-fin-comm Cyr
 Aug Jer Bede. ins tais bef γυν. D¹. aft γυν. ins και τεκνους D. μαρισμ
 BE p 40 sah: txt ACDN rel 36. om τη D¹ (ins D²). om του B.
 rec ins συν bef τοis ad. αυτ. (corrⁿ, to avoid connecting the brethren of our Lord with
 His mother), with BC³E rel syrr Chr: om AC¹DN vulg coptt æth arm Cyr Aug.

Chrysostom in making the above suppo-
 sition: although the festival was certainly
 observed in his time (see Bingham, Orig.
 Eccl. xx. 6. 5. There is no mention of it
 in the Fathers of the first three centuries).
Forty days from the Resurrection is an ex-
 pression which would suit as well the Satur-
 day of the seventh week as the Thursday.

The distance of the Mount of Olives
 from Jerusalem is stated by Josephus at
 five stadia, Antt. xx. 8. 6,—at six stadia,
 B. J. v. 2. 3; different points being taken
 as the limit. The present church of the
 Ascension rather exceeds the distance of six
 stadia from the city. The use of ἐλαιῶν,
 -ῶνος, here (and in reff.) by Luke only is
 remarkable, especially as the whole passage
 is so much in his own distinctive style as to
 preclude the idea of his having transferred
 a written document. ἔχον is not for
 ἀπέχον, but as in τριακ. κ. ὀκτ. ἔτη ἔχων,
 John v. 5, and in reff.; the space or time
 mentioned being regarded as an attribute
 of the subject. 13. εἰσῆλθ.] 'into
 the city;' see reff. τὸ ὑπερῶν.] The
 idea that this was a chamber in the Temple
 has originated in low literal-harmonistic
 views, Luke having stated (Luke xxiv. 53)
 that they were διὰ παντὸς ἐν τῷ ἱερῷ. As
 if such an expression could be literally un-
 derstood, or taken to mean more than that
 they were there at all appointed times (see
 ch. iii. 1). It is in the highest degree im-

probable that the disciples would be found
 assembled in any public place at this time.
 The upper chamber was perhaps that in
 which the last Supper had been taken; pro-
 bably that in which they had been since
 then assembled (John xx. 19, 26), but cer-
 tainly one in a private house. Lightf.
 shews that it was the practice of the Jews
 to retire into a large chamber under the flat
 roof for purposes of deliberation or prayer.
 See Neander, Pfl. u. Leit., p. 13, note.
 Epiphanius, de ponderibus, c. 14 (vol. iii. p.
 170), relates that when Hadrian came to
 Jerusalem, εὔρε τὴν πόλιν πᾶσαν ἡδαφισμέ-
 νην καὶ τὸ ἱερόν τοῦ θεοῦ καταπεπατημένον,
 παρεκτὸς ὀλίγων οἰκημάτων καὶ τῆς τοῦ
 θεοῦ ἐκκλησίας μικρᾶς οὔσης, ἔνθα ὑπο-
 στρέψαντες οἱ μαθηταί, ὅτε ὁ σωτὴρ ἀν-
 ελήφθη ἀπὸ τοῦ Ἐλαιῶνος, ἀνέβησαν εἰς
 τὸ ὑπερῶν. ἐκεῖ γὰρ ᾠκοδόμητο, τουτ-
 ἔστιν ἐν τῷ μέρει Σιών' ἥτις ἀπὸ τῆς
 ἑρμώσεως περιελήφθη, . . . ἕως χρόνου
 Μαξίμου τοῦ ἐπισκόπου καὶ Κωνσταντίνου
 τοῦ βασιλέως, ὡς σκηνὴ ἐν ἀμπελῶνι,
 κατὰ τὸ γεγραμμένον. And Nicephorus
 viii. 30 (see Wordsw.) says that the Em-
 press Helena enclosed in her larger church
 the chamber where took place ἡ τοῦ
 ἁγίου πνεύματος καθοδος ἐν τῷ ὑπερῷ.
 οὗ ἦσαν κατ.] not to be taken as
 in E. V. 'where abode both Peter,' &c.;
 which gives the idea that Peter, &c. were
 already in the chamber, and the rest joined

15 Καὶ ὁ ἐν ταῖς ἡμέραις ταύταις ἡ ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὁ ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὥς ἑκατὸν εἴκοσι) ἄνδρες ἀδελφοί, ἔδει πλεθροῦ ἡμῶν γραφὴν [ταύτην] ἣν προσεῖπεν τὸ πνεῦμα

xxvi. 53. Luke i. 39. vi. 12 al. ch. xv. 7. reff. ch. ix. 30. reff. ch. vi. 7 reff. s. lxxv. iii. 4. xi. 13. Num. u ch. vii. 2 al. fr. t ch. ii. 1, 44, 47 (iii. 1). iv. 26 (from Ps. ii. 3). 1 Cor. xi. 20. Ps. xxxvi. 38. v = ch. iv. 12 reff. w = ch. iii. 18 reff. x = Mark xii. 10. Luke iv. 21. John xix. 24. 2 Tim. iii. 16. y Gal. v. 21. 1 Thess. iv. 6 only t. προσείρ-, Item. ix. 29 al. z Heb. iii. 7. ix. 8. x. 15. see 2 Pet. i. 21.

15. for καὶ ἐν, ἐν δε DE sah syr-mg Aug₁. ins o bef πετρ. D. εμμεσῶ ACE. rec for ἀδελφῶν, μαθητῶν (corr_n, to avoid the triple recurrence of ἀδελφ. in vv. 14, 15, 16. Meyer and De W. take ad. to have been a corr_n to suit ἀνδρ. ἀδελφοί in ver. 16, but the other is much more prob), with C³DE rel 36 syrr Chr Thl Cyp_r Aug₂: txt ABC¹N 13 vulg coptt æth arm Aug. for τε, δε CD⁷ vulg D⁷-lat E-lat syrr copt Cyp_r Aug: γαρ præterea D¹: om sah æth. ins o bef ὄχλος D. for ονομάτων, ἀνδρῶν E: hominum vulg(not fuld) Syr æth Aug. *ὥσει ACN⁴⁰ Thl-fin: ως BDE rel. rec εκοσιν, with rel: txt ABCEN f m p 13. 36: ρκ' D. 16. δεῖ D (txt D-corr¹) vulg Iren-int(principal-mss: given nominatim by Stieren) Aug Vig Gild. (Iren-int has oportebat apud Harvey.) om ταύτην ABC¹N p H^r vulg

them there:—but, on entering the city, they went up into the upper chamber, where they (usually) sojourned (not 'dwelt': they did not all dwell in one house; see John xix. 27, note), namely, Peter, &c. On the catalogue of the Apostles, see Matt. x. 2, note. 14.]

σὺν γυναῖξιν has been rendered 'with their wives,' to which sense Bp. Middleton inclines, justifying it by σὺν γυναῖξιν καὶ τέκνοις, ch. xxi. 5. But the omission of the articles there may be accounted for on the same principle as in Matt. xix. 29, viz. that which Bp. M. calls enumeration, ch. vi. § 2. Here I think we must take σὺν γυν. not as meaning 'with women,' as Hackett, but, the art. not being expressed after the preposition σὺν, as = σὺν ταῖς γυν. (see Middl. ch. vi. § 1), and interpret γυν., the women, viz. those spoken of by Luke himself, Luke viii. 2, 3,—where, besides those named, he mentions ἑτεραί πολλαί. Many of these were certainly not wives of the Apostles; and that those women who were 'last at the Cross and earliest at the tomb' should not have been assembled with the company now, is very improbable.

καὶ Μαρία] The καὶ gives eminence to one among those previously mentioned. So τῶνδε ἑνেকα, καὶ γῆς ἡμέρῳ, Herod. i. 73. See Hartung, Partikellehre, i. 145. This is the last mention of her in the N. T. The traditions, which describe her as (1) dying at the age of fifty-nine, in the fifth year of Claudius (Neph. H. E. ii. 21), or (2) accompanying John to Ephesus, and being buried there (see Winer, Realwörterb. art. Maria), are untrustworthy. Other accounts, with the authorities, may be seen in Butler's Lives of the Saints, Aug. 15. The fable of the Assumption has no foundation even in tradi-

tion. τοῖς ἀδελφ. αὐτ.] This clearly shews, as does John vii. 5 compared with vi. 69, 70, that none of the brethren of our Lord were of the number of the Twelve. When they were converted, is quite uncertain. See the whole subject discussed in note on Matt. xiii. 55, and in the Prolegomena to the Epistle of James. In both cases of one being distinguished from a number, cited here by Wordsw. to shew that James the Less may have been one of these brethren, viz. that of Μαρία, as distinguished among the women here, and that of Joseph, ch. vii. 9, he does not observe that the general statement precedes the individual distinction, as indeed it naturally must.

15—26.] ELECTION OF A TWELFTH APOSTLE TO FILL THE ROOM OF JUDAS ISCARIOT. 15. ἐν τ. ἡμ. τ.] In the days between the Ascension and Pentecost;

during which it appears that the number of the assembly had increased, not probably by fresh conversions, but by the gathering round the Apostles of those who had previously been disciples. ἦν τε] The very frequent use of τε is a peculiarity of the Acts, and should have its weight in determining the reading, even where, as here, δέ seems more appropriate. It occurs in the Gospel 5 times: in the Acts, 121.

ὀνομάτων] See note on Rev. iii. 4. ἑκατὸν εἴκοσι] De Wette asks, 'where were the 500 brethren of 1 Cor. xv. 6?' We surely may answer, 'not in Jerusalem.' See Neander, Pfl. u. Leit., p. 72, note. 16.] We may enquire, by what change in mind and power Peter was able, before the descent of the Spirit, thus authoritatively to speak of Scripture and the divine purposes? The answer will be found in the peculiar gift of the Spirit to the Apostles, John xx. 21, 23; where see

^a = Luke i. 70. ^b τὸ ἅγιον διὰ ^a στόματος Δανεῖδ περιὶ Ἰούδα τοῦ γενομένου ^{ABC} ^{DE} ^{FGH} ^I ¹³
^c ὁδηγοῦ τοῖς ^c συλλαβοῦσιν Ἰησοῦν. ¹⁷ ὅτι ^d κατηριθμη- ^{EN} ^a ^b ^d ^f ^g ^h
^e μένος ^e ἦν ἐν ἡμῖν καὶ ^f ἔλαχεν τὸν ^f κλῆρον τῆς ^h δια- ¹ ^m ^o ¹³
^g κούας ταύτης. ¹⁸ οὗτος μὲν οὖν ⁱ ἐκτήσατο ^k χωρίον ^l ἐκ
^m μισθοῦ τῆς ^{no} ἀδικίας. καὶ ^p πρηνὴς ^q γενόμενος ^r ἐλάκησεν
^c = Matt. xxvi. 55 ff. ch. xii. 3 al. Judg. vii. 25. ^d here only. Gen. i. 3. 2 Chron. xxxi. 19.
^e w. perf. part., ch. xii. 29 reff. ^f = 2 Pet. i. 1 (Luke i. 9. John xix. 24) only. (1 Kings xiv. 47. Wisd.
^g viii. 19 only.) ^h 3 Macc. vi. 1. ⁱ g ch. viii. 21 reff. ^j = ch. xx. 24 reff. ^k ch. xxii. 24 reff.
^l = John iv. 5. ch. iv. 31. v. 3, 8. xxviii. 7. 1 Chron. xxvii. 27. ^m = Rom. ⁿ = Luke xiii. 27. 1 Kings iii. 13, 14.
^o = Luke xiii. 27. 1 Kings iii. 13, 14.
^p here only τ. ^q = ch. xvi. 27 al. ^r here only τ.

coptt ath arm Orig, Eus Ath Did Vig Gild (omitted by homotel: or erased as unnecessary with ην, and perhaps, as Mey. and De W., because no citation immediately follows): ins C³DE rel 36 syrr Did Chr Iren-int Aug. rec ins των bef ιησουν, with C³DE rel 36 Chr Thl: om ABC¹N Eus Did.

17. om ην N¹. rec for εν, συν (corrn to better Greek; see ref 2 Chron), with rel syrr Chr: txt ABCDEN p 13 H^r vulg coptt Orig, Eus Iren-int Aug. for και, os D¹. gr(txt D⁴). ins υπερβα (but in reference to eccl lection: see Tischdf) bef τ. diak. B^r-marg.

18. rec ins του bef μισθ. (corrn in ignorance of the usage which omits the art aft a preposition; see Middleton, ch. vi. 1), with o Thl-fin: om ABCDEN rel H^r Eus Chr. aft αδικ. ins αυτου D.

note. The pre-eminency of Peter here is the commencement of the fulfilment of Matt. xvi. 18, 19 (see note there).

17.] ὅτι, not 'although' (Kuinoel), but because: it gives the reason of the previous assertion, viz. that Judas held, and had betrayed, that place of high trust of which the prophecy spoke. Thus the ὅτι has reference to the substance of the prophecy, already in Peter's mind, and serves to explain ἡ ἐπαυλις αὐτοῦ and ἡ ἐπισκοπὴ αὐτοῦ.

ἔλαχεν τὸν κλῆρον] not literally, but inasmuch as the lot of every man is regarded as being cast and appointed by God. κλῆρος, first, the lot itself; then, that apportioned by lot; then, any species of apportionment, whether possession, or office, as here.

18.] This verse cannot be regarded as inserted by Luke; for, 1. the place of its insertion would be most unnatural for an historical notice: 2. the μὲν οὖν forbids the supposition: 3. the whole style of the verse is rhetorical, and not narrative, e.g. οὗτος, μισθοῦ τῆς ἀδικίας.

The ἐκτήσατο χωρίον does not appear to agree with the account in Matt. xxvii. 6—8; nor, consistently with common honesty, can they be reconciled, unless we knew more of the facts than we do. If we compare the two, that of Matthew is the more particular, and more likely to give rise to this one, as a general inference from the buying of the field, than vice versa. Whether Judas, as Bengel supposes, 'initio emtionis facto, occasionem dederat ut Sacerdotes eam consummarent,' we cannot say: such a thing is of course possible. At all events we hence clearly see that Luke could not have been ac-

quainted with the Gospel of Matthew at this time, or surely (not, he would have repeated St. Matt.'s account, as Wordsw. unfairly represents me to say, but) this apparent discrepancy would not have been found. The various attempts to reconcile the two narratives, which may be seen in most of our English commentaries, are among the saddest examples of the shifts to which otherwise high-minded men are driven by an unworthy system. See as a notable example, Wordsw.'s note, written since the above. I need hardly say to any intelligent and ingenious reader, that his way of harmonizing,—viz. that as the Jews are said to have crucified our Lord when they were only the occasion of his being crucified, so Judas may be said to have bought the field when he only gave occasion to its being bought by the Chief Priests,—is entirely precluded here by the words ἐκ μισθοῦ τῆς ἀδικίας, 'out of the wages of his iniquity,' which plainly bind on the purchase to Judas as his personal act.

καὶ πρ. γεν.] The connexion of this with the former clause would seem to point to the death of Judas having taken place in the field which he bought. See also ver. 19.

πρηνὴς γενόμενος will hardly bear the meaning assigned to it by those who wish to harmonize the two accounts,—viz. that, having hanged himself, he fell by the breaking of the rope. πρηνής: ἐπὶ πρόσωπον πεπτώκως, Hesych. ὅλον μὲν τὸ σῶμα κείσθαι πρηνὲς λέγουμεν, ὅταν ἡ μὲν γαστήρ κάτῳθεν, ἄνωθεν δὲ ᾗ τὸ νῶτον, Galen, cited by Wetstein. πρηνής, εἰς τοῦμ-προσθεν, ἐπὶ στόματος, Etymol. Nor

^s μέσος καὶ ^t ἐξεχύθη πάντα τὰ ^u σπλάγχχνα αὐτοῦ, ¹⁹ καὶ ^s γινωστὸν ἐγένετο πᾶσιν τοῖς ^w κατοικοῦσιν Ἱερουσαλήμ, ^t ὥστε κληθῆναι τὸ ^x χωρίον ἐκεῖνο τῇ [^y ἰδίᾳ] ^z διαλέκτῳ ^y αὐτῶν Ἀκελδαμάχ, ^a τουτέστιν ^x χωρίον αἵματος. ²⁰ γέ-
refff.) 2 Macc. ix. 5 (63) only. v = John xviii. 15, 16. ch. ix. 42. xv. 18. xix. 17. Ps. lxxv. 1.
w constr., ch. ii. 9, 14 ab. Matt. xxiii. 21. Luke xiii. 4. Rev. (xii. 12, v. r.) xvii. 2 only. Hos. x. 5. 1 Macc.
iii. 34. x ver. 18. y so John x. 12. 2 Pet. iii. 16. z ch. ii. 6, 8 ab. Acts
only. Esth. ix. 26. a ch. xix. 4 refff.

om πάντα A Thl-sif Gaud.

19. ins o bef και D-gr N (but erased) 18 Aug: και τουτο sah. om δια B¹D^N sah
arm Aug: ins AB²CE rel. αυτων bef διαλ. E 163 Aug. rec ακελδαμα, with
C 13 rel vulg syrr copt Chr: æth-mss are appy divided: txt(-αχ) ABD E(-ακ) N p 40
am demid fuld tol lux chs Eus Aug Bede.—αχελδ. AN p 40, haceldamach tol, achel-
damac am fuld lux Bede, akyl damach sah, -demach æth-pl.—ακελδαμαχ D.

again is it at all probable that the Apostle would recount what was a *mere accident accompanying his death*, when that death itself was the accursed one of *hanging*. What then are we to decide respecting the two accounts? That there should have been a double account actually current of the death of Judas at this early period is *in the highest degree improbable*, and will only be assumed by those (De Wette, &c.) who take a very low view of the accuracy of the Evangelists. Dismissing then this solution, let us compare the accounts themselves. In this case, *that* in Matt. xxvii. is *general*,—ours *particular*. *That* depends entirely on the exact sense to be assigned to ἀπήγγατο (ῥῆγν), καὶ ἀπήγγατο, 2 Sam. xvii. 23): whereas *this distinctly assigns the manner* of his death, without stating any cause for the falling on his face. It is obvious that, while the general term used by Matthew points mainly at *self-murder*, the account given here does not preclude the catastrophe related having happened, in some way, as a divine judgment, *during the suicidal attempt*. Further than this, with our present knowledge, we cannot go. *An accurate acquaintance with the actual circumstances* would account for the discrepancy, but *nothing else*. Another kind of death is assigned to Judas by Eusebius, quoting from Papias: ἱστορεῖ Πάπιας ὁ τοῦ Ἰωάννου τοῦ ἀποστ. μαθητῆς λέγων· μέγα τῆς ἀσεβείας ὁπδείγμα ἐν τούτῳ τῷ κόσμῳ περιεπάτησεν Ἰούδας· πρησθεὶς γὰρ ἐπὶ τὴν σάρκα, ὥστε μὴ δύνασθαι διελθεῖν, ἀμάξης ῥαδίως διερχομένης, ὑπὸ τῆς ἀμάξης ἐπιέσθη, ὥστε τὰ ἔγκατα αὐτοῦ ἠεκενωθῆναι. Theophylact quotes the same on Matt. xxvii., but without the last words, ὑπὸ τῆς ἀμ. κ.τ.λ., which De Wette supposes to have been inserted from Eusebius having misunderstood Papias. If so, the tradition is in accordance with, and has arisen from an exaggerated amplification of, our text. See the whole passage from Theo-

phylact cited, and a discussion whether it is rightly ascribed to Papias, in Routh, Reliquiæ Sacræ, vol. i. p. 9, and notes.

ἐλάκησεν] cracked asunder: it implies bursting with a noise. It is quite possible that this catastrophe happening in the field, as our narrative implies, may have suggested its employment as a burial-place for strangers, as being defiled. So Stier, Reden der Apostel, i. 10. 19.] It is principally from this verse that it has been inferred that the two vv. 18, 19 are inserted by Luke. But it is impossible to separate it from ver. 18; and I am disposed to regard both as belonging to Peter's speech, but freely Græcized by Luke, inserting into the speech itself the explanations τῇ [ἰδίᾳ] διαλ. αὐτ., and τουτέστιν χ. αἵμ., as if the speech had been spoken in Greek originally. This is much more natural, than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised.

γινωστὸν . . .] See Luke xxiv. 18. ὥστε] in Matt. xxvii. 8, the name 'the field of blood' is referred to the fact of its having been bought with the price of blood: here, to the fact of Judas having there met with a signal and bloody death. On the whole, I believe the result to which I have above inclined will be found the best to suit the phenomena of the two passages,—viz. that, with regard to the purchase of the field, the more circumstantial account in Matthew is to be adopted; with regard to the death of Judas, the more circumstantial account of Luke. The clue which joins these has been lost to us: and in this, only those will find any stumbling-block, whose faith

b Luke xx. 42.
c here only.
Psa. lxxviii.
23.
d art., Matt.
iv. 3 al.
e = 1 Tim. iii.
1 (Luke xix.
14. 1 Pet. ii.
12) only.
f = ch. ix. 39.
x. 23 al. 1.
(Mark xiv.
53.)
g Eurip. Phœn.
534, 5. see
ch. ix. 28.
Psa. cxx. 8.
Deut. xxii. 2.
iv. 17. Ezek. ix. 6.
o = ch. ii. 31. iv. 33.
Rom. vi. 5. Phil. iii. 10. 1 Pet. i. 3. iii. 21 †.

γραφται γὰρ ἐν ^bβίβλῳ ^bψαλμῶν Γενηθίτῳ ἡ ^cἐπαυλις
αὐτοῦ ἔρημος, καὶ μὴ ἔστω ^dὁ κατοικῶν ἐν αὐτῇ. καὶ
Τὴν ^eἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. ²¹ δεῖ οὖν τῶν
^fσυνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ^gᾧ ^hεἰσῆλθεν
καὶ ⁱἐξῆλθεν ^hἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ²² ἰδρξάμενος
ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ^kἧς
^lἀνελήμφθη ^mἀφ' ἡμῶν, ⁿμάρτυρα τῆς ^oἀναστάσεως
αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων. ²³ καὶ ^pἔστησαν

ABCD
Eus a b
d f g h
i m o
13

20. for 1st *αυτων* m¹ o p vulg(not am demid &c) D¹-lat æth-rom arm. for
εστω, η D¹(txt D³). rec for λαβετω, λαβοι (*corr*n to *suit* LXX), with E rel: txt
ABCDK p Eus Chr.

21. ins τω bef χρονω D. rec ins εν bef ω, with C³(and appy C²) E^N rel Chr:
om ABC'D-corr^N p vulg Aug.—ως D¹; quoniam D¹-lat; cum copt. at end
add χριστος D syr æth Aug.

22. for εως, αχρι AN p. rec γενεσθαι bef συν ημ., with E 13 rel Thl-sif: txt
ABCDK k m p 40 vulg arm Chr₂ Aug.

23. aft και ins τούτων λεχθεντων E. εστησεν D¹(and lat: txt D-corr¹) æth-rom

in the veracity of the Evangelists is very weak indeed.

Ἀκeldαμάχ] ἡρῶν. The field originally belonged to a potter, and was probably a piece of land which had been exhausted of its clay fit for his purposes, and so was useless. Jerome relates that it was still shewn on the S. side of Mount Sion (ἐν βορείοις τοῦ Σιὼν ὄρους, but by mistake, Eusebius), in which neighbourhood there is even now a bed of white clay (see Winer, Realw., art. 'Blutacker').

20.] γὰρ, the connexion being, 'all this happened and became known,' &c., 'in accordance with the prophecy,' &c. Ps. lxxix. is eminently a Messianic psalm,—spoken in the first place of David and his kingdom and its enemies, and so, according to the universal canon of O. T. interpretation, of Him in whom that kingdom found its true fulfilment, and of His enemies. And Judas being the first and most notable of these, the Apostle applies eminently to him the words which in the Psalm are spoken in the plural of all such enemies. The same is true of Ps. cix., and there *one* adversary is even more pointedly marked out. See also Ps. lv. ἐπισκοπὴν = πῆρξ, office, or charge. The citations are freely from the LXX.

21.] οὖν, since all this has happened to Judas, and since it is the divine will that another should take the charge which was his.

ἐν παντὶ χρόνῳ] This definition of the necessary qualification of an apostle exactly agrees with our Lord's saying in John xv. 27: καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε. See Prolegg. Vol. I. i. 3. 5. εἰσῆλθ. κ. ἐξῆλθ.

ἐφ' ἡμᾶς] An abridged construction for εἰσῆλθ. ἐφ' ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν.

22. βαπτ. Ἰωάν.] Not 'His being baptized by John' (as Wolf, Kuin., &c.); but the baptism of John, as a well-known date, including of course the opening event of our Lord's ministry, His own baptism. That John continued to baptize for some time after that, can be no possible objection to the assignment of 'John's baptism' generally, as the date of the commencement of the apostolic testimony (against De Wette). We may notice, that from this point the testimony of the Evangelists themselves in their Gospels properly begins, Matt. iii. 1, Mark i. 1, Luke iii. 1, John i. 6.

μάρτ. τῆς ἀναστ.] This one event was the passage-point between the Lord's life of humiliation and His life of glory,—the completion of His work below and beginning of His work above. And to 'give witness with power' of the Resurrection (ch. iv. 33), would be to discourse of it as being all this; in order to which, the whole ministry of Jesus must be within the cycle of the Apostle's experience.

It is remarkable that Peter here lays down *experience of matters of fact*, not *eminence in any subjective grace or quality*, as the condition of Apostleship. Still, the testimony was not to be mere ordinary allegation of matters of fact: any who had seen the Lord since His resurrection were equal to this;—but belonged to a *distinct office* (see John xiv. 26: also ch. v. 31, note), requiring the special selection and grace of God.

23.] ἔστησαν, viz. the whole

δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββᾶν, ὃς ἔπεκλήθη Ἰούστος, καὶ Μαθθίαν. ²⁴ καὶ προσευξάμενοι εἶπαν Σὺ κύριε ¹ καρδιογνώστα πάντων, ² ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα ²⁵ λαβεῖν τὸν τόπον τῆς ¹ διακονίας ταύτης καὶ ¹¹ ἀποστολῆς, ἀφ' ἧς ^ν παρέβη Ἰούδας πο-

iii. 2. = 2 Macc. ix. 23. see Luke i. 80.

2. Gal. ii. 8 only. Deut. xxii. 7.

8. (Sir. xxiii. 18.)

t ver. 17.

v = here (Matt. xv. 2, 3. 2 John 9) only. Exod. xxxii.

u Rom. i. 5. 1 Cor. ix.

only. Hab.

s Luke x. 1

only. Hab.

Aug. for ἰωσηφ, ἰωσην B(Ble) 5 lect-1 syr sah. rec βαρσαβαν, with C rel vulg Syr (syr) Eus Chr: txt ABEN b f g p am fuld coptt Eus-mss.—βαρναβαν D tol æth. (13 def.)

²⁴. αὐ οὐ D o. rec εκ τ. τ. δυο ενα bef ον εξελ.: txt ABCDEN rel syr coptt Eus Bas Chr, Dion-arcop Thl Procop: ενα ον εξελ. εκ τ. τ. δ. Syr arm. for ενα, ανα, making αναλαβειν, D¹(txt D⁴).

²⁵. τοπον bef τον D. rec (for τοπον) κληρον, with C³EN rel syrr: om æth (την διακονιαν ταυτης τ. αποστ.). txt ABC¹D vulg syr-ing coptt Procop Aug. rec (for αφ')

company, to whom the words had been spoken; not the eleven Apostles.

Ἰωσήφ . . .] The names Ἰωσήφ and Ἰωσῆς, different forms of the same, are confused in the MSS., both here and in ch. iv. 36. But *Barsabbas* (or Barsabas) and *Barnabas* are not to be confounded: they are different names (*Barsabbas* = son of Sabba or Saba: on Barnabas, see ch. iv. 36, note); and Barnabas is evidently introduced in iv. 36 as a person who had not been mentioned before. Of Barsabas, nothing further is known. Euseb., iii. 39, states, on the authority of Papias, that he drank a cup of poison without being hurt.

In all probability both the selected persons (see Eus. i. 12) belonged to the number of the Seventy, as it would be natural that the candidates for apostleship should be chosen from among those who had been already distinguished by Christ Himself among the brethren. Justus is a Roman cognomen, assumed according to a custom then prevalent. The name Justus seems to have been common: Schöttgen, Hor. Hebr., on this place, gives two instances of Jews bearing it.

Μαθθίαν] Nothing historical is known of him. Traditionally, according to Nicephorus (H. E. ii. 40, Winer), he suffered martyrdom in Æthiopia; according to others, in Colchis (Menolog. Græc. iii. 198, Winer): another account (Perionii Vitæ Apost. p. 178 sqq., Winer) makes him preach in Judæa and be stoned by the Jews. Clem. Alex., Strom. ii. 9, p. 452 P., vii. 13, p. 882 P., mentions the παραδόσεις of Matthias, which perhaps were the same as an apocryphal gospel once current under his name, mentioned by Eus., H. E. iii. 25. See Winer, Realw.

²⁴.] It is a question, to *Whom this prayer was directed*. I think all probability is in favour of the Apostle (for Peter

certainly was the spokesman) having addressed *his glorified Lord*. And with this the language of the prayer agrees. No stress can, it is true, be laid on κύριε: see ch. iv. 29, where unquestionably the *Father* is addressed: but the ἐξελέξω, compared with οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην, John vi. 70, seems to me almost decisive. See also ver. 2; Luke vi. 13; John xiii. 18, xv. 16, 19. The instance cited on the other side by Meyer, ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη κ.τ.λ., is not to the point, as not relating to the matter here in hand; nor are the passages cited by De Wette, 2 Cor. i. 1; Eph. i. 1; 2 Tim. i. 1, where Paul refers his apostleship to *God*, since obviously all such appointment must be referred ultimately to *God*:—but the question for us is,—In these words, *did the disciples pray as they would have prayed before the Ascension, or had they Christ in their view?* The expression καρδιογνώστα (used by Peter himself of *God*, ch. xv. 8) forms no objection: see John xxi. 17, also in the mouth of Peter himself. We are sure, from the προσκυνήσαντες αὐτόν of Luke xxiv. 52, that even at this time, before the descent of the Spirit, the highest kind of worship was paid to the ascended Redeemer. Still, I do not regard it as by any means certain that they addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian.

ἀνάδειξ. κ.τ.λ.] Not, as in E. V., ‘*shew whether of these two Thou hast chosen*,’ but *appoint* (see refl.) *one of these two [him] whom Thou hast chosen*. The difference is of some import: they did not pray for a sign merely, to shew whether of the two was chosen, but that the Lord would, by means of their lot, *Himself appoint* the one of His choice. ²⁵.] τόπον is from internal

w = Matt.
xxvi. 52.
Job. xliii. 21.
Prov. xxvii.
8.

x = here only.
see Luke xv.
23. = βαλλα.
Matt. xxvii.
35 ||.

b = Luke ix. 51 (viii. 23) only +. (-ρωσις, 1 Chron. xxxvi. 21.)

ρευθῆναι εἰς τὸν ^wτόπον τὸν ἴδιον. ²⁶ καὶ ^xἔδωκαν ^yκλή-
ρους αὐτοῖς, καὶ ^zἔπεσεν ὁ ^yκλήρος ^zἐπὶ Μαθθίαν, καὶ
^aσυγκατεψήφισθη μετὰ τῶν ἑνδεκα ἀποστόλων.

II. ¹ Καὶ ἐν τῷ ^bσυνπληροῦσθαι τὴν ἡμέραν τῆς

y = Matt. xxvii. 35 || only. Neh. x. 34. see ver. 17.

z Jonah i. 7.

a here only +.

εἰς, with E rel Chr; de vulg E-lat: in quo sah: txt ABCD² p copt Bas, a D-lat Aug.
ιδιον τοπ. C: τοπ. τ. δικαιον Λ.

26. rec (for αυτοῖς) αυτων (see note), with D¹E rel syr Chr, Aug-mss: om Syr Aug-
ed: txt ABCD² p 13 vulg coptt aeth(appy) Chr₁. om δ D¹(ins D²) m.
συψφ. D¹(but corrd): κατεψ. N¹. for ενδεκα, ιβ' xii D, so also Eus.

CHAP. II. 1. for και εν τω, και εγενετο εν ταις ημεραις εκειναις του D.

tas

evidence, as well as manuscript authority, the preferable reading. It has been altered to κλήρον to suit ver. 17.

διακονίας, implying the active duties; ἀποστολῆς, the official dignity of the office:—no figure of ἐν διὰ δυοῖν.

τὸν τόπον τὸν ἴδιον] With the reading τόπον before, I think these words may be interpreted two ways: 1. that Judas *deserted this our τόπος*, our office and ministry, to go to his *οὖν τόπος*, that part which he had chosen for himself, viz. the office and character of a traitor and enemy of God; 2. regarding the former word τόπος as being selected to correspond to the more proper and dreadful use of the word *here*, that Judas *deserted his τόπος*, his appointed place, here among us, that he might go to his *οὖν appointed τόπος elsewhere*, viz. among the dead in the place of torment. Of these two interpretations, I very much prefer the second, on all accounts; as being more according to the likely usage of the word, and as more befitting the solemnity of such a prayer. At the same time, no *absolute sentence* is pronounced on the traitor, but that dark surmise expressed by the euphemism τὸν τόπον τ. ἴδ., which none can help feeling with regard to him. To refer the words πορ. εἰς τ. τόπ. τ. ἴδ., to the successor of Judas (Knatchbull, Hammond, al.), ‘*ut occupet locum ipsi a Deo destinatum*,’ (1) is contrary to the form of the sentence, which would require καὶ πορευθῆναι; (2) is inconsistent with the words πορ. κ.τ.λ., which are unexampled in this sense; (3) would divest a sentence, evidently solemn and pregnant, of all point and meaning, and reduce it to a mere tautology. It appears to have been very early understood as above; for Clement of Rome says of Peter (1 Cor. v.), οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, an expression evidently borrowed from our text. Lightf., Hor. Hebr. in loc., quotes from the Rabbinical work Baal turim on Num. xxiv. 25,—‘Balaam

ivit in locum suum, i. e. in Gehennam.’

26. ἔδωκ. κλήρους αὐτοῖς] They cast lots for them, αὐτοῖς being a *dativus commodi*. The ordinary reading, whether αὐτῶν is referred to the Apostles or to the candidates, would require τοὺς κλήρους. Αὐτῶν has been an alteration, to avoid the rendering ‘they gave lots to them.’ These lots were probably tablets, with the names of the persons written on them, and shaken in a vessel, or in the lap of a robe (Prov. xvi. 33); he whose lot first leaped out being the person designated.

συγκ. κατ.] The lot being regarded as the divine choice, the suffrages of the assembly were unanimously given (not in *form*, but by cheerful acquiescence) to the candidate thus chosen, and he was ‘voted in’ among the eleven Apostles, i. e. as a *twelfth*. That Luke does not absolutely *say so*, and never afterwards speaks of the *twelve* Apostles, is surely no safe ground on which to doubt this. Stier seems disposed to question (in his Reden der Apostel, i. 18 ff., which however was a work of his youth) whether this step of electing a twelfth Apostle was altogether suitable to the then waiting position of the Church, and whether Paul was not in reality the twelfth, chosen by the Lord Himself. But I do not see that any of his seven queries touch the matter. We have the precedent, of all others most applicable, of the twelve tribes, to shew that the number, though ever *nominally kept*, was *really exceeded*. And this incident would not occupy a prominent place in a book where Paul himself has so conspicuous a part, unless it were by himself considered as being what it professed to be, the filling up of the vacant Apostleship.

CHAP. II. 1—4.] THE OUTPOURING OF THE HOLY SPIRIT ON THE DISCIPLES.

1. ἐν τῷ συνπληροῦσθαι . . .] While the day of P. was being fulfilled: ‘during the progress of that particular day:’ this is necessitated by the pres. tense.

ABCD
Esa b
d f g h l
1 m o p
13

^c πεντηκοστῆς ἦσαν πάντες ^d ὁμοῦ ^e ἐπὶ τὸ αὐτό. ² καὶ ^c ch. xx. 16.
^{ii. 1. 2 Macc. xii. 32.} ^{1 Cor. xvi. 8}
^{iii. 18 Symm.} ^{e ch. i. 15 reff.} ^{d (ch. xx. 18, v. r.) John iv. 36. xx. 4. xxi. 2. Ezra ii. 64. Job}
^{only †. Tobit}

ἡμέρας vulg D-lat E-lat Syr æth arm Aug¹ Vig. rec απαντες, with m rel Thl-sif: om EN¹ Chr: txt ABC¹Ν³ c d p.—οντων αυτων παντων D Syr æth.—add οι αποστολοι c d k m H^r Thl-fin. rec (for ομου) ομοθυμαδον, with C³E rel Chr Thl-sif: om D (syrr ?) copt sah(inter se for ομ. ε. το αυ.): txt ABC¹Ν³ p Ath, pariter vulg, simul E-lat.

In *sense*, it amounts to 'when the day of P. was fully come,' as E. V.: but not in grammar. Professor Hitzig, in a letter to Ideler, "Ostern und Pfingsten, u.s.w.," maintains that the meaning is, 'As the day of P. drew on,'—'was approaching its fulfilment:' but this view is refuted by Neander, "Pflanzung u. Leitung, u.s.w.," p. 10, note. Hitzig supports his view by ver. 5, taking κατοικοῦντες to imply constant residence, not merely sojourning on account of the feast, which latter he says would have been specified if it were so. Neander replies, 1. that ἐν τ. συνπλ. τ. ἡ. τ. π. must necessarily mean that the day itself had arrived; compare πλήρωμα τοῦ χρόνου or τῶν καιρῶν, Gal. iv. 4 and Eph. i. 10. In Luke ix. 51, it is not said of the day, but of the days of His being received up, including the whole period introductory to that event: and, by the very same interpretation, the day of P. must in this case have arrived, [and was being accomplished, i.e. in process of passing.] And again, if only the approach of that day were indicated, why should the day itself have been mentioned, seeing that it would then be no way concerned in the narrative? On the propriety of the day itself as belonging to the narrative, see below. 2. It is true that in ver. 5, if we had that verse only before us, we should interpret κατοικ. of dwelling, permanently (no real difference being traceable between κατοικεῖν with an accus., and κατοικεῖν ἐν); but if we compare it with ver. 9, we shall see, that the same persons would thus be κατοικοῦντες in Jerusalem and several other localities,—which necessarily restricts the meaning, in ver. 5, to a temporary sojourn. And, granting that there may have been some residents in Jerusalem among these foreign Jews, the ἐπιδημοῦντες Ῥωμαῖοι certainly point to persons who were for some especial reason at Jerusalem at the time, as also the proselytes. And in ver. 14 Peter distinguishes the ἄνδρες Ἰουδαῖοι,—the residents, from οἱ κατοικοῦντες Ἱερουσ. ἅπαντες,—the sojourners. τ. ἡμ. τῆς π.] The fiftieth day (inclusive) after the sixteenth of Nisan, the second day of the Passover (Levit. xxiii. 16),—called in Exodus xxiii. 16, 'the feast of harvest,'—in Deut. xvi. 10, 'the feast of weeks;'

when all the males were required to appear at Jerusalem, Deut. xvi. 16. No supplying of ἡμέρας, or ἑορτῆς, is required after πεντηκοστῆς: the word had passed into a proper name, see ref. Tobit, where it is in appos. with ἑορτῇ, and ref. 2 Macc. At this time, it was simply regarded as the feast of harvest: among the later Jews, it was considered as the anniversary of the giving of the law from Sinai. This inference was apparently grounded on a comparison of Exod. xii. 2 and xix. 1. Josephus and Philo know nothing of it, and it is at the best very uncertain. Chrysostom's reason for the event happening when it did is probably the true one: ἔδει γὰρ ἑορτῆς οὐσης πάλιν ταῦτα γενέσθαι ἵνα οἱ παρόντες τῷ σταυρῷ τοῦ χριστοῦ, οὗτοι καὶ ταῦτα ἴδωσιν (in Catena). See a number of other reasons given by Wordsw., more suo. The question, on what day of the week this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last passover; see notes on Matt. xxvi. 17, and John xviii. 28. It appears probable however that it was on the Sabbath, —i.e. if we reckon from Saturday, the 16th of Nisan. Wieseler (Chron. des Apostol. Zeitalters, p. 20) supposes that the Western Church altered the celebration of it to the first day of the week in conformity with her observance of Easter on that day. If we take the second day of the Passover as Sunday, the 17th of Nisan, which some have inferred from John xviii. 28, the day of Pentecost will fall on the first day of the week. The custom of the Karaites was, to keep Pentecost always on the first day of the week, reckoning not from the day after the great Passover-Sabbath, but from that following the Sabbath in Passover week—understanding שַׁבָּת in Levit. xxiii. 15 of the ordinary Sabbath;—but this cannot be brought to bear on our enquiry, as it probably arose later. πάντες] Not the Apostles only, nor the hundred and twenty mentioned ch. i. 15; but all the believers in Christ, then congregated at the time of the feast in Jerusalem. The former is manifest from ver. 14, when Peter and the eleven stand forward and allude to the rest as οἱ τοι:

d ch. xvi. 26. ^{xxviii. 6} ^{only. Josh. x. 9.} ^{e = Luke (iv. 37) xxi. 25.} ^{Heb. xii. 19} ^{only. Ps. cl. 3.} ^{f = here only. Isa. xxviii. 15, 18.} ^{g = here (ch. xvii. 25) only.} ^{Job xxxvii. 10.} ^{see Thucyd. iv. 100.} ^{h here only. = Exod. xiv. 21.} ^{Isa. lix. 19.} ^{i = John xii. 3.} ^{flag. ii. 8.} ^{see Isa. vi. 1.} ^{k = Matt. iv. 16.} ^{Luke xxi. 35.} ^{Rev. xiv. 6.} ^{xviii. 15.} ^{Jer. xxxi. (xlviii.) 43.} ^{1 Matt. xvii. 3.} ^{Luke i. 11.} ^{ch. vii. 2, 26 al.} ^{Exod. iii. 2, 16.} ^{m = Luke xii. 52 al.} ^{Gen. x. 25.} ^{n = Luke xxii. 44.} ^{Rev. i. 14.} ^{o constr., Mark xi. 2, 7.} ^{Rev. xx. 4.} ^{Gen. viii. 3 (4).} ^{p = Luke i. 15.} ^{ch. iv. 8, 31.} ^{ix. 17.} ^{xiii. 9.} ^{see Eph. v. 18.}

ABCD
EN a b
d f g h l
i m o p
13

2. aft και ins ειδου (i. e. ιδου) D. for εκ, απο E. βιαι. bef πνο. D 93-52.

for ολον, παντα D, omnem E-lat Vig₂; totam vulg D-lat: totum Cyp.

καθεζομενοι CD: txt ABEN rel Cyr-jer Thdr₂.

3. for γλωσσαι ωσει, γλωσσει N¹. for εκαθ. τε, και εκαθ. B(Mai Btly Tischdf) N
p D-corr(and lat) Ath₂ Cyr-jer₂ Did, Chr Cyr: και εκαθ. τε D¹: εκαθ. (alone) B(Beh):
εκαθ. δε C¹E-lat Did, Aug: txt AC³D²E rel syrr copt Eus Ath₁ Cyr₁ Thdr₁ Thl.—εκα-
θισαν (corr'n to suit γλωσσαι) D-gr N¹ syrr copt Ath₁ Did₂ Cyr₁.

and the latter follows on the former being granted. Both are confirmed by the universality of the promise cited by Peter, vv. 17 ff. See Chrys. below, on ver. 4.

όμοῦ] together: the rec. ὁμοθυμαδόν implies more, viz. that their *purpose*, as well as their locality, was the same. ἐπὶ τὸ αὐτό] Where? evidently *not* in the temple, or any part of it. The improbability of such an assemblage, separate and yet so great, in any of the rooms attached to the temple,—the words ὅλον τὸν οἶκον in ver. 2 (where see note),—the συνῆλθεν τὸ πλῆθος, ver. 6,—the absence of any mention of the temple,—all these are against such a supposition. Obviously no *a priori* consideration such as Olshausen alleges (in loc.), that “thus the solemn inauguration of the Church of Christ becomes more imposing by happening in the holy place of the Old Covenant,” can apply to the enquiry. Nor can the statement that they were διὰ παντὸς ἐν τῷ ἱερῷ, Luke xxiv. 53, apply here (see above on ch. i. 13); for even if it be assumed that the hour of prayer was come (which it hardly could have been, seeing that some time must have elapsed between the event and Peter’s speech), the disciples would not have been assembled separately, but would, as Peter and John, in ch. iii. 1, have gone up, mingled with the people. See more below.

2. ἡχ. ὥσπ. φερ. πνοῆς βιαίας] could not be better rendered than in E. V., a sound as of a rushing mighty wind. The distinction between πνοῆς and πνεύματος, on which De Wette insists, can hardly be expressed in our language. It is possible that Luke may have used πνοῆς to avoid the concurrence of πνεύματος βιαίου and πνεύματος ἁγίου. It doubtless has its especial propriety;—it is the *breathing* or *blowing* which we hear: it was the sound as of a violent blowing, borne onward, which ac-

companied the descent of the Holy Spirit. To treat this as a natural phenomenon, —even supposing that phenomenon miraculously produced, as the earthquake at the crucifixion,—is contrary to the text, which does not describe it as ἡχος φερομένης πν. βι., but ἡχος ὥσπερ φ. πν. βι. It was the chosen vehicle by which the Holy Spirit was manifested to their sense of hearing, as by the tongues of fire to their sense of seeing.

ῥέεσθαι ad violentum quo venti moventur impetum notandum adhiberi solet. Ael. Hist. An. vii. 24, ἐπειδὴν τὸ πνεῦμα βίαιον ἐκφέρηται: Diog. Laërt. x. 25. 101, διὰ τοῦ πνεύματος πολλοῦ φερομένου. Kypke. οἶκον] Certainly Luke would not have used this word of a *chamber* in the Temple, or of the Temple itself, without further explanation. Our Lord, it is true, calls the Temple ὁ οἶκος ὑμῶν, Matt. xxiii. 38,—and Josephus informs us that Solomon’s Temple was furnished τριάκοντα βραχίσιν οἴκοις, and again ἐποικοδόμητο δὲ τοῖτοις ἄνωθεν ἑτεροὶ οἶκοι: but to suppose either usage here, seems to me very far-fetched and unnatural.

3. ὥφθ. αὐτοῖς]—not, ‘there were seen on them,’ as Luther; but as E. V., there appeared unto them. διαμεριζόμεναι] not, ‘distributed,’ as μερισμοῖς in Heb. ii. 4: from the construction, διαμ. must refer to something characteristic, not of the manner of apportionment, but of the appearance itself. ὥσει πυρός] see reff. They were *not* πυρός, as not possessing the burning power of fire, but only ὥσει πυρός, in appearance like that element. ἐκάθισεν] viz. τὸ φαινόμενον: not τὸ πνεῦμα, nor ἡ γλωσσσα, but the appearance described in the preceding clause. I understand ἐκάθ. as usually interpreted, lighted on their heads. This also was no effect of natural cause, either ordinarily or extraordinarily

λαλεῖν ἡ ἑτέραις ἡ γλώσσαις ὥς καθὼς τὸ πνεῦμα ἔδιδου ἡ = 1 Cor. xiv. 21. Exod. xxx. 9.

r = Matt. xvi. 17. ch. x. 46. xix. 6. 1 Cor. xii. 10, &c. xiv. 2, &c. Gen. x. 5.

t = Matt. xiii. 11. Luke i. 74. John v. 26. ver. 27 and ch. xiii. 35 (from Ps. xv. 10). ch. x. 40. xiv. 3.

s = ch. xi. 29 reff.

4. παντες ABDEK p: txt (see *prolegomena*, ch. v. § 3, ad fin.) C rel Cosm Thl. ηρξατο D¹(txt D-corr¹). aft το πν. ins το αγιον E vulg aeth.

employed: see on ver. 2. 4.] On ἅπαντες, Chrys. says, οὐκ ἂν εἶπε πάντες, καὶ ἀποστόλων ὄντων ἐκεῖ, εἰ μὴ καὶ οἱ ἄλλοι μετέσχον. ἤρξαντο λαλεῖν

ἑτέραις γλώσσαις] There can be no question in any unprejudiced mind, that the fact which this narrative sets before us is, that the disciples began to *speak in various languages*, viz. *the languages of the nations below enumerated, and perhaps others*. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This then being laid down, several important questions arise, and we are surrounded by various difficulties. (1) Was this speaking in various languages a *gift bestowed on the disciples for their use afterwards*, or was it a *mere sign*, their utterance being only as they were mouth-pieces of the Holy Spirit? *The latter seems certainly to have been the case*. It appears on our narrative, καθὼς τὸ πνεῦμα ἔδιδου ἀποφθέγγεσθαι αὐτοῖς, as the Spirit gave them utterance. But, it may be objected, in that case they would not themselves understand what they said. I answer, that we infer *this very fact* from 1 Cor. xiv.; that the speaking with tongues was often found, *where none could interpret what was said*. And besides, it would appear from Peter's speech, that such, or something approaching to it, was the case in this instance. He makes no allusion to the *things said* by those who spoke with tongues; the *hearers alone* speak of their declaring τὰ μεγαλεῖα τοῦ θεοῦ. So that it would seem that here, as on other occasions (1 Cor. xiv. 22), tongues were for a sign, not to those that believe, but to those that believe not. If the first supposition be made, that the gift of speaking in various languages was bestowed on the disciples *for their after use in preaching the Gospel*, we are, I think, running counter to the whole course of Scripture and early patristic evidence on the subject. There is *no trace whatever* of such a power being possessed or exercised by the Apostles, or by those who followed them. (Compare ch. xiv. 11, 14; Euseb. iii. 39; Iren. iii. 1, p. 174.) The passage cited triumphantly by Wordsw. from Iren. iii. 17, p. 208, to shew that *Irenæus* understood the gift to be that of permanent preaching in many languages, entirely fails

of its point:—"Quem et descendisse Lucas ait post ascensum Domini super discipulos in Pentecoste, habentem potestatem omnium gentium ad introitum vitæ [which Wordsw. renders "in order that all nations might be enabled to enter into life," suitably to his purpose, but not to the original] et ad assertionem novi Testamenti: unde et omnibus linguis conspirantes hymnum dicebant Deo, Spiritu ad unitatem redigente distantes tribus, et primitias omnium gentium offerente Patri." Here it will be observed is not a word about future preaching; but simply this event itself is treated of, as a symbolic one, a first fruit of the future Gentile harvest. The other passage, id. v. 6, p. 299, shews nothing but that the gift of tongues was not extinct in Irenæus's time: there is in it not a word of preaching in various languages. I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their own minds, but as mouth-pieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. (2) How is this ἑτέραις γλώσσαις λαλεῖν related to the γλώσση λαλεῖν afterwards spoken of by St. Paul? I answer, that they are one and the same thing. γλώσση λαλ. is to speak in a language, as above explained; γλώσσαις (ἑτέραις, or καιναῖς, Mark xvi. 17) λαλ., to speak in languages, under the same circumstances. See this further proved in notes on 1 Cor. xiv. Meantime I may remark, that the two are inseparably connected by the following links,—ch. x. 46, xi. 15,—xix. 6,—in which last we have the same juxtaposition of γλώσσαις λαλεῖν and προφητεύειν, as afterwards in 1 Cor. xiv. 1—5 ff. (3) *Who were those that partook of this gift?* I answer, the whole assembly of believers, from Peter's application of the prophecy, vv. 16 ff. It was precisely the case supposed in 1 Cor. xiv. 23, εἰς ὃν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαινέσθε; These ἰδιῶται and ἄπιστοι were represented by the ἕτεροι of our ver. 13, who pronounced them to be drunken. (4) I would not conceal the difficulty which our minds find in conceiving a person supernaturally endowed with

u ver. 14. ch. xxi. 25 only. 1 Chron. xxv. 1. Ps. lviii. 7. Ezek. xiii. 9, 19. Mic. v. 12. Zech. x. 2 only. v constr., ch. i. 13, 14. viii. 1, 13. Luke i. 10, 20. Jer. xxxiii. (xxvi.) 20. ABCD EN a b d f g h l m o p 13

rec αυτοις bef αποφθεγγ. (corn for the sake of perspicuous order; but these trajections and insertions between a governing and a governed word are characteristic of Luke, and esp in Acts), with C³E rel syr Cyr-jer: txt ABC¹DN p vulg (salh ?) arm Ath Cyr₄ Did Ambr Vig [36 def].

5. for εν, εις AN¹.

εν ιερ. bef ησαν, omg δε, D.

κατοικ. bef εν ιερ. C Syr

the power of speaking, *ordinarily and consciously*, a language which he has never learned. I believe that difficulty to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds dictated by the *Holy Spirit*. And the fact is clearly laid down by Paul, that the gift of *speaking* in tongues, and that of *interpreting*, were *wholly distinct*. So that the above difficulty finds no place here, nor even in the case of a person *both speaking and interpreting*: see 1 Cor. xiv. 13. On the question whether the speaking was necessarily *always* in a foreign tongue, we have no data to guide us: it would seem that it *was*; but the conditions would not *absolutely* exclude rhapsodical and unintelligible utterance. Only there is this objection to it: clearly, languages *were spoken* on this occasion,—and we have no reason to believe that there were two distinct kinds of the gift. (5) It would be quite beyond the limits of a note to give any adequate history of the exegesis of the passage. A very short summary must suffice. (α) The idea of a gift of *speaking in various languages* having been conferred for the dissemination of the Gospel, appears not to have originated until the gift of tongues itself had some time disappeared from the Church. Chrysostom adopts it, and the great majority of the Fathers and expositors. (β) Gregory Nyss. (see Suicer. Thes., γλώσσα), Cyprian, and in modern times Erasmus and Schneckenburger, suppose that the miracle consisted in the multitude *hearing in various languages* that which the believers spoke in their native tongue: *μὴν ἐξηχεῖσθαι φωνήν, πολλὰς δὲ ἀκούεσθαι*. This view Greg. Naz. mentions, but not as his own, and refutes it (Orat. xli. 15, p. 743), saying, *ἐκείνως μὲν γὰρ τῶν ἀκούοντων ἂν εἴη μᾶλλον ἢ τῶν λεγόντων τὸ θαῦμα*. This view, besides, would make a distinction between this instance of the gift and those subsequently related, which we have seen does not exist.

(γ) The course of the *modern German expositors* has been, (1) to *explain the facts related, by some assumption inconsistent with the text*, as e.g. Olshausen, by a magnetic 'rapport' between the speakers and hearers,—whereas the speaking took place *first*, independently of the hearers;—Eichhorn, Wieseler, and others, by supposing *γλώσση λαλεῖν* to mean speaking *with the tongue only*, i.e. inarticulately in ejaculations of praise, which will not suit *γλώσσαις λαλ.*;—Bleek, by interpreting *γλώσσα* = glossema, and supposing that they spoke in unusual, enthusiastic, or poetical phraseology,—which will not suit *γλώσση λαλ.*;—Meyer (and De Wette nearly the same), by supposing that they spoke in an entirely new spiritual language (of which the *γλώσσαι* were merely the individual varieties), as was the case during the Irvingite delusion in this country,—*contrary to the plain assertion* of vv. 6—8, that *they spoke, and the hearers heard, in the dialects or tongues of the various peoples* specified;—Paulus, Schulthess, Kuinoel, &c. by supposing that the assembly of believers was composed of Jews of various nations, who spoke as moved by the Spirit, but *in their own mother tongues*,—which is clearly inconsistent with ver. 4 and the other passages, ch. x. and xix., and 1 Cor. xiv., above cited:—(2) to take the whole of this narrative in its literal sense, but *cast doubts on its historical accuracy*, and on Luke's proper understanding of what really did take place. This is more or less done by several of the above mentioned, as a means of escape from the inconsistency of their hypotheses with Luke's narrative. But, to set aside, argumenti gratiâ, *higher considerations*,—is it at all probable that Luke, who must have conversed with many eye and ear-witnesses of this day's events, would have been misinformed about them in so vital a point as the very nature of the gift by which the descent of the Spirit was accompanied? There is every mark, as I hope I have shewn abundantly in the prolegomena, of the Acts having been written in the company and with the co-operation of *St. Paul*: can we suppose that he, who treats so largely of *this very gift* elsewhere,

κούντες Ἰουδαῖοι ἄνδρες ^w εὐλαβεῖς ^x ἀπὸ παντὸς ἔθνους ^w Luke ii. 25.
 τῶν ^y ὑπὸ τὸν οὐρανόν. ^z γενομένης δὲ τῆς ^z φωνῆς ταύ- ch. viii. 2.
 της ^a συνήλθεν τὸ ^b πλήθος καὶ ^c συνεχύθη ὅτι ἤκουον xxii. 12 only.
^d εἰς ^d ἕκαστος τῇ ^e ἰδίᾳ ^e διαλέκτῳ λαλούντων αὐτῶν. ^f εἰ- Lev. xv. 31.
 13 ^f εἰ- Micah vii. 2.
 x = Luke xxiii.
 51. John xi.
 1. ch. xviii. 13.
 xxiii. 34 al.

y ch. iv. 12. Col. i. 23. Deut. xxv. 19.

a = ch. i. 6 reff.

27, 31 only. Gen. xi. 9. Jonah iv. 1. 1 Macc. iv. 27.

iv. 6. 1 Kings xiii. 20 Ald.

b abs., ch. vi. 5. xv. 12, 30. xix. 9. xxiii. 7.

c ch. ix. 22. xix. 32. xxi.

d Luke iv. 40. ch. xx. 31. Eph. iv. 16. Col.

f = ch. viii. 13 reff.

corf Aug₁: ιουδαιοι bef κατοικ. E.
 ανδρ. D.

ανδρ. bef ιουδ. C¹: om ιουδ. N.

ευλ. bef

6. for στι, και D: qui D¹-lat.

ηκουσεν BN syr: ηκουεν C p, audiebat vulg Syr

sah Aug₂ Bede: ηκουσαν 40. 96.

om eis EN e 36.

for τη ιδ. διαλ. λαλ.

αντ., λαλουντας ταις γλωσσαις αυτων D Syr: ταις γλωσσαις αυτων syr-mg Aug₁: lingua
 sua vulg D-lat E-lat, linguam suam Bede.

would have allowed such an inaccuracy to remain uncorrected, if it had existed? On the contrary, I believe this narrative to furnish the *key* to the right understanding of 1 Cor. xiv. and other such passages, as I there hope more fully to prove. καθ-
 ὡς κ.τ.λ.] according as (i.e. 'in such measure and manner in each case as') the

Spirit granted to them to speak (bestowed on them utterance). There is no emphasis, as Wordsw., on αὐτοῖς, but rather the contrary: placed thus behind the verb, it becomes insignificant in comparison with the fact announced, and with the subject of the sentence. The word

ἀποφθέγγεσθαι has been supposed here to imply that they uttered short ejaculatory sentences of praise: so Chrys., ἀποφθέγματος γὰρ ἦν τὰ παρ' αὐτῶν λεγόμενα: (Ec., Bloomf., and Wordsw. But in neither of the two other places in St. Luke (see reff.) will it bear this meaning, nor in any of the six where it occurs in the LXX: though in two of those (Mic. and Zech.) it has the peculiar sense of speaking oracularly, and in Ezek. xiii. 19 it represents *mentior*. Our word to utter, to speak out, seems exactly to render it. It is never desirable to press a specific sense, where the more general one seems to have become the accepted meaning of a word. And this is especially so here, where, had any peculiar sense been intended, the verb would surely have held a more prominent position. Their utterance was none of their own, but the simple gift and inspiration of the Holy Spirit: see above. 5—13.] EFFECT

ON THE MULTITUDE. 5.] De Wette maintains that these κατοικοῦντες cannot have been persons sojourning for the sake of the feast, but *residents*: but see above on ver. 1. I see no objection, with Meyer, to including both *residents* and *sojourners* in the term, which only specifies their *then* residence. εὐλαβεῖς] Not in

reference to their having come up to the

feast, nor to their dwelling from religious motives at Jerusalem (τὸ κατοικεῖν εὐλαβεῖας ἦν σημεῖον, ἀπὸ τοσούτων ἐθνῶν πατρίδας ἀφέντας καὶ οἰκίαν καὶ συγγενεῖς, ἐκεῖ οἰκεῖν, Chrys.), but stated as imparting a character and interest to what follows. They were not merely vain and curious listeners, but men of piety and weight.

ἀπὸ παντὸς ἔθν. . . .] Not perhaps used so much *hyperbolically*, as with reference to the significance of the whole event. As they were samples each of their different people, so collectively they represented all the nations of the world, who should hear afterwards in their own tongues the wonderful works of God. 6.] Whatever τῆς

φωνῆς ταύτης may mean, one thing is clear,—that it *cannot* mean, 'this rumour' ('when this was noised abroad,' E. V.: so also Erasm., Calv., Beza, Grotius, &c.), which would be unexampled (the two passages cited for this sense from the LXX are no examples; Gen. xlv. 16; Jer. xxvii. [1.] 46). We have then to choose between two things to which φωνή might refer:—(1) the ἦχος of ver. 2, to which it seems bound by the *past* part. γενομένης (compare ver. 2, ἐγένετο . . . ἦχος), which would hardly be used of a speaking which was *still going on* when the multitude assembled: compare also John iii. 8;—and (2) the *speaking with tongues* of ver. 4. To this reference, besides the objection just stated, there is also another, that the voices of a number of men, especially when diverse as in this case, would not be indicated by φωνή, but by φωναί: compare Luke's own usage, even when the voices cried out the same thing, Luke xxiii. 23, οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτοῦμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχον αἱ φωναὶ αὐτῶν. And when he uses the sing., he explains it, as in ch. xix. 34, φωνὴ ἐγένετο μία ἐκ πάντων. So that we may safely decide for the former reference. The noise of the rushing mighty wind was heard over all the neighbourhood, probably over all Jerusa-

ε - Matt.
xxiii. 34.
Luke xiii. 16.
ch. xxi. 11.
46. xx. 22.
46. Judg. iv.
11 A.
h see ch. i. 19
ref.
i constr., ch. i.
19 ref.

ίσταντο δὲ καὶ ἐθαύμαζον λέγοντες Οὐχὶ ἴδου ἵπαντες
οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; ⁸ καὶ πῶς ἡμεῖς
ἀκούομεν ἕκαστος τῇ ^h ἰδίᾳ ^e διαλέκτῳ ^h ἡμῶν ἐν ᾗ ἐγεννήθη-
μεν, ⁹ Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ ⁱ κατ-
οικούντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππα-

7. rec aft εξιστ. δε ins παντες (from ver 12), with ACEIN¹ rel 36 vulg syrr coptt Thdrt; απαντες N³ 27-9. 69: om BD a e f h l m o Hr æth Chr Aug., rec aft λεγοντες ins προς αλληλους (explanatory gloss; and hence became a var read also in some inferior mss in ver 12: not, as Mey., genuine here, and thence insd in ver 12), with DEI rel syrr: om ABCN p vulg coptt æth Thdrt. rec ουκ, with AC rel: ουχ DEN p: txt B (the i became absorbed by the follg ι, thence ουχ [as in LXX-A Judg iv. 14; xv. 2], and was corrd into ουκ). rec παντες, with E rel: txt A B (see table) CDIN 36. οι λαλ. bef εισιν C¹ lect-12 syr: εισιν bef ουτοι p: qui loq. Gal. sunt vulg copt.

8. τὴν διαλεκτον D¹-gr(txt D²) vulg(not am but [Lachm] fuld)Syr Aug.(once τ. ιδιαν δ.) Jer. ἡμ. bef διαλ. E. ἐγεννηθημεν AC² or ³ E¹ p 1. 13 syr-mg Thl-fin.

9. om και ελαμιται N. om 3rd και D¹-gr(ins D²). om τε D¹(and lat: ins D⁵) vulg(not am¹ fuld).

lem. τὸ πλῆθος] including the scoffers of ver. 13, as well as the pious strangers: but these latter only are here regarded in the συνεχύθη and in the ἡκ. εἰς ἕκαστος. On these latter words see above on ver. 4. Each one heard λαλούντων αὐτῶν,—i. e. either various disciples speaking various tongues, each in some one only: or the same persons speaking now one now another tongue. The former is more probable, although the latter seems to agree with some expressions in 1 Cor. xiv., e. g. ver. 18 (in the rec. and perhaps even in the present text). συνεχύθη] Observe ref. Genesis.

7.] They were not, literally, all Galilaëans; but certainly the greater part were so, and all the Apostles and leading persons, who would probably be the prominent speakers. 8—11.] This question is broken in construction, by the enumeration of vv. 9, 10, and then ver. 11 takes up the construction again from ver. 8. As regards the catalogue itself, —of course it cannot have been thus delivered as part of a speech by any hearer on the occasion, but is inserted into a speech expressing the general sense of what was said, and put, according to the usage of all narrative, into the mouths of all. The words τῇ ἰδίᾳ διαλ. ἡμ. ἐν ᾗ ἐγεννήθημεν are very decisive as to the nature of the miracle. The hearers could not have thus spoken, had they been spiritually uplifted into the comprehension of some ecstatic language spoken by the disciples. They were not spiritually acted on at all, but spoke the matter of fact: they were surprised at each recognizing, so far from his country, and in the mouths of Galilaëans, his own native tongue. 9.

Πάρθοι] The catalogue proceeds from the N. E. to the W. and S. See Mede, Book i.

Disc. xx., who notices that it follows the order of the three great dispersions of the Jews, the Chaldean, Assyrian, and Egyptian. So also Wordsw. 'Habet (Parthia) ab ortu Arios, a meridie Carmaniam et Arianos, ab occasu Protitas Medos, a septentrione Hyrcanos,—undique desertis cineta,' Plin. vi. 29. See also Strabo, xi. 9, and Wiener, Realw. Μηδοί] Media, W. of Parthia and Hyrcania, S. of the Caspian sea, E. of Armenia, N. of Persia.

Ἑλαμίται] in pure Greek Ἑλυμαῖοι, inhabitants of Elam or Elymais, a Semitic people (Gen. x. 22). Elam is mentioned in connexion with Babylon, Gen. xiv. 1; with Media, Isa. xxi. 2; Jer. xxv. (xxxii. in LXX) 25; with, or as part of, Assyria, Ezek. xxxii. 24; Isa. xxii. 6; as a province of Persia, Ezra iv. 9; as the province in which Susan was situated, Dan. viii. 2 (but then Susiana must be taken in the wide sense, Ἑλυμαῖοι προσεχέεις ἦσαν Σουσίοις, Strabo, xi. 13; xvi. 1). According to Josephus, Antt. i. 6. 4, the Elamæans were the progenitors of the Persians. We find scattered hordes under this name far to the north, and even on the Orontes near the Caspian (Strabo, xi. 13; xv. 3; xvi. 1). Pliny's description, the most applicable to the times of our text, is, 'Infra Eulæum (Susianen ab Elymaide determinat annis Eulæus, paulo supra) Elymais est, in ora juncta Persidi, a flumine Oronti ad Characem cexl m. pass. Oppida ejus Seleucia et Sosirate, apposita monti Casyro,' vi. 27. Μεσοποταμίαν] the well-known district between the Euphrates and Tigris, so called merely as distinguishing its geographical position (Strabo, xvi. 1): it never formed a state. The name does not appear to be older than the Macedonian conquests. The word is used by the

δοκίαν, Πόντον καὶ τὴν Ἀσίαν, ¹⁰ Φρυγίαν τε καὶ ^k Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ^k ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ ¹¹ προσήλυτοι, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ ^m μεγαλεῖα τοῦ θεοῦ; ¹² ^f ἐξίσταντο δὲ πάντες καὶ ⁿ διηπόρουνο ἄλλος πρὸς ἄλλον λέγοντες Τί ἂν ^o θέλοι τοῦτο εἶναι;

^o = ch. xvii. 20 only. Herod. i. 78 al.

10. om τε D vulg. aft αιγ. ins τε D-gr.

12. rec διηπορου, with CDEI rel 36: txt ABN. aft αλλον ins επι τω γεγονοτι

D syr-mg Aug. ins και bef λεγ. D. for αν θελοι, θελει (corr to suit the direct form of speech after λεγοντες) ABCD I(αργγ) p 36 Chr: θελοι N: txt E rel Thl.—τι τουτο θελει A 36(sic) 113.

LXX, Vulg., and E. V. in Gen. xxiv. 10 to express דַּיְתָן דַּיְתָן, Aram of the two rivers. Similarly the Peschito renders it here, and ch. vii. 2. See Winer, Realw. Ἰουδαίαν] I can see no difficulty in Judæa being here mentioned. The catalogue does not proceed by *languages*, but by territorial division; and Judæa lies immediately S. of its path from Mesopotamia to Cappadocia. It is not Ἰουδαῖοι by birth and domicile, but οἱ κατοικοῦντες τὴν Ἰουδαίαν who are spoken of: the ἄνδρες εὐλαβεῖς settled in Judæa. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God.

Καππαδοκίαν] At this time (since *u.c.* 770) a Roman province (see Tacit. Ann. ii. 42), embracing Cappadocia proper and Armenia minor. Πόντον] The former kingdom of Mithridates, lying along the S. coast of the Euxine (whence its name) from the river Halys to Colchis and Armenia, and separated by mountains from Cappadocia on the S. It was at this time divided into petty principalities under Roman protection, but subsequently (Suet. Nero 18) became a province under Nero.

τὴν Ἀσίαν] i.e. here *Asia propria*, or rather the W. division of it, as described by Pliny, v. 27, as bounded on the E. by Phrygia and Lycaonia, on the W. by the Ægean, on the S. by the Egyptian sea, on the N. by Paphlagonia. Winer, Realw., cites from Solinus, 43: 'Sequitur Asia, sed non eam Asiam loquor quæ in tertio orbis divortio terminus omnes habet, . . . verum eam quæ a Telmesso Lyciæ incipit. Eam igitur Asiam ab Oriente Lycia includit et Phrygia, ab occid. Ægeæ littora, a meridie mare Ægyptium, Paphlagonia a septentrione. Ephesus in ea urbs clarissima est.' See ch. xvi. 6, where the same appears to be intended.

10. Φρυγίαν] ἡ μεγάλη

Φρυγία of Strabo, xii. 8: Jos. Antt. xvi. 2.2. It was at this time part of the Roman province of Asia.

Παμφυλίαν] A small district, extending along the coast from Olbia (Strabo, xiv. 4), or Phaselis (Plin. v. 27), to Ptolemais (Strabo, l. c.). It was a separate tributary district (χωρὶς ὅπλων φορολογεῖται, Jos. B. J. ii. 16. 4): we find it classed with Galatia and ruled by the same person, Tac. Hist. ii. 9.

Αἴγυπτον] Having enumerated the principal districts of Asia Minor, the catalogue passes (see above on the arrangement, ver. 9) to Egypt, a well-known habitation of Jews. Two-fifths of the population of Alexandria consisted of them, see Philo, in Flacc. 8, vol. ii. p. 525, and they had an Ethnarch of their own, Jos. Antt. xiv. 7. 2; xix. 5. 2.

τά μ. τ. Λιβύης τ. κ. Κυρήνην] By this expression is probably meant Pentapolis, where Josephus (Antt. xiv. 7. 2), quoting from Strabo, testifies to the existence of very many Jews,—amounting in Cyrene to a fourth part of the whole population. The Cyrenian Jews were so numerous in Jerusalem, that they had a special synagogue (see ch. vi. 9). Several were Christian converts: see ch. xi. 20; xiii. 1.

οἱ ἐπιδημοῦντες Ῥωμαῖοι] 'The Roman Jews dwelling (or then being) in Jerusalem,' see ref. The comma after Ῥωμαῖοι is better retained (against Wordsw.).

Ἰουδ. τ. κ. προσήλ.] This refers more naturally to the whole of the past catalogue, than merely to the Roman Jews. The τε καὶ shows that it does not take up a new designation, but expresses the classes or divisions of those which have gone before. See a similar construction in John ii. 15, where τά τε πρόβατα κ. τοὺς βόας is epexegetic of πάντας preceding.

11. Κρήτες κ. Ἀραβες] These words would seem as if they should precede the last. μεγαλεῖα] ἡντή, ref. Ps., see also

p here only +. 13 ἕτεροι δὲ ^p διαχλευάζοντες ἔλεγον ὅτι ^q γλεύκους ^r με- ^p μεστωμένοι εἰσίν. ¹⁴ ^s σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα ^t ἐπῆρεν τὴν ^u φωνὴν αὐτοῦ καὶ ^v ἀπεφθέγγετο αὐτοῖς ^w Ἄνδρες Ἰουδαῖοι καὶ οἱ ^x κατοικοῦντες Ἱερουσαλὴμ ἅπαν- ^y τες, τοῦτο ὑμῖν ^z γνωστὸν ἔστω, καὶ ^{aa} ἐνωτίσασθε τὰ ^{ab} ῥήματά μου. ^{ac} οὐ γὰρ ὡς ὑμεῖς ^{ad} ὑπολαμβάνετε οὕτοι ^{ae} ^{af} μεθύουσιν· ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας· ^{ag} ἀλλὰ

χλ., ch. xvii. 32 only +. q here only. Job xxvii. 19 only. r here only +. s ch. xi. 13 reff. t Luke xi. 27. u ch. xiv. 11. v Matt. 22. 1. w Judge. ix. 7. x ver. 1 reff. y constr. ch. i. 19 reff. z ch. xiii. 38 reff. x here only. Gen. iv. 23. Ps. v. 1 al. y = Luke vii. 43 (x. 30, ch. i. 9. 3 John 8) only. Jer. xlv. (xxxvii.) 9. z Matt. xxiv. 49. John ii. 10. 1 Cor. xi. 21. 1 Thess. v. 7. Rev. xvii. 2, 6 only. 1 Kings xxv. 36. trans., Deut. xxxii. 42.

13. rec χλευαζ., with EI¹ rel: txt ABCD²IFN a e h k p 13. 36. 40.—^{rec} διαχλευάζον ^{lat} λεγόντες D¹ (and lat). aft γλ. ins ουτοι D: also, variously placed, vulg coptt aeth. 14. ins ^{rec} τοτε bef σταθ. δε D¹-gr. rec om δ, with CEP 13. 36 rel Thl-sif: ins ABDIN p 40 Thl-fin. for ενδεκα, δεκα D¹ (and lat¹: txt D³), and add αποστολοις D lect-12 Syr Aug. aft επηρ. ins πρωτος D¹ (and lat): aft τ. φω. αυτου ins προτερον E. aft απεφθ. ins λεγων C Aug. for απεφθ. αυτ., ειπεν D. παντες ABC(D)N p: txt (see proleg) EI¹P rel 36 vulg Thl.—^{rec} παντες bef οἱ κατ. ier. D. ημιν D¹ (txt D⁴). om kai bef ενωτ. D. ενωτισατε D¹: -σαθε D⁴ (sic). 15. ουσης ωρας της ημ. γ' D¹-gr (txt D-corr¹) vulg E-lat Aug Gaud.

ref. Luke. 13. ἕτεροι] Probably native Jews, who did not understand the foreign languages. Meyer supposes,—persons previously hostile to Jesus and his disciples, and thus judging as in Luke vii. 34 they judged of Himself.

γλεύκους] ^p, see ref. Job. Sweet wine, not necessarily new wine (nor is the “spiritual sense of the passage” any reason why a meaning should be given to the word which it need not bear. That sense in fact remains without the meaning in question): perhaps made of a remarkably sweet small grape, which is understood by the Jewish expositors to be meant by ^{rec} or ^{rec}, Gen. xlix. 11; Isa. v. 2; Jer. ii. 21,—and still found in Syria and Arabia (Winer, Realw.). Suidas interprets it, τὸ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῆναι.

14—36.] THE SPEECH OF PETER. “Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as of the Church itself, appears to be closely connected. We discover already, in this first sermon, all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts*. The Apostles appear here as the witnesses of that which they had seen: the Resurrection of Jesus forming the central point of their testimony. It is true, that in the after-development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional

office of building up believers in knowledge. But nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth.” Olshausen, in loc.

The discourse divides itself into two parts: 1. (vv. 14—21) ‘*This which you hear is not the effect of drunkenness, but is the promised outpouring of the Spirit on all flesh*,’—2. (vv. 22—36) ‘*which Spirit has been shed forth by Jesus, whom you crucified, but whom God hath exalted to be Lord and Christ*.’

14. σὺν τοῖς ἑνδεκα.] Peter and the eleven come forward from the great body of believers. And he distinguishes (by the οὗτοι in ver. 15) not *himself* from the *eleven*, but *himself* and the *eleven* from the rest. De Wette concludes from this, that the Apostles *had not themselves spoken with tongues*, as being an inferior gift (1 Cor. xiv. 18 ff.); perhaps too rashly, for this view hardly accords with ^{rec}, which is the subject of the whole of ver. 4. ἄνδρες Ἰουδ.] the Jews, properly so called: native dwellers in Jerus.

οἱ κατ. Ἱερ. ἀπ., the sojourners (ver. 5) from other parts. ἐνωτίσασθε is a word unknown to good Greek, and belonging apparently to the Alexandrine dialect. Stier quotes ‘*inaurire*’ from Lactantius (R. der Ap. p. 32, not.) 15.] οὗτοι, see above.

ὥρα τρίτη] the first hour of prayer: before which no pious Jew might eat or drink: “Non licet homini gustare quidquam, antequam oraverit orationem suam.” Berachoth. f. 28. 2; Lightf., Wetst.

But perhaps we need not look further than the ordinary intent of such a defence—

.171.
CDE
a b c
g h k
a o p
13

τοῦτό ἐστιν τὸ ^aεἰρημένον διὰ τοῦ προφήτου ¹⁷ ^bἜσται ^ach. xiii. 40
ἐν ταῖς ^cἐσχάταις ^cἡμέραις, λέγει ὁ θεός, ^dἐκχεῶ ^eἀπὸ ^bver. 21 reff.
τοῦ πνεύματός μου ἐπὶ ^fπᾶσαν ^fσάρκα, καὶ προφητεύ- ^c2 Tim. iii. 1.
σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ ^gνεα- ^dJames v. 3.
νίσκοι ὑμῶν ^hὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ^hIsa. ii. 2 al.
ⁱἐνυπνίοις ⁱἐνυπνιασθήσονται. ¹⁸ ^kκαὶ ^kγε ἐπὶ τοὺς ^d= ver. 33.
δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ^{ch. x. 45.}
ἐκείναις ^dἐκχεῶ ^eἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ- ^{Tit. iii. 6.}
σουσιν. ¹⁹ καὶ ¹δώσω ^mτέρατα ἐν τῷ οὐρανῷ ⁿἄνω καὶ ^{Zecl. xii. 10.}
σημεῖα ἐπὶ τῆς γῆς ^oκάτω, αἷμα καὶ πῦρ καὶ ^pἀτμίδα ^e= Mark vi. 43.
καπνοῦ. ²⁰ ὁ ἥλιος ^qμεταστραφήσεται εἰς σκότος καὶ ἡ ^{Zecl. xx. 10}
^rσελήνη εἰς αἷμα, ^sπρὶν ^sἢ ἐλθεῖν ^tἡμέραν ^tκυρίου τὴν ^{al.}
^{only.} Jud. vii. 13. ^kch. xvii. 27 [Luke xix. 42] ^{only.} (1 Cor. iv. 8.) Joel i. c. A. ¹= Matt.
xxiv. 24. (|| Mk. v. r.) 3 Kings xiii. 3, 5. ^mch. vii. 36 reff. ⁿJohn xi. 41. ^{Deut. iv. 39.}
^oMatt. xxvii. 51 || Mk. Mark xiv. 66. John viii. 23. ^{Deut. iv. 39.} ^pJames iv. 14 only. ^{Lev. xvi. 13.}
^qGal. i. 7. James iv. 9 only. ^{Deut. xxiii. 5.} ^rMatt. xxiv. 29 || Mk. Rev. vi. 12 al. ^{Isa. xiii. 10.}
^sMatt. i. 18. Mark xiv. 30. ch. vii. 2. ^{Isa. vii. 15.} ^t1 Thess. v. 2. ²Pet. iii. 10 (1 Cor. i. 8. v.
5. ²Cor. i. 14. ²Thess. ii. 2) ^{only.} ^{Isa. ii. 12.}

16, 17. Rec aft *προφ.* ins *ιωηλ και*, with ABCEIP^x rel 36 vulg E-lat syr and, bef
προφ., sah aeth Gaud (*corrus* : 1st, the name of the prophet supplied; and 2ndly, the
και inserted to suit the LXX) : *ιωηλ*, omg και, Syr coptt : om D Iren-int(iii. 12, p. 193)
Rebapt Hil Aug. for εν τ. εσχ. ημ., μετα ταυτα (*corr*n to LXX) B sah aeth-pl
Cyr-jer : μετα ταυτα εν τ. ε. ημ. C 103 arm Cyr-jer Thl-fin. for ο θεος, κυριος
DE vulg Thl-sif(appy) Iren-int Rebapt Hil. *πασας σαρκας* D¹-gr(txt D-corr¹).
for υμων (1st and 2nd), αυτων D Rebapt Hil Jer (*corr*n to suit *πασας σαρκας* ?):
om 2nd υμ. C. om 3rd υμ. D Rebapt Jer. om 4th υμ. (C¹ ?) DE. om
αι [bef θυγ.] (C¹ ?) D. ορασει D¹. rec *ενυπνια* (so LXX-BN¹-3a), with EP rel
36 vulg D-lat E-lat Chr Sevrn : om D¹-gr : txt (so LXX-AN^{3b}) ABCD²N f k p 13 Thl.
18. for γε, εγω D¹(and lat : txt D⁴). transpose *τους δουλους* and *τας δουλας* N.
om εν τ. ημ. εκ. and (as LXX) και προφητευσ. D Rebapt Jer.
19. om (as LXX-ABN¹) ανω A m 37¹ Syr sah (of these Syr omits *κατω* : so also LXX).
om αιμα το καπνου D.
20. μεταστρεφεται D¹-gr(txt D²[and lat] : -τραφισται D¹⁰). om η (as LXX)
ACDEN p 13 : ins BP rel 36 Chr. rec ins την bef ημεραν (*conform*n to LXX-AB

the improbability of intoxication at that hour of the morning. See Eccl. x. 16; Isa. v. 11; 1 Thess. v. 7. 16.] This prophecy is from the LXX, with very slight variations. Where the copies differ, it agrees with the Alexandrine. The variations, &c., are noticed below. τοῦτό ἐστιν, 'this is,' i.e. 'this is the fact, at which those words pointed.' See a somewhat similar expression, Luke xxiv. 44. 17.] ἐν ταῖς ἐσχ. ἡμ. is an exposition of the μετα ταῦτα of the LXX and Hebrew, referring it to the days of the Messiah, as Isa. ii. 2; Micah iv. 1, al. See also 2 Tim. iii. 1; Heb. i. 1. λέγει ὁ θεός does not occur in the verse of Joel, but at the beginning of the whole passage, ver. 12, and is supplied by Peter here. ἐκχεῶ] LXX-AN^{3b}: καὶ ἐκχ., BN¹. It is a later form of the future; see Winer, edn. 6, § 15. ἀπὸ τοῦ πν.] In the Heb. simply "My Spirit,"—*יְהוָה*. The two clauses, κ. οἱ νεαν. and κ. οἱ πρεσβ.,

are transposed in the LXX. 18. καὶ γε] LXX-AN^{3a,b}: καὶ, BN¹. Αἱ δούλας om μου BN¹. The Hebrew does not express it either time, but has, as in E. V., 'the servants and handmaids.' καὶ προφητεύουσιν is not in LXX nor Heb. 19.] καὶ δώσω τέρατα ἐν οὐρανῷ Ed-vat.: txt ABN. ἄνω, σημεῖα, and κάτω are not in LXX nor Heb. αἷμα κ. πῦρ . . .] Not, 'bloodshed and wasting by fire,' as commonly interpreted:—not devastations, but prodigies, are foretold:—bloody and fiery appearances:—pillars of smoke, Heb. 20.] See Matt. xxiv. 29. ἡμ. κυρ.] Not the first coming of Christ,—which interpretation would run counter to the whole tenor of the Apostle's application of the prophecy:—but clearly, *His second coming*; regarded in prophetic language as following close upon the outpouring of the Spirit, because it is the next great event in the divine arrangements. The Apos-

u = John vii. 37. xix. 31. Jude ver. 6. Rev. vi. 17. Mal. iv. 5. v here only. Joel i. c. Mal. i. 14. w constr. ver. 17. ch. iii. 23. Joel i. c. see Luke i. 34. x ch. ix. 14, 21. xxii. 16. Rom. x. 13. 1 Cor. i. 2. Zech. xiii. 9. y = Matt. x. 22 al. fr. z = Matt. xi. 19. ch. x. 33. 2 Cor. vii. 13. Rev. ix. 18. Isa. xlv. 26. a ch. xxv. 7. 1 Cor. iv. 9. 2 Thess. ii. 4 only. Esth. ii. 9 AB(not N Ed-vat). 1 Macc. x. 34. Xen. Hell. iv. 4. 8. b = Luke ix. 13. ch. xxiv. 17 al. c = ch. viii. 13 reff. d attr., ch. i. 1 reff. e Luke ii. 46. ch. i. 15 al. Ps. cxxxiv. 9.

u μεγάλην καὶ v ἐπιφανή. 21 καὶ w ἔσται, πᾶς ὃς ἐάν ABCDI
 x ἐπικαλέσεται τὸ ὄνομα κυρίου y σωθήσεται. 22 ἄνδρες Psa b, c
 Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν d f g h l
 τὸν Ναζωραῖον, ἄνδρα z ἀπὸ τοῦ θεοῦ a ἀποδεδειγμένον i m o p
 b εἰς ὑμᾶς c δυνάμεσιν καὶ m τέρασιν καὶ σημείοις d οἷς 13
 ἐποίησεν δι' αὐτοῦ ὁ θεὸς e ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ

and grammal corrū), with ACEPN³ rel 36: om (so LXX-N) BDN¹. om και επιφ. DN.

21. om ver N¹ (ins in very small letters N-corr¹). rec os an (LXX), with
 ACDPN-corr¹ rel Chr: txt BE 36. ins του bef κυρ. D¹.

22. ἰσδραηλιται (so ch. iii. 12 al) N, ἰσρ. B. ναζωραιον (so ch. iii. 6 al) D¹N¹.
 αποδεδ. bef απο τ. θ. (corrū to avoid ambiguity of ἀνδρ. απο τ. θ.) BCD-corr¹ m p
 vulg arm Ath Epiph. Chr Iren-int Fulg: txt AD¹EP rel 36 D-lat Thl.—δεδοκιμασμενον
 D¹(appy: txt D²: probatum D-lat): designatum E-lat: approbatum vulg Iren-int
 Ambr Fulg.—qui a Deo videri factus est apud vos Syr. for υμ., ημας D¹(and lat:
 txt D²) c k 100-27 lect-5 (of these 100-27 have ημων below). for οἱς, οσα D¹(txt D²).
 om o bef θεος C. o θ. bef δι' αυτου E d l vulg(not am demid) Thl.

rec aft καθως ins και (καθως και being a very common expr), with C³P 13 rel syr Chr:
 om ABC¹DEN m p 36. 40 Syr sah æth Ath Iren-int Victorin Fulg. for αυτοι,
 υμεις παντες E; υμεις 117 vulg sah arm.

tles probably expected this coming very soon (see note on Rom. xiii. 11); but this did not at all affect the accuracy of their expressions respecting it. Their days witnessed the Pentecostal effusion, which was the beginning of the signs of the end: then follows the period, KNOWN TO THE FATHER ONLY, of waiting—the Church for her Lord,—the Lord Himself till all things shall have been put under His feet,—and then the signs shall be renewed, and the day of the Lord shall come. Meantime, and in the midst of these signs, the covenant of the spiritual dispensation is, ver. 21—'Whosoever shall call on the name of the Lord, shall be saved.' The gates of God's mercy are thrown open in Christ to all people:—no barrier is placed,—no union with any external association or succession required: the promise is to individuals, AS individuals: πᾶς ὃς ἐάν: which individual universality, though here by the nature of the circumstances spoken within the limits of the outward Israel, is afterwards as expressly asserted of Jew and Gentile, Rom. i. 17, where see note.

22.] ἄνδρ. Ἰσρ. binds all the hearers in one term, and that one reminds them of their covenant relation with God: compare πᾶς ὅκος Ἰσραήλ, ver. 36. τὸν Ναζωραῖον Not emphatically used by way of contrast to what follows, as Beza, Wetst., &c.; but only as the ordinary appellation of Jesus by the Jews, see John xviii. 5, 7; ch. xxii. 8; xxvi. 9. ἀπό, not for ὑπό, here or any where else (see Winer, edn. 6, § 47, b): but signifying the

source whence, not merely the agency by which, the deed has place. See reff., and especially James i. 13.

ἀποδεδειγμένον] 'demonstratum,' more than 'approved' (E. V.):—shewn to be that which He claimed to be. ἀποδεδ. must be taken with ἀπὸ τ. θεοῦ: not, as some have divided the words, ἄνδρ. ἀπὸ τ. θεοῦ, ἀποδ. κ.τ.λ.: Gal. i. 1 is no justification of this, for there ἀπό refers to ἀπόστολος,—and certainly Peter would never have barely thus named our Lord 'a man from God.' The whole connexion of the passage would besides be broken by this rendering: that connexion being, that the Man Jesus of Nazareth was by God demonstrated, by God wrought in among you, by God's counsel delivered to death, by God raised up (which raising up is argued on till ver. 32, then taken up again), by God (ver. 36), finally, made Lord and Christ. This was the process of argument then with the Jews,—proceeding on the identity of a man whom they had seen and known,—and then mounting up from His works and His death and His resurrection, to His glorification,—all the PURPOSE AND DOING OF GOD. But if His divine origin, or even His divine mission, be stated at the outset, we break this climacterical sequence, and lose the power of the argument. The ἀποδεδειγμένον (εἶναι) ἀπὸ θεοῦ of Dr. Bloomfield is of course worse still. οἷς (ᾧ) ἐποίησεν δι' αὐτ. ὁ θ.] not, as De Wette, a low view of the miracles wrought by Jesus, nor inconsistent with John ii. 11; but in strict accordance with the progress

οἶδατε ²³ τοῦτον τῇ ¹ ὠρισμένη ² βουλῇ καὶ ^h προγνώσει ^f τοῦ θεοῦ ⁱ ἐκδοτον ^k διὰ χειρὸς ¹ ἀνόμων ^m προσπῆξαντες ^g ^h ἀνείλατε, ²⁴ ὃν ὁ θεὸς ^o ἀνέστησεν ^{pq} λύσας τὰς ^q ὥδιναι ^r τοῦ θανάτου, ^s καθότι οὐκ ἦν δυνατὸν ^t κρατεῖσθαι αὐτὸν ^u ὑπ' αὐτοῦ. ²⁵ Δαυεὶδ γὰρ λέγει ^v εἰς αὐτὸν ^w Προορώμην ^x τὸν κύριον ^y ἐνώπιόν μου ^z διὰ παντός, ὅτι ¹ ἐκ δεξιῶν μου ²

k = ch. xi. 30 reff.

n = ch. v. 33 reff.

39, 40, 44, 54 only.

El. H. An. xii. 5.

i. 7. xix. 9. (ver. 45.) ch. (iv. 35.) xvii. 31 only. L.

iii. 2. 1.

only. Ps. xv. 8.

x. 2. Rom. xi. 10. Isa. xlix. 16.

i. 13. 1 Kings xxiii. 19.

1 = 1 Cor. ix. 21 3ce only. Wisd. xvii. 2. (Luke xxii. 37.)

o = trans., of Christ, ver. 32. ch. xiii. 32, 34. xvii. 31 only. of others, John vi.

p = Mark vii. 35.

r = here (Matt. xxii. 8) Mk. I Thess. v. 3 only. Ps. xvii. 5.

u = Eph. v. 32. Heb. vii. 14. 1 Pet. i. 11 only.

w = Luke i. 19. ch. iv. 10 al. Gen. xxiv. 51.

y Matt. xx. 21, 23. Luke i. 11. ver. 34. ch. 55, 56. Heb.

q Job xxxix. 2.

s Luke

t = here only. Josh. xviii. 1. Xen. Mem.

v = here (ch. xxi. 29)

x Matt. xviii. 10. ch.

i here only +

Bel & Dr. 22

Thess. i.

Herod. vi. 85.

f ch. xvii. 26

reff.

g = Luke vii.

30. ch. iv. 28.

Eph. i. 11.

h Heb. vi. 17.

i 1 Pet. i. 2

only + Judith

ix. 6. xi. 19

only. see ch.

xxvi. 5.

j here only +

Bel & Dr. 22

Thess. i.

Herod. vi. 85.

m here only +

of others, John vi.

23. rec aft εκδ. ins λαβοντες (corrū to fill up the constr), with DEP³ rel 36 syr Chr Cosm Thl: om ABC¹N¹ p 40 vulg Syr coptt aeth arm Ath Iren-int Victorin Fulg.
rec χειρων (corrū), with C³EP rel 36 vulg coptt Chr Iren-int: txt ABC¹DN¹ p 13 Ath Cyr Thl-sif. [ανειλατε, so ABCDEP³ d p 36 Ath Thl.]

24. aft λυσας ins δι αυτου E. for θανατου, αδου (corrū from vv. 27, 31: see also Ps xvii. 5) D vulg E-lat Syr copt Polye Epiph, Ps-Ath Iren-int Fulg Cassiod.

25. ins μεν bef γαρ E 36. [προορωμην, so AB¹CDE³N (not 36).] aft κυριον ins μου DN: om ενωπιον Syr.

of our Lord through humiliation to glory, and with His own words in that very Gospel (v. 19), which is devoted to the great subject, the manifestation, by the Father, of the glory of the Son. This side of the subject is here especially dwelt on in argument with these Jews, to exhibit (see above) the whole course of Jesus of Nazareth, as the ordinance and doing of THE GOD OF ISRAEL.

23.] βουλή and πρόγνωσις are not the same: the former designates the counsel of God—His Eternal Plan, by which He has arranged (cf. ὠρισμένη) all things; the latter, the omniscience, by which every part of this plan is foreseen and forgotten by Him.

ἐκδοτον] by whom, is not said, but was supplied by the hearers. τῇ ὠρισμ. &c. are not to be joined to ἐκδοτον as agents—the dative is that of accordance and appointment, not of agency:—see Winer, edn. 6, § 31. 6, b, and ch. xv. 1; 2 Pet. i. 21.

8. χειρὸς ἀνόμων] viz. of the Roman soldiers, see reff. προσπῆξαντες] The harshness and unworthiness of the deed are strongly set forth by a word expressing the mechanical act merely, having nailed up, as in contrast with the former clause, from Ἰησοῦν to ὁμῶν.

Peter lays the charge on the multitude, because they abetted their rulers,—see ch. iii. 17, where this is fully expressed: not for the far-fetched reason given by Olshausen, that ‘all mankind were in fact guilty of the death of Jesus:’ in which case, as Meyer well observes (and the note in Olsh.’s last edn. ii. p. 666, does not answer this), Peter must have said ‘we,’ not ‘you.’

24.] There is some difficulty in explaining the expression ὥδιναι in the connexion in which it is here found. The difficulty lies, not in the connexion of λύναι with ὥδιναι, which is amply justified, see reff., but in the interpretation of ὥδιναι here. For ὥδιναι θαν. must mean the pains of death, i. e. the pains which precede and end in death; a meaning here inapplicable. (The explanation of Chrys., Theophyl., &c., ὁ θάνατος ὥδιναι κατέχων αὐτόν, κ. τὰ δεινὰ ἔπασχε, will not be generally maintained at the present day. Stier does maintain it, Reden der Apostel, vol. i. p. 43 ff, but to me not convincingly: and, characteristically, Wordsw. also.) The fact may be, that Peter used the Hebrew word חַבַּר, ref. Psal. ‘nets, or bands,’ i. e. the nets in which death held the Lord captive; and that, in rendering the words into Greek, the LXX rendering of the word in that place and Ps. cxiv. 3, viz. ὥδιναι, has been adopted. (But see Prolegg. to Vol. I. ch. ii. § ii. pp. 28, 29.) It has been attempted in vain by Olshausen and others to shew that ὥδιναι sometimes in Hellenistic Greek signifies bands. No one instance cited by Schleusner (Lex. V. T.) of that meaning is to the point. See Simonis Lex., חַבַּר.

οὐκ ἦν δυν. depends for its proof on the γάρ which follows.

25.] εἰς αὐτόν, not ‘of Him,’ but in allusion to Him. The 16th Psalm was not by the Rabbis applied to the Messiah: but Peter here proves to them that, if it is to be true in its highest and proper meaning of any one, it must be of Him. We are met at every turn by the shallow objections of the

z — ch. xvii.
13. 2 Thess.
xii. 26, 27.
Ps. xvi. 5.
ch. vii. 41
reff.
h ch. xvi. 34.
Matt. v. 12.
Lanke x. 21.
1 Pet. i. 6 al.
Ps. vi. 11.
c here only.
see ch. xxi.
28.
d Matt. xiii. 32
only. Ps.
xiv. 1.
e Rom. iv. 18
reff.
f 2 Cor. iv. 9 reff.
viii. 40 reff.
vii. 26. Ps. lxxv. 2.
n ver. 31. ch. xiii. 34, &c. only. Job xxxiii. 24.
q = ch. xiii. 52 reff. r ch. xiv. 17 only. Esth. ix. 18, 19.
xii. 4. 2 Cor. xii. 4 only. Esth. iv. 2. w. aor., ch. xxi. 37 reff.
xxvi. 13. see John vii. 13. Eph. vi. 19. v ch. vii. 8, 9. Heb. vii. 4 only. 1 Chron. xxvii. 22.
19 al. gosp. only, exc. ch. vii. 15. Heb. xi. 22 1 Chron. xix. 28.

ἐστὶν ἵνα μὴ ^zσαλευθῶ. ²⁶ διὰ τοῦτο ^aἠνθράνθη μου
ἡ καρδιά καὶ ^bἠγαλλιόσατο ἡ γλῶσσά μου, ^cἐτι δὲ καὶ ἡ
σάρξ μου ^dκατασκηνώσει ^eἐπ' ^eἐλπίδι, ²⁷ ὅτι οὐκ ^fἐγκατα-
λείψεις τὴν ^gψυχὴν μου ^hεἰς ⁱἄδην οὐδὲ ^kδώσεις τὸν
^lὄσιόν σου ^mἰδεῖν ⁿδιαφθοράν. ²⁸ ^oἐγνώρισάς μοι ^pὁδοὺς
ζωῆς, ^qπληρώσεις με ^rεὐφροσύνης ^sμετὰ τοῦ προσώπου
σου. ²⁹ ἄνδρες ἀδελφοί, ^tἐξὸν εἰπεῖν ^uμετὰ ^vπαρρησίας
πρὸς ὑμᾶς περὶ τοῦ ^vπατριάρχου Δαυεὶδ, ὅτι καὶ ^wἐτε-

ABCD
P^s a b
d f g h
l m o
13

26. [ἠνθράνθη, so ABCDEFN m p 40 Clem.]
LXX, with ACDEPN³ rel 36: txt BN¹ Clem.

rec η καρδ. bef μου (corrⁿ from
εφ' ΔΝ.

27. rec αδου (so LXX-AN), with EP rel Orig: txt (so LXX-BN) ABCDN b c f (k?) o p
40 Clem Thl.

28. γνωρισας D¹-gr(txt D²).
(Field is wrong).

ευφροσυνην A¹(appy) 96(sic Scholz), so A in LXX

Rationalists, who seem incapable of comprehending the principle on which the sayings of David respecting himself are referred to Christ. To say, with De Wette, that Peter's proof lies not in any historical but only in an *ideal* meaning of the Psalm, is *entirely beside the subject*. To interpret the sayings of David (or indeed those of any one else) 'historically,' i. e. *solely as referring to the occasion which gave rise to them*, and having *no wider reference*, would be to establish a canon of interpretation wholly counter to the common sense of mankind. Every one, placed in any given position, when speaking of himself as in that position, speaks what will refer to others similarly situated, and most pointedly to any one who shall in any especial and pre-eminent way stand in that position. Applying even this *common rule* to David's sayings, the applicability of them to Christ will be legitimized:—but how much more, when we take into account the *whole circumstances of David's theocratic position, as the prophetic representative and type of Christ!* Whether the Messiah was *present or not to the mind of the Psalmist*, is of very little import: in some cases He plainly *was*: in others, as here, David's words, spoken of himself and his circumstances, could only be in their highest and literal sense true of the *great Son of David* who was to come. David often spoke *concerning himself*; but THE SPIRIT WHO SPOKE IN DAVID, *εἰς τὸν χριστόν*. The citation is verbatim from the LXX (except in the order of μου ἡ καρ.: see var. readd.): the Vatican, Sinaitic, and Alexandrine copies

agree throughout, except in ἄδην BN [τον αδ. N¹] and αδου (A), and εὐφροσύνης (BN) and -νην (A), between which our MSS. also vary. ἵνα μὴ σαλευθῶ] Heb.

26. ἡ γλῶσσά μου] Heb. יָבֵב, 'my glory:' so in Ps. cviii. 1, where our prayer-book version renders "I will give praise with the best member that I have." Cf. also Ps. lvii. 8.

27. διαφθοράν] Heb. הַחֲרָבָה, 'corruption,' from חָרַב, corruptit,—or 'the pit,' from צָרַח, subsidere. De Wette maintains the last to be the only right rendering: but the Lexicons give both, as above, and Meyer and Stier defend the other.

28.] ἐγνώρισας κ.τ.λ.: Heb. 'Thou wilt make known.' πληρώσεις κ.τ.λ.: Heb. 'Fulness of joys (is) with thy presence.'

These two last clauses refer to the Resurrection and the Ascension respectively. 29. ἄνδρες ἀδελφοί] q. d., 'I am your brother, an Israelite, and therefore would not speak with disrespect of David.' He prepares the way for the apologetic sentence which follows.

ἐξὸν supply, not ἔστω, but ἐστίν, I may, &c. The title 'Patriarch' is only here applied to David, as the progenitor of the kingly race:—Abraham and the sons of Jacob are so called in the N. T. reff. In the LXX, the word is used of chief men, and heads of families, with the exception of 2 Chron. xxiii. 20, where it represents "captains of hundreds." ὅτι] not, because; but that,—contains the subject of εἰπεῖν, and is that for which the apology is made. We learn from 1 Kings ii. 10, and

λεύτησεν καὶ ^x ἐτάφη, καὶ τὸ ^y μνήμα αὐτοῦ ἐστὶν ^z ἐν ἡμῖν ^x 1 Cor. xv. 4
 ἄχρι τῆς ἡμέρας ταύτης. ³⁰ προφήτης οὖν ^a ὑπάρχων καὶ ^z Luke iv.
 εἰδὼς ὅτι ^b ὅρκω ^{bc} ὥμοσεν αὐτῷ ὁ θεὸς ἐκ ^d καρποῦ τῆς ^z 25, 27. Col.
 ὁσφύος αὐτοῦ ^e καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, ³¹ ^g προ- ^a = Luke viii.
 ἰδὼν ἐλάλησεν περὶ τῆς ^h ἀναστάσεως τοῦ χριστοῦ, ὅτι ^{41. ch. vii.}
 οὔτε ⁱ ἐγκατελείφθη ^{ik} εἰς ^k ἄδου οὔτε ἡ σὰρξ αὐτοῦ ⁱ εἶδεν ^b see James v.
ⁱ διαφθοράν. ³² τοῦτον τὸν Ἰησοῦν ^l ἀνέστησεν ὁ θεός, ^c constr., here
 οὗ πάντες ἡμεῖς ἐσμέν ^m μάρτυρες. ³³ τῇ δεξιᾷ οὖν τοῦ ^d Psa. cxxxi.
 11. = Luke i. 42. Gen. xxx. 2. e = Heb. vii. 5, 10 only. Gen. xxxv. 11. f trans., Matt.
 xix. 28. 1 Cor. vi. 4. Eph. i. 20 only. 1 Kings xxx. 21. g Gal. iii. 8 only. = Ps. cxxxix. 3. Wisd.
 xix. 1. see Gen. xxxvii. 18. h ch. i. 22 reff. i ver. 27. k here only. Isa.
 xix. 19 al. l = ver. 24 reff. m ch. i. 8 reff.

29. το μνημιον D.

for εν, παρ D vulg E-lat.

30. ειδως D¹(txt D⁴).for οσφυος, καρδιας D¹(txt D⁷⁻⁸: *præcordia* D-lat).

rec aft οσφ. αυτου ins το κατα σαρκα αναστησειν τον χριστον (*explanatory gloss, taken into the text from margin*), with (D¹E) P rel syr Eus (Chr) Thdrt Thl—but om το D¹, om το κ. σαρ. E 4. 27-9: αναστησαι D¹E 13: aft τον χρ. ins και D-gr E 69. 96. 105: om ABCD²N p H^r vulg Syr coptt æth arm Cyr Iren-int Victorin. rec τον θρονου, with EP² rel Chr, θρονου (only) P¹: txt ABCD²N p Orig Eus Thl-sif (LXX-B¹[B¹ def] N^{3a} have -νου, LXX-A¹ -νον: *Meyer thinks -νον a gramm alteration to suit better the transitive καθισαι: but qu?*).

31. προειδως D⁶ 1. 60-9. 100-4-27-63: προειδων (= προιδ.) ACE c c 13.—om προιδ. ελ. π. τ. D¹(and lat). rec for ουτε and ουτε, ου and ουδε (*corrū from ver 27*), with E-gr(ουκ) P rel syrr coptt Thdor-mops Thl: ουκ and ουτε 13: ουτε and ουδε B: txt

ACD²N p 36 vulg E-lat Eus Nyss Chr Cyr Iren-int Victorin Fulg Bede-gr. rec κατελειφθη, with P rel: txt ABCDEN d f h 13. 36 Eus Thaum Nyss Chr Thdrt Thdor-mops Thl.

rec adds η ψυχη αυτου (*from ver 27*), with C³EP rel syr(aft ad.) Chr (bef εγκατ.) Thdor-mops(aft ad.) Fulg Philast: om ABC¹DN p vulg Syr coptt æth Did-int Iren-int Victorin.

αδην B² b (k ?) o p 36 Eus Thaum Nyss Thl.

32. aft τουτον ins ουν D¹(and lat) E Ambr Victorin.—om τον D¹-gr(txt D⁸). ins ουν D¹(ong τον) E D-lat Ambr. εσμεν bef ημεις N: μαρτ. bef εσμεν D vulg: om εσμεν P¹: txt ABCEP² rel.

Neh. iii. 16, that David was buried at Jerusalem, in the city of David, i. e. the stronghold of Zion, 2 Sam. v. 7.

Josephus, Antt. vii. 15. 3, gives an account of the high priest Hyrcanus, when besieged by Antiochus Eusebes,—and afterwards King Herod, opening the tomb and taking treasure from it. See also xiii. 8. 4; xvi. 7. 1; B. J. i. 2. 5. Dio Cassius (lxix. 14) mentions, among the prodigies which preceded Hadrian's war, that the tomb of Solomon (the same with that of David, see Jos. Antt. xvi. 7. 1) fell down. Jerome mentions (Epist. xlvi. [xvii.] ad Marcellam, vol. i. p. 209) that the tomb of David was visited in his time (the end of the fourth century).

30.] προφήτης, in the stricter sense, a foreteller of future events by the inspiration of the Holy Spirit. ειδως] See 2 Sam. vii. 12. The words are not cited from the LXX, but rendered from the Hebrew. On the principle of interpretation of this prophecy, see above on ver. 25.

31.] The word προιδών distinctly asserts the prophetic consciousness of David in the composition of this Psalm. But of what sort that prophetic consciousness was, may

be gathered from this same Apostle, 1 Pet. i. 10—12: that it was not a *distinct knowledge* of the events which they foretold, but only a conscious reference in their minds to the great promises of the covenant, in the expression of which they were guided by the Holy Spirit of prophecy to say things pregnant with meaning not patent to themselves but to us.

32.] From ver. 25 has been employed in substantiating the Resurrection as the *act of God announced by prophecy* in old time: now the *historical fact* of its accomplishment is affirmed, and the vouchers for it produced.

οὔ] either masc., see ch. i. 8; xiii. 31.—or neut. The former seems most probable as including the latter. 'We are His witnesses,' would imply, 'We testify to this His work,' which work implied the Resurrection.

πάντες, first and most properly *the Twelve*: but, secondarily, the whole body of believers, all of whom, at this time, had probably seen the Lord since His Resurrection; see 1 Cor. xv. 6.

33.] Peter now comes to the *Ascension*—the exaltation of Jesus to be, in the fullest sense, Lord and Christ.

θεοῦ ὡς ὑψωθείς τὴν τε ἑπαγγελίαν τοῦ πνεύματος τοῦ ἀγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτὸς Εἶπεν κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν

a. Matt. xxv. 12, ch. v. 31. xiii. 17. 2 Cor. xi. 7. 1 Pet. v. 6 al. Sir. xv. 5. o = ch. i. 4 refl. p John v. 34. 1 Cor. ch. iii. 5. xvii. 9. xx. 24. xxvi. 10. James i. 7. Rev. ii. 27. Num. xvii. 2. q iv. 17, 1b refl. r John iii. 13. Rom. x. 6 (from Deut. xxx. 12). Rev. xi. 12. xx. 43. ch. vii. 49. Heb. i. 13. x. 13. James ii. 3 only. Isa. lxxvi. 1. Ps. xcvi. 5. xiv. 44. ch. xvi. 23) only. Wisd. xviii. 6. see Gen. xxiv. 25. 8, 10 (from Jer. xxxviii. [xxxix.] 31).

s ver. 25 refl. Ps. cix. 1. t Matt. v. 35. Luke u = here (Mark v = Matt. x. 6. ch. vii. 42. Heb. viii. 13).

33. for τὴν τε, καὶ τὴν D. rec τ. αγ. πνευμ., with DP rel Thdrt Cosm Thl Iren-int: txt ABCEN c p 13 Chr, *spiritus sancti* vss(appy). for τοῦτο ο υμεῖς, υμεῖν ο D¹ (and lat: txt D⁶): aft τοῦτο ins το δωρον E vss Iren-int Cyp Ambr. rec ins nun bef υμεῖς, with C³EP rel syr Cosm Thl: om ABC¹DN¹ l p vulg Syr coptt arm Cyr Did Ambr Philast. rec om 1st καὶ (as unnecessary), with ACEPN rel Thdrt: ins BD 13.

34. for λέγει δε, ειρηκεν γαρ D; dixit autem vulg(not am fuld &c). for ειπεν, λεγει D am lat-mss-in-Bede. ins o bef κυριος (as LXX; see also Matt xxii. 44 ||) B¹⁻² (sic, see table) P⁸!

35. om av D¹ (ins D²).

36. ins o bef οικ. CD c.

elz om 1st καὶ, with Syr coptt Eustath-ap-Thdrt

τῇ δεξιᾷ] by the right hand, not 'to the right hand.' The great end of this speech is to shew forth (see above) the GOD OF ISRAEL as the *doer* of all these things. However well the sense 'to' might seem to agree with the ἐκ δεξιῶν of ver. 34, we must not set aside a very suitable sense, nor violate syntax (for the construction is entirely unexampled in Hellenistic as well as prose classical Greek) in order to suit an apparent adaptation. The reference is carried on by the word δεξιᾷ, though it be not in exactly the same position in the two cases. And the ἀνέβη εἰς τοὺς οὐρ. of ver. 34 prepares the way for the ἐκ δεξιῶν following without any harshness. On the *poetic* dative after verbs of approach, see Musgr., Phœnissæ, 310 (303, Matth.), and Hermann, Antig. 231. See also ch. v. 31, and Winer (who defends the construction), edn. 6, § 31. 5. Wordsw. denies that the δεξιὰ θεοῦ is ever specified in the N. T. as the instrument by which He works. But he has omitted to state that this and the similarly ambiguous place, ch. v. 31, are the *only real instances of the expression being used*, all the rest being local, ἐκ δεξιῶν or ἐν δεξιᾷ: so that his dictum goes for nothing. And in the LXX the use of God's right hand as the instrument is very frequent: cf. Exod. xv. 6, 12; Ps. xvii. 36; lix. 5 (where the dat. is used as here), and about 20 other places; Isa. xlviii. 13; lxiii. 12, &c. After this, the objection, when applied to a speech so full of O. T. spirit and diction as this, would, even if valid as regards the N. T., be irre-

levant. ἐπαγγελίαν] Christ is said to have received from the Father the promise above cited from Joel, which is spoken of *His days*. This, and not of course the declarations made by Himself to the same effect, is here referred to, though doubtless those were in Peter's mind. The very word, ἐξέχεεν, refers to ἐκχεῶ above, ver. 17.

τοῦτο, 'this influence,' this merely; leaving to his hearers the inference, that *this*, which they saw and heard, must be none other than the effusion of the Spirit.

βλέπετε need not imply, as Dr. Burton thinks, that "there was some visible appearance, which the people saw as well as the apostles:"—very much of the *effect* of the descent of the Spirit would be visible,—the enthusiasm and gestures of the speakers, for instance; not, however, the tongues of flame,—for then none could have spoken as in ver. 13. 34.] This exaltation of Christ is also proved from prophecy—and from the same passage with which Jesus Himself had silenced His enemies. See notes, Matt. xxii. 41 ff. δέ is not 'for,' which would destroy the whole force of the sentence: the Apostle says, *For* David himself is not ascended into the heavens,—as he would be if the former prophecy applied to him: but he himself says, removing all doubt on the subject, &c. The rendering δέ, *for*, makes it appear as if the ἀνέβη εἰς τ. οὐρ. were a mistaken inference from Psalm cx. 1, whereas that passage is adduced to preclude its being made from the other. 36.]

THE CONCLUSION FROM ALL THAT HAS BEEN SAID. πᾶς οἶκος Ἰσρ. = πᾶς

καὶ χριστὸν ὁ θεὸς ^w ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ^w ἡμεῖς ἐσταυρώσατε. ^w = Matt. iv. 19. John vi. 15. Rev. i. 6 al. Gen. xlv. 9. here only. Gen. xxxiv. 7. Ps. cviii. 16. (νῦν) Rom. xi. 8.) ^y Matt. iii. 2. ch. iii. 19. viii. 22 al. Jer. viii. 6.

37 Ἀκούσαντες δὲ ^x κατενύγησαν τὴν καρδίαν, εἰπόν ^x here only. Gen. xxxiv. 7. Ps. cviii. 16. (νῦν) Rom. xi. 8.) ^y Matt. iii. 2. ch. iii. 19. viii. 22 al. Jer. viii. 6.
 τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους τί z constr., here only.
 ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος δὲ πρὸς αὐτοὺς
 ὤ Μετανοήσατε, καὶ ^z βαπτισθήτω ἕκαστος ὑμῶν ^z ἐπὶ τῷ

Nyss₁: ins ABCDEPN rel vulg syr æth-pl Epiph₂ Nyss₁ Iren-int. rec
 χριστον bef αυτον, with EP rel Ath₁ Epiph₁: καὶ χριστον ο θεος bef αυτον c m 4. 100
 Text: αυτον bef κυριον coptt (all transpositions for perspicuity); om αυτον D¹ (and lat):
 txt ABCD²N 36 vulg arm Eustath Ath₁ Bas Nyss₁ Chr Iren-int. εποι. bef
 ο θεος (corrη) BN p vulg syr copt æth Ath₂ Leont Tert Amb: om ο θ. lect-12: txt
 ACDEP rel am fuld Epiph Iren-int. (13 def.) om τον D¹ (ins D²).

37. om δε E-gr Aug. τοτε παντες οι συνελθοντες κ. ακουσαντες D syr-mg.
 κατηνυγησαν E p. rec τη καρδια (see Ps cviii. 16), with DEP rel vulg Thl:
 txt ABCN p Chr. (13 def.) for ειπον τε, κατ ειπ. E: ειπ. δε p: ειποντες D² 118.
 73. 103 Aug₁.—καὶ *τινες* ἐξ αὐτῶν εἶπαν D. om λοιπους D. 104. rec ποιησομεν,
 with D rel Cyr-jer Thdrt: txt ABCEPN a h k p Bas Epiph Chr. (13 def.)—ins ουν bef
 ποι. (see Lu iii. 10) D Iren-int Aug₂. at end, add επιδειξατε (Tischdf, but υποδ-,
 Scholz, Lachm; and Scriv in D) ημιν DE tol syr-mg Aug₂ Promiss.

38. rec ins εφη bef προς αυτους, with EP rel; φησιν bef και βαπτ. ACN p vulg Cyr-
 jer: φησιν bef μεταν. D: for πετρ. δε, ειπε δε πετρος a h 38. 67. 113 lect-12 Syr æth
 arm (all these varr shew that originally the verb was not expressed): om B 65. 127-63
 demid. (13 def.) for επι, εν BCD Epiph: txt AEPN rel Bas Chr Cyr Thdrt

ὁ οἶκ. Ἰσρ., οἶκος being a familiar noun used anarthrously: see Eph. ii. 21, note, and Winer, edn. 6, § 19, who however does not give οἶκος in his list: **the whole house of Israel**—for all hitherto said has gone upon proofs and sayings belonging to Israel, and to all Israel. ὁ θεὸς ἐποίησεν, as before, is the ground-tone of the discourse. κύριον, from ver.

34. **χριστόν**, in the full and glorious sense in which that term was prophetically known. The same is expressed ch. v. 31 by ἀρχηγὸν κ. σωτῆρα ὕψωσεν. The final clause sets in the strongest and plainest light the fact to which the discourse testifies—ending with ὃν ἡμεῖς ἐσταυρώσατε, —the remembrance most likely to carry compunction to their hearts. ‘In clausula orationis iterum illis exprobrat quod Eum crucifixerint, ut majori conscientiae dolore tacti ad remedium aspirent.’ Calvin in loc. ‘Aculeus in fine.’ Bengel. 37—41.]

EFFECT OF THE DISCOURSE. 37. **κατενύγ.** **κατανύσσω** is exactly ‘compungo.’ The compunction arose from the thought that they had rejected and crucified Him who was now so powerful, and under whose feet they, as enemies, would be crushed. ‘Concionis fructum Lucas refert, ut sciamus non modo in linguarum varietate exsertam fuisse Spiritus Sancti virtutem, sed in eorum etiam cordibus qui audiebant.’ Calvin.

ποιήσωμεν, the deliberative subjunctive,—cf. Winer, edn. 6, § 41, a. 4.—**What must we do?** 38.] **μετανοήσατε**, not, as in Matt. iii. 2; iv. 17, μετανοείτε. The aorist denotes *speed*, a definite, sudden act: the present, a habit, more gradual, as that first moral and legal change would necessarily be. The word imports *change of mind*; here, change from thinking Jesus an impostor, and scorning Him as one crucified, to being baptized in His name, and looking to Him for remission of sins, and the gift of the Spirit. The miserable absurdity of rendering μεταν., or ‘pœnitentiam agite,’ by ‘do penance,’ or understanding it as referring to a *course of external rites*, is well exposed by this passage—in which the *internal change of heart and purpose* is insisted on, to be testified by admission into the number of Christ’s followers. See Calvin’s note. **βαπτισθήτω**] Here, on the day of Pentecost, we have the first mention and administration of CHRISTIAN BAPTISM. Before, there had been the *baptism of repentance* for the remission of sins, by John, Luke iii. 3; but now we have the important addition ἐπὶ τῷ ὀνόμ. Ἰησοῦ χριστοῦ, —on the Name—i. e. on the confession of that which the Name implies, and into the benefits and blessings which the Name implies. The Apostles and first believers were not thus baptized, because, ch. i. 5, they had received the BAPTISM BY THE HOLY GHOST, the thing signified, which superseded that by water, the outward and visible sign. The result of the baptism to which he here exhorts them, preceded

ἐκέειν^ο ψυχὰι ὡσεὶ τρισχίλιαι. ⁴² ᾗ ἦσαν δὲ ^α προσκαρτε- ^{ο = ch. vii. 14.}
 ροῦντες τῇ ^ι διδαχῇ τῶν ἀποστόλων καὶ τῇ ^ς κοινωνίᾳ, τῇ ¹
^κ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. ⁴³ ἔγινετο δὲ ^p ⁵ ^{o = ch. vii. 14.}
^q ^{ch. i. 14 reff.} ^r ^{Matt. vii. 28. ch. v. 28. xiii. 12.} ^{Rom. vi. 17 al.} ^{Ps. lix. tit. only.} ^{s = Gal.}
^{ii. 9. Lev. vi. 2.} ^t ^{Luke xxiv. 35 only τ.} ^{u = but w. ἐπί, ch. v. 5 reff.}

ἐκεῖνη bef τη ἡμερα D. ως N¹.

42. for ἦσαν δε, και ἦσαν D Syr. ins εν bef τη διδ. A 98 vulg D-lat Syr. aft
 αποστ. add εν ιερουσαλημ D. rec ins και bef τη κλασει, with D²EPN³ 13 rel: om
 ABCD¹N¹ p.

43. rec εγενετο (corrⁿ as more usual), with EP rel sah Chr: txt AN vulg syrr copt,

verts was (see ch. x. 47, and note), by *affusion or sprinkling, not by immersion*. The immersion of 3000 persons, in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.

42—47.] DESCRIPTION OF THE LIFE AND HABITS OF THE FIRST BELIEVERS. This description *anticipates*; embracing a period extending beyond the next chapter. This is plain from ver. 43: for the miracle related in the next chapter was evidently the first which attracted any public attention: vv. 44, 45, again, are taken up anew at the end of chap. iv., where we have a very similar description, evidently applying to the same period.

42.] τῇ διδαχῇ τῶν ἀποστ., compare Matt. xxviii. 20.

τῇ κοινωνίᾳ] *community*: the living together as one family, and having things in common. It is no objection to this meaning, that the fact is *repeated* below, in ver. 45: for so is the κλάσις τοῦ ἄρτου in ver. 46, and the προσκ. ταῖς προσευχ. The Vulg. interpretation of τῇ κοινωνίᾳ (καὶ) τῇ κλάσει τ. ἄρτ. by ‘*communicatione fractionis panis*,’ *per Hendiadyon*, is curious enough. If suggested by 1 Cor. x. 16, it should have been ‘*communicatione et fractione panis*.’ The adoption of the right reading renders this interpretation untenable. The supplying τῶν ἀποστ. after κοινωνίᾳ, as in E. V., is better than the last, but still I conceive bears no meaning defensible in construction. Very different is the κοινωνία τ. ἁγ. πνεύματος of 2 Cor. xiii. 13, because there the Holy Ghost is *imparted*, is that of *which* all partake, are *κοινωνοί*: whereas the κοιν. τῶν ἀποστ. must signify fellowship *with* the Apostles, or fellowship *with that Society* of which the Apostles were the chief; neither of which meanings I conceive κοιν. will bear.

The special sense in which κοινωνία occurs, Rom. xv. 26, could not be here meant, or the word would have been qualified in some way, τῇ κοιν. (τῇ) εἰς τοὺς πτωχοὺς, or the like. τῇ κλάσει τ. ἄρτου] This has been very variously ex-

plained. Chrysostom (in Act. Homil. vii. p. 57) says, τὸν ἄρτον μοι δοκεῖ λέγων, καὶ τὴν ἡστέλειαν ἐνταῦθα σημαίνειν, καὶ τὸν σκληρὸν βίον τροφῆς γάρ, οὐ τροφῆς μετέλαμβάνον. And similarly Ecumenius, and of the moderns Bengel: ‘*fractione panis, id est, victu frugali, communi inter ipsos*.’ But on ver. 46 he recognizes a covert allusion to the Eucharist.

The interpretation of ἡ κλ. τ. ἄρτ. as *the celebration of the Lord’s supper* has been, both in ancient and modern times, the prevalent one. Chrysostom himself, in his 27th Hom. on 1 Cor., p. 422, interprets it, or at all events τῇ κοινωνίᾳ and it together, of the Holy Communion. And the Romanist interpreters have gone so far as to ground an argument on the passage for the administration *in one kind only*. But,—referring for a fuller discussion of the whole matter to the notes on 1 Cor. x. xi.,—barely to render ἡ κλάσις τοῦ ἄρτου the breaking of bread in the Eucharist, as *now understood*, would be to violate historical truth. The Holy Communion was at first, and for some time, till abuses put an end to the practice, *inseparably connected with the ἀγάπαι, or love-feasts*, of the Christians, and *unknown as a separate ordinance*. To these ἀγάπαι, accompanied as they were at this time by the celebration of the Lord’s supper, the κλάσις τοῦ ἄρτου refers,—from the custom of the master of the feast breaking bread in asking a blessing; see ch. xxvii. 35, where the Eucharist is out of the question.

No stress must be laid, for any doctrinal purpose, upon the article before ἄρτου: the construction here requires it, and below, ver. 46, where not required by the construction, it is omitted.

I need hardly add that the sense inferred by Kypke and Heinrichs from Isa. lviii. 7, διδθρυντε πεινῶντι τὸν ἄρτον σου,—that of giving bread to the poor, is in the highest degree improbable here, and inconsistent with the Christian use of ἡ κλάσις τοῦ ἄρτου elsewhere.

ταῖς προσευχ.] The appointed times of prayer: see ver. 46. But it need not altogether exclude *prayer among themselves* as well, provided we do not

v — ch. iii. 23. *πάση* ^v *ψυχῇ* φόβος, πολλά τε ^w *τέρατα* καὶ σημεία ^x *διὰ* ABCDE
 Rom. ii. 9. *τῶν ἀποστόλων* ἐγένετο. 44 πάντες δὲ οἱ πιστεύοντες PS a b c
 xiii. 1. *ἦσαν* ^y ἐπὶ τὸ αὐτὸ καὶ ^z εἶχον ἅπαντα ^a κοινά, 45 καὶ τὰ f g h k l
 w ch. vii. 36 *κτῆματα* καὶ τὰς ^c ὑπάρξεις ^d ἐπίπρασκον καὶ ^e διεμέριζον m o p 13
 reff. *αὐτὰ* ^f *πᾶσιν* ^f *καθότι* ἂν τις ^g *χρεῖαν* ^g εἶχεν, 46 ^h *καθ'* ἡμέραν
 x — ch. iv. 16. Tit. i. 4. Jude 3 only (ch. x. 14 reff.)†. Wisd. vii. 3. b ch. v. 1. Matt. xix. 22 || Mk. only. Prov. xxxi.
 30 al. (xxix.) 16. c Heb. x. 34 only. 2 Chron. xxxv. 7 al. d ch. iv. 34 reff. e Luke xxii.
 y ch. i. 15 reff. 17. John xix. 24, from Ps. xxi. 18. f = ch. iv. 35 only. Exod. i. 12, 17. Thucyd. iv. 118 fin. see ver. 24 reff.
 z = 1 Pet. ii. 12, 16. g abs., Mark ii. 25. ch. iv. 35. 1 Cor. xii. 24. 1 John iii. 17. h Matt. xxvi. 55. ch. iii. 2. xvi. 5. Heb.
 a = ch. iv. 32. vii. 27 al. Num. iv. 16.

εγενετο BCD. for τε, δε B^x p copt: γαρ sah: om D¹-gr(ins D³) m. aft σημ.
 ins ου μικρα E 25. aft δια ins των χειρων E 40 syr aeth. εγιν. bef δια τ. αποστ.
 AC Syr copt aeth.—εγενετο c e: εγινοντο E 1 25. 64.—aft αποστ. add εν ιερουσαλημ
 ACEN vulg Syr copt Thl-fin: of these ACN vulg copt further add φοβος τε ην μεγας
 επι παντας (see ch. v. 5 al): om BDP rel.
 44. ins και bef παντες δε ACN p. for δε, τε D. πιστευσαντες (corrⁿ) B^x f
 H^r Orig Thl-fin. om ησαν και B 57 Orig Salv. παντα D.
 45. κ. οσοι κτηματα ειχον η υπαρξεις D.—om τα p. εμεριζον A. ins καθ
 ημεραν bef πασι D. for καθοτι, τοις D¹-gr(txt D⁶): καθως 13.
 46. for καθ ημεραν, παντες D¹: καθ ημ. παντες τε D⁶.

assume any set times or forms of *Christian worship*, which certainly did not exist as yet. See notes on Rom. xiv. 5; Gal. iv. 10. 43.] *πάση ψυχῇ*, designating generally *the multitude*,—those who were not joined to the infant church. This is evident by the πάντες δὲ οἱ πιστεύοντες when the church is again the subject, ver. 44. φόβος, dread, reverential astonishment, at the effect produced by the outpouring of the Spirit. On the latter part of the verse see general remarks at the beginning of this section. 44.] If it surprise us that so large a number should be continually assembled together (for such is certainly the sense, not ‘fraternal amore conjunctos,’ as Calvin)—we must remember that a large portion of the *three thousand* were persons who had come up to Jerusalem for the feast, and would by this time have returned to their homes. εἶχον ἅπαντα κοινά] *they had all things* (in common, i.e. *no individual property*, but *one common stock*: see ch. iv. 32. That this was *literally the case* with the infant church at Jerusalem, is too plainly asserted in these passages to admit of a doubt. Some have supposed the expressions to indicate merely a partial community of goods: ‘non omnia vendiderunt, sed partem bonorum, quæ sine magno incommode carere poterant,’ Wetstein; contrary to the express assertion of ch. iv. 32. In order, however, rightly to understand this community, we may remark: (1) *It is only found in the Church at Jerusalem*. No trace of its existence is discoverable any where else: on the contrary, St. Paul speaks of the rich and the poor, see 1 Tim.

vi. 17; 1 Cor. xvi. 2: also St. James, ii. 1—5; iv. 13. And from the practice having at first prevailed at Jerusalem, we may perhaps explain the great and constant poverty of that church, Rom. xv. 25, 26; 1 Cor. xvi. 1—3: 2 Cor. viii. ix.: also ch. xi. 30; xxiv. 17. The non-establishment of this community elsewhere may have arisen from the inconveniences which were found to attend it in Jerusalem: see ch. vi. 1. (2) This community of goods was not, even in Jerusalem, enforced by rule, as is evident from ch. v. 4, but, originating in free-will, became perhaps an understood custom, still however in the power of any individual not to comply with. (3) It was not (as Grotius and Heinrichs thought) *borrowed from the Essenes* (see Jos. B. J. ii. 8, 3), with whom the Apostles, who certainly must have sanctioned this community, do not appear historically to have had any connexion. But (4) it is much more probable that it arose from a continuation, and application to the now increased number of disciples, of the community in which our Lord and His Apostles had lived (see John xii. 6; xiii. 29) before. (The substance of this note is derived from Meyer, in loc.) The practice probably did not long continue even at Jerusalem: see Rom. xv. 26, note. 45.] *κτῆματα*, landed property, ch. v. 1—see reff.: ὑπάρξεις, any other possession; moveables, as distinguished from land. αὐτά, their price; see a similar construction Matt. xxvi. 9; and Winer, edn. 6, § 22. 3. 4. καθότι ἂν . . .] The ἂν with imperf. indic. in this connexion implies ‘accidisse aliquid non certo quodam tempore,

τε ⁱ προσκαρτεροῦντες ⁱ ὁμοθυμαδὸν ἐν τῷ ἱερῷ, ^k κλῶντες ⁱ ch. i. 14 (reff.)
 τε ^l κατ' οἶκον ἄρτον, ^m μετελάμβανον ⁿ τροφῆς ἐν ὁγαλα- ^k Matt. xiv. 19.
 λιάσει καὶ ^p ἀφελότητι καρδίας, ⁴⁷ ^q αἰνοῦντες τὸν θεὸν ^{ch. xx. 7, 11.}
 καὶ ἔχοντες ^r χάριν ^s πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος ^{xxvii. 35.}
^t προσετίθει τοὺς ^u σωζομένους ^v καθ' ἡμέραν ^w ἐπὶ τὸ ^{1 Cor. x. 16.}
 αὐτό. ^{xi. 21.}
¹ ch. v. 42. ^{Jer. xvi. 7.}
^{Rom. xvi. 5.}
^{1 Cor. xvi. 19.}
^{Col. iv. 15.}
^{Philem. 2.}
^{see ch. viii. 3.}
^{xx. 20.}

III. ¹ Πέτρος δὲ καὶ Ἰωάννης ^x ἀνέβαινον εἰς τὸ ἱερόν ^m constr., ch. (xxiv. 25.)
^{xxvii. 33.}

34. 2 Tim. ii. 6. Heb. vi. 7. xii. 10 only +. Wisd. xlvii. 9. n ch. ix. 19 reff.
 14, 44. Heb. i. 9 (from Ps. xlv. 7). Jude 24 only. LXX, Psalms only. o Luke i.
 q ch. iii. 8, 9. Luke ii. 13. Luke only, exc. Rom. xv. 11. Rev. xix. 5. Ps. cl. 1. p here only +.
 vii. 10. Prov. iii. 4. s = Rom. v. 1 reff. t ver. 41. r = Luke ii. 52. ch.
 v ver. 46. w = ch. i. 15 reff. x Luke xviii. 10. John vii. 14. Isa. ii. 3. u 1 Cor. xv. 2 reff.

προσεκαρτερουν D. ἐν τῷ ἱερῷ bef ὁμοθ. C: om ὁμοθ. D 3. 103. καὶ κατ

οίκους om (an an D-corr) ἐπι το αὐτο κλῶντες τε ἄρτον D.

47. for λαον, κοσμον D. rec aft καθ ἡμεραν ins τη ἐκκλησία (*explanatory gloss*: see note), with EP 13 rel syrr Chr Thdrt Thl, aft ἐπι το αὐτο D (D k 19. 40 syrr prefix εν): om ABCN vulg copt æth arm Cyr.

ΣΗΜΑ. III. 1. rec δε bef πετρος, with EP rel 36 syr Chr Thl:—ἐπι το αὐτο is omd at end of ch. ii. and insd aft ανεβαινον in Syr: D ends ch. ii. with ἐκκλησία, but begins ch. iii. εν δε ταις ημεραις ταυταις πετρος και: txt ABCDN m² p vulg coptt æth arm Cyr

sed quotiescunque occasio ita ferret,' Herm. ad Viger., p. 818. See ch. iv. 35; Mark vi. 56; xi. 24; Soph. Philoct. 290 ff.; Aristoph. Lys. 510 ff. 46.] καθ' ἡμ. . . ἐν

τῷ ἱερῷ—see Luke xxiv. 53. The words need not mean, though they *may* mean, that they were assembled in Solomon's porch, as in ch. v. 12—but most probably, that they regularly kept the hours of prayer, ch. iii. 1. κατ' οἶκον] *domi*,

'privatim' (Beng.), as contrasted with ἐν τῷ ἱερῷ. So also Wolf, Scal., Heinr., Olsh., Meyer, De Wette:—not, *domatim*, 'from house to house,' as Erasm., Salmasius, Kuinoel, al.:—the words *may* bear that meaning (see Luke viii. 1), but we have no trace of such a practice, of holding the ἀγάπαι successively at different houses. The κλάσις τ. ἄρτου took place at their *house of meeting*, wherever that was: cf. ch. xii. 12; and see ver. 42 note. μετ. τροφ.] they partake

of food:—see reff.;—viz. in these agapæ or breakings of bread. ἀφελό- τητι] In good Greek, ἀφέλεια: the adj. ἀφελής (see Palm and Rost) originally implying "free from stones or rocks" (ἀ, φελλεύς, stony or rocky land), and thus simple, even, pure. 47.] αἰνοῦντες

τ. θ. does not seem only to refer to giving thanks at their partaking of food, but to their general manner of conversation, including the recurrence of special ejaculations and songs of praise by the influence of the Spirit. τοὺς σωζομένους] those who were in the way of salvation: compare σώθητε, ver. 40: those who were

being saved. Nothing is implied by this word, to answer one way or the other the question, whether all these *were finally saved*. It is only asserted, that they were *in the way of salvation* when they were added to the Christian assembly. Doubtless, some of them might have been of the class alluded to Heb. x. 26—29: at least there is nothing in this word to preclude it. Correct criticism, as well as external evidence, requires that the words ἐν τῇ ἐκκλησίᾳ or τῇ ἐκκλησίᾳ should be rejected, as having been an explanatory gloss, ('est hæc Chrysostomi, ut videtur, glossa, per Syrum et alios propagata,' Bengel), and ἐπὶ τὸ αὐτό brought back to its place and the meaning which it bears in this passage (see ver. 44), viz. *together*, in the sense of making up *one sum*, one body assembled in one place. Meyer attributes the separation of ἐπὶ τὸ αὐτό from Πέτρος to an ecclesiastical portion having begun ἐν ταῖς ἡμέραις ταύταις Π. κ. Ἰω. as D. De Wette asks, *why should those words have been inserted at the beginning of a portion?* Perhaps in accordance with a not uncommon practice of opening an ecclesiastical lection with such a phrase. Or possibly, I might suggest, as a *mistaken interpretation* of ἐπὶ τὸ αὐτό, which was not understood. Then when ἐπ. τ. αὐ. became joined to Πέτρος, τῇ ἐκκλ. would naturally be supplied after προσετίθει.

ΣΗΜΑ. III. 1—10.] HEALING OF A LAME MAN BY PETER AT THE GATE OF THE TEMPLE. 1.] ἀνέβαινον, were going up.

γ. Mark xv.
1. Luke x.
23. ch. ix. 35.
Euth. v. 8 f.
not A[appy].
z ch. xix. 7 reff.
a = ch. ii. 30
reff.
b = ch. xxi. 35
(Rom. xi. 1b
reff.).
c ch. ii. 46 reff.
d ver. 10. Matt.
xxiii. 27. Rom.
x. 15 only.
3 Kings i. 6.
e constr., 1 Cor.
x. 13 reff.
i. 21 al.
i constr., see ch. xvi. 39 reff.

² ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. ² καὶ τις ἀνὴρ χολὸς ² ἐκ κοιτίας μητρὸς αὐτοῦ ἂ ὑπάρχων ἂ ἐβαστάζετο, ὃν ἐτίθουν ἑ καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὁ ὠραίαν, ἑ τοῦ αἰτεῖν ἑ ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν ³ ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας ἡ εἰσιέναι εἰς τὸ ἱερόν ἡ ἡρώτα ἡ ἐλεημοσύνην λαβεῖν. ⁴ κ ἂτενίσας δὲ Πέτρος κ εἰς

f = Luke xi. 41. xii. 43. ch. ix. 36 al. Luke only, exc. Matt. vi. 2, &c. Tobit xii. 9. g Mark h ch. xxi. 18, 26. Heb. ix. 6 only. Exod. xxviii. 23, 31 (29, 35). 1 Kings xvi. 6. 2 Macc. iii. 14 only. i ch. i. 10 reff.

Euthal(appy). aft ιερων ins το δειλειων ad vesperum D. for της προς.
τ. εν., ενατη τη προσευχη D¹: την ενατην της προσευχης D³ (and lat) arm. rec
ενατην, with p rel: νεατην B(Bch): txt A B(Mai Tischdf) CDEPΣ a b² g h l m.
2. ins ιδου bef τις D¹ d Syr. om υπαρχων D Syr arm Lucif: constitutus E-lat.
the το in εβασταζετο is superadded, but by B¹ (not as Tischdf). for θυρ., πύλην
(see ver 10: cf Eng Version) E b o Bas-sel. παρ αυτων εισπορ. αυτων D¹.
3. for os ιδων, ουτος ατενίσας τοις οφθαλμοις αυτου και ιδων D. for εισιεναι, ειναι
D¹-gr(txt D³). aft ηρ. ins αυτους D coptt. om λαβειν DP rel H¹ Thl Lucif:
ut darent Syr sah æth: ins ABCEN b o p 13 copt. aft λαβ. ins παρ' αυτων E.
4. εμβλεψας δε ο π. D. for 1st εις, προς Σ. συν ιωαννην κ. ειπεν D¹.

τὴν ἐνάτην] See ch. x. 3, 30. τὴν ὥραν τῆς πρ. generic;—τὴν ἐν., specific. There were three hours of prayer; those of the morning and evening sacrifice, i. e. the third and ninth hours, and noon. See Lightfoot and Wetst. in loc. 2.] ἐβαστ., was being carried. They took him at the hours of prayer, and carried him back between times. τὴν θύραν . . τ. λ. ὠραίαν] The arrangement of the gates of the Temple is, from the notices which we now possess, very uncertain. Three entrances have been fixed on for the θύρα ὠραία: (1) The gate mentioned Jos. B. J. v. 5. 3: τῶν δὲ πυλῶν αἱ μὲν ἐννέα χρυσῷ καὶ ἀργύρῳ κεκαλυμμένα πανταχόθεν ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρθυρα. μία δὲ ἡ ἐξωθεν τοῦ νεῶ Κορινθίου χαλκοῦ, πολλὴ τῇ τιμῇ τὰς καταργύρους καὶ τὰς περιχύρους ὑπεράγουσα. This gate was also called Nicanor's gate (see the Rabbinical citations in Wetstein),—and lay on the eastern side of the Temple, towards the valley of Kedron. Jos. mentions it again, as ἡ ἀνατολικὴ πύλη τοῦ ἐνδοτέρου, χαλκῇ οὖσα, and gives a remarkable account of its size and weight: adding, that when, before the siege, it was discovered supernaturally opened in the night, τοῦτο τοῖς ἰδιώταις κάλλιστον ἐδόκει τερας' ἀνοῖξαι γὰρ τὸν θεὸν αὐτοῖς τὴν τῶν ἀγαθῶν πύλην. But some find a difficulty in this. The lame man, they say, would not be likely to have been admitted so far into the Temple (but see Wetst. as above, where it appears that lepers used to stand at Nicanor's gate): and besides, he would have taken

up his station naturally at an outer gate, where he might ask alms of all who entered. These conditions suit better (2) the gate Susan; as does also the circumstance mentioned ver. 11, that the people ran together to Solomon's porch; for this gate was on the east side of the court of the Gentiles, and close to Solomon's porch. Only the name ὠραία cannot be derived from the town Susan (from which the gate was named, having a picture of the town over it), that word signifying 'a lily;' the town being named, it is true, διὰ τὴν ὠραιότητα τοῦ τόπου (Athen. xii. 1, p. 573): but the derivation being too far-fetched to be at all probable. Another suitable circumstance was, that by this gate the market was held for sheep and cattle and other offerings, and therefore a greater crowd would be attracted. (3) Others again (Lightf. favours this) attempt to derive ὠραία from ἡγή, 'tempus,' and refer the epithet to two gates opening towards the city on the western side. But it is very unlikely that Luke should have used ὠρ. in so unusual a meaning:—not to say (see Lightf. Descr. Templi) that the meaning of ἡγή itself is very doubtful. So that the matter must remain in uncertainty. 3.] ἡρώτα . . . λαβεῖν,—so Soph. Aj. 836, αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαβεῖν, and Aristoph. Plut. 240, αἰτῶν λαβεῖν τὴν μικρὸν ἀργυρίδιον. ἐλεημ., as in ref. Matt. The Jewish forms of asking alms are given in Vajiera Rabb. f. 20. 3. 4 (cited by Meyer), —'Merere in me': 'In me benefac tibi,' and the like. 4. βλέψων εἰς ἡμάς] Calvin's note is important: 'Non ita lo-

αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν ¹Βλέψον ¹εἰς ἡμᾶς. ⁵ὁ δὲ ¹Matt. xxii. 16 || Mk. Luke ix. 62. John xiii. 22. Sir. xl. 29. m = 1 Tim. iv. 16. Luke xiv. 7 (ch. xix. 22. Phil. ii. 6) only. L. P. Job xxx. 26 B³(w. ἐν, A). Sir. xxxi. (xxxiv.) 2. n constr., ch. xxviii. 6 only. 2 Macc. xii. 44. absol., Matt. xxiv. 50 al. o = ch. ii. 33

^m ἐπέειχεν αὐτοῖς ⁿ προσδοκῶν τι παρ' αὐτῶν ^o λαβεῖν. ⁶ εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ^r ὑπάρχει μοι ὁ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου [ἐγείραι καὶ] περιπάτει. ⁷ καὶ ^a πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν. ⁱ παρα-
χρῆμα δὲ ^s ἑστερεώθησαν αἱ ^t βάσεις αὐτοῦ καὶ τὰ ^u σφυρά, ^s καὶ ^v ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν περιπατῶν καὶ ^w ἀλλόμενος καὶ

reff. p ch. iv. 37. xxviii. 7. 2 Pet. i. 8. Sir. xx. 16. q = here only. (ch. xii. 4 reff.)
r Luke i. 64 al⁹. ch. v. 10 al⁴. Luke only, exc. Matt. xxi. 19, 20. Num. vi. 9 al. s = ver. 16 only. Ps.
xxxii. 6. lxxiv. 3. met., ch. xvi. 5 only. 1 Kings ii. 1. t here only. Exod. xxvii. 19, &c.
u here only t. v here only. Joel ii. 5. w John iv. 14. ch. xiv. 10 only. Isa. xxxv. 6.

for βλεψον, ατενειςον (sic) D.

5. for επειχεν, ατενειςας D-gr. λαβ. bef παρ αυτ. DE vulg Lucif.—λαβ. bef τι E.—αυτου C.

6. πετρ. δε ειπ. AC vulg coptt: txt B D(o πετρ.) EPX syrr aeth Chr Thl Lucif. ουκ C⁸. rec ins εγείραι και (addn from such passages as Luke v. 23, vi. 8 al?), with C rel 36; εγειρε και AEP m p Thl₂: αναστα Epiph: om BDN sah. (The authorities being divided, εγειρε and -pvi being no real variation, I have left it as doubtful.)

7. πιασας (sic) P. rec om 2nd αυτου, with DEP rel Chr₂ Thl-txt: ins ABCX p 36 vulg Syr coptt aeth arm Eus Bas Chr Thdrt Bas-sel Cyprr Lucif. και παραχρ. εσταθη και εστ. D. rec αυτου bef αι βασεις, with EP rel: txt ABCDN p. και στα σφυδρα (sic: but δ erased) X, B¹ also has σφυδρα (Tischdf').

8. aft περιεπ. ins χαιρων E; χαιρομενος D. περιπ. bef ε. το ιερ. k 13. om last και (see note) A sah Lucif: ins BCEPX rel Iren-int.—om περιπ. κ. αλλ. κ. D aeth.

quitar Petrus quijn de consilio Dei certus sit: et certe his verbis singulare aliquod et insolitum beneficium sperare jubet. Quæri tamen potest, an facultatem habuerint edendi miracula quoties liberet. Respon- deo, sic ministros fuisse divinæ virtutis, ut nihil suo arbitrio vel proprio motu tenta- rint, sed Dominus per ipsos egerit quum ita expedire noverat. Hinc factum est ut unum sanarint, non autem promiscue omnes. Ergo, quemadmodum in aliis rebus ducem et directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere jubeat Petrus, conjecit in eum et defixit oculos. Talis intuitus non carebat peculiari Spiritus motu. Hinc fit ut tam secure de miraculo pronuntiet. Porro, exci- tare hoc verbo claudum voluit ad recipien- dam Dei gratiam: ille tamen nihil quam eleemosynam expectat. ^{5. ἐπέειχεν]} not τοὺς ὀφθαλμοὺς (as Bos and Kuinoel), which is implied:—but (see Reiff.) τὸν νοῦν, fixed his attention on them.

6.] ‘Non dubium est, quin etiam iis qui non erant de communitate fidelium, datæ fuerint eleemosynæ: sed Petrus tum vel nil habebat secum, in via ad templum, vel non tantum dare poterat quantum ad sublevandum pauperem opus esset. Vide abstinentiam Apostoli in tanta administra- tione, cf. ii. 45, coll. iv. 35.’ Bengel. But

perhaps it is more simple to conclude that Peter spoke here of *his own station and means* in life—‘I am no rich man, nor have I silver or gold to give thee.’ ἐν τῷ ὀνόμ.] There is no ellipsis (as Heinr. and Kuinoel) of λέγω σοι, which weakens the force of the sentence: the name of Jesus is that in which, *by the power of which*, the “rise up and walk” is to be accomplished.

7. πιάσας . . . ἤγειρεν] οὕτω καὶ ὁ χριστὸς ἐποίησε· πολλάκις λόγῳ ἐθε- ράπευσε, πολλάκις ἔργῳ, πολλάκις καὶ τὴν χεῖρα προήγαγεν, ὅπου ἦσαν ἀσθε- νέστεροι κατὰ τὴν πίστιν· ἵνα μὴ δόξῃ ἀπὸ ταυτομάτου γενέσθαι. Chrys. in Act. Hom. viii. p. 63. See Mark ix. 27. βάσεις are the soles of the feet,—σφυρά, the ankles. Luke, the physician, had made himself acquainted with the peculiar kind of weakness, and described it accordingly.

8.] ἐξαλλ. describes his first joyous liberation from his weakness: as soon as he felt himself strengthened, he leapt up, for joy. No suppositions need be made, such as πειράζων ἴσως ἑαυτόν (Chrys.): or that it was from ignorance how to walk (Bloomf.). His joy is quite sufficient to explain the gesture, and it is better to leave the narrative in its simplicity. If καὶ before αἰνῶν is omitted (see digest), the present participle has its ratiocinative

x. cl. ii. 17 refl. y constr., 1 Cor. xiv. 37 refl. z = 2 Cor. viii. 19 refl. see Matt. xix. 8. a vv. 2, 3. b ch. v. 9. Matt. xxiv. 23 ff. John v. 2. c ver. 2. d Luke iv. 28. v. 26, ch. v. 17. xiii. 43. Gen. vi. 11, 13. e Luke iv. 36. v. 9 only. Cant. iii. 8. (-βέρ, Mark i. 27). f = Mark v. 42. xvi. 8. Luke v. 26 (ch. x. 10 refl.; only. Deut. xxviii. 28. g Rom. vi. 21 refl. h Mark x. 32. Luke xxiv. 14. ch. xx. 19. xxi. 35. 1 Cor. x. 11. 1 Pet. iv. 12. 2 Pet. ii. 22 only. Gen. xlii. 4. i = Jud. xvi. 26 B. see Matt. ix. 25 al. k = Mark vi. 33 only. Judith vi. 16. met., 1 Pet. iv. 4 only. Ps. xlix. 18. l John v. 2. x. 23. ch. v. 12 only. Ezek. xlii. 3. m here only. objectively, Dan. vii. 7 Theod. (-βείσθαι, Mark ix. 5.) plur., ch. v. 16. n = ch. v. 8 refl. o Luke iv. 22. xx. 26 al. Isa. liii. 15. p w. dat., Luke iv. 20. xii. 56. ch. x. 4. xiv. 9. xxiii. 1 only. Job vii. 8 [ἀνέτοι(?) A] (Esd. vi. 28) only. with εἰς, ch. i. 10 refl. q here only. exc. past. epp. (1 Tim. ii. 2 al.) & 2 Pet. (i. 3 al.) Isa. xi. 2. Wisd. x. 12. r = Mark i. 17. vii. 37 al. s constr., ch. vii. 19. xv. 20. xxvii. 1 al. Josh. xxii. 26. 3 Kings xiii. 16 B. Winer, edn. 6, § 44. 4.

9. rec αυτον bef πας ο λ., with EP rel Chr Lucif: txt ABCD^h p vulg (sah). for θεον, κυριον C.

10. rec (for δε) τε, with D E-gr P rel syrr æth Thl Lucif: txt ABCN p vulg E-lat copt Bas-sel. om αυτον N¹ (written above the line by N-corr¹). for ουτος, αυτος (corrⁿ as more usual) ACN g p 36 vulg æth Bas-sel Lucif: txt BDEP rel Chr Thl. καθεζομενος D. την ωραιαν πυλην N¹ (N³ correcting τη ωραια but not πυλην). for συμβ., γεγενημενω D.

11. for ver, εκπορευομενου δε του πετρου και ιωαννου συνεξεπορευετο κρατων αυτους· οι δε θαμβηθεντες εστησαν εν τη στ. η (τη D³) κ. σ. εκθ. D. for δε, τε A Syr. rec for αυτου, τον ιαθεντος χωλου (beginning of an ecclesiastical lection), with P rel Thl: txt ABCDEN e p 36 syrr copt æth arm. om τον [bef πετρ.] c.—ins τον bef ιωαν. ABN m p Chr. rec προς αυτους bef πας ο λαος, with EP rel Syr copt: txt ABCN p vulg Syr sah æth arm.

12. αποκριθεις δε ο πετρ. ειπεν πρ. αυτους D. rec om ο, with EP rel Thl: ins ABCDN k o p 13 Chr. for 1st η, ει (itacism) N. ως ημων τη ιδια δυν. η ευσ. τουτο πεποιηκοτων τουτο (του D-corr) περιπ. αυτ. D. τουτον E vulg Iren-int Cass.

force, alleging the cause of the walking and leaping: and would best be rendered in English, in his praising of God.

11—26.] THE DISCOURSE OF PETER THEREUPON.

11. κρατούντος] holding, physically: not spoken of mental adhesion, but of actual holding by the hand or arm, that he might not be separated from them in the crowd, but might testify to all, who his benefactors were.

στοᾷ τῇ κ. Σολομ.] See John x. 23, note.

12. ἀπεκρίνατο] viz. to their expressions of astonishment implied in ἐκθαμβοι. See Matt. xi. 25. ἀπεκρίνατο never signifies 'made an address,' as Bloomf.; but always 'answered:' cf. ch. v. 8, note. This second discourse of Peter may be thus divided: *This is no work of ours, but of God, for the glorifying of Jesus*, vv. 12, 13:—*whom ye denied and killed, but God hath raised up*, vv. 13—15:—*through whose name this man is made whole*, ver. 16:—*ye did it in ignorance, but God thereby fulfilled His counsel*, vv. 17, 18. Exhortation to re-

pent, that ye may be forgiven, and saved by this Jesus Christ at His coming, vv. 19—21: whose times have been the subject of prophecy from the first, ver. 21. Citations to prove this, vv. 22—24: its immediate application to the hearers, as Jews, vv. 25, 26. There the discourse seems to be broken off, as ch. iv. 1 relates. ἐπὶ τούτῳ] not, at this (event): but at this man, compare αὐτὸν below, which would not be used at the first mention of one then present. Their error was not the wonder itself,—though even that would shew ignorance and weakness of faith, for it was truly no wonderful thing that had happened, viewed by a believer in Jesus,—but their wondering at the Apostles, as if they had done it by their own power. 'Ergo,' says Calvin, 'hoc est perperam obstupescere, quum in hominibus mentes nostræ subsistunt.' δυνάμει, power, —such as magical craft, or any other supposed means of working miracles: εὐσεβεία, meritorious efficacy with God, so

καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν ^tπατέρων ^tἡμῶν, ^tἐδόξασεν τὸν ^uπαῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς ^vμὲν ^vπαρεδώκατε, καὶ ^xἡρνήσασθε [αὐτὸν] ^yκατὰ πρόσωπον Πιλάτου, ^zκρίναντος ἐκείνου ^aἀπολύειν. ¹⁴ ὑμεῖς δὲ ^bτὸν ἄγιον καὶ ^cδίκαιον ^xἡρνήσασθε, καὶ ^dἡτήσασθε ^cἄνδρα ^fφονέα ^gχαρισθῆναι ὑμῖν, ¹⁵ τὸν δὲ ^hἄρχηγόν ^yτῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ⁱἡγειρεν ἐκ ⁱνεκρῶν, οὗ ^jἡμεῖς ^jμάρτυρές ἐσμεν. ¹⁶ καὶ ^kἐπὶ ^{τῇ} ¹πίστει τοῦ

b = John vi. 69. 1 John ii. 20. c abs., ch. vii. 52 reff. d constr., Luke xiii. 23, ch. xiii. 28. 3 Kings xiv. 4. e Luke xxiv. 19. Judg. vi. 8. f c., vii. 52 reff. g = 1 Cor. ii. 12 reff. h ch. v. 31. Heb. ii. 10. xii. 2 only. 1 Macc. ix. 61. x. 47. i 1 Cor. xv. 12 reff. j ch. i. 8 reff. k = Luke v. 5. Phil. iii. 9 al. Job xxix. 22. l constr., Ro. n. iii. 22 reff.

13. ins θεος bef ισαακ and bef ιακ. AD vulg copt eth Iren-int, ins ο θεος CN Chr Thl-fin (corrus to suit LXX Exod iii. 6, and Matt xxi. 32 ||): om BEP rel syrr sah Thdot-ancyr Thl-sif. for των, τω N. for παιδα, πατερα N¹ (corrected by N⁵ [12th cent]). aft ιησ. ins χρ. D aeth-pl. ημεις D. rec om μεν (erased because no correspondy δε follows), with D m: ins ABCEPN rel 36 vulg Chr Thl Iren-int Jer. aft παρεδ. add εις κρισιν D syr-mg Iren-int; εις κριτηριον E. απηρησασθαι D. om αυτον (as needless) ABCN p 36 vulg copt arm Did Iren-int Jer: ins DEP rel syr sah Chr. πειλατου του κρειναντος εκεινου απολυειν αυτον θελοντος D; cum judicasset ille dismittere eum voluit D-lat (a curious instance of combination of readings); του, θελοντος, and voluit are marked for erasure. κρινοντος C 13. απολλυειν N.

14. δικαιον εβαρυνατε και ητησατε D: so for ηρησ., aggravastis Iren-int. ins μαλλον bef ητησασθε E, aft ητησ. syr-mg. ins ζην και bef χαρισθηναι υμ. E Aug.

15. υμεις D¹ (txt D¹).

16. om επι BN¹ p: εν 119 vulg D-lat E-lat coptt aeth Iren-int.

as to have obtained this from Him on our own account. The distinction is important:—‘holiness,’ of the E. V., is not expressive of εὐσεβ., which bears in it the idea of operative, cultivate piety, rather than of inherent character.

13. ὁ θ. Ἀβρ. κ.τ.λ.] ‘Appellatio frequens in Actis, præ cæteris libris N. T., et illi periodo temporum conveniens.’ Bengel. ὅρα πῶς αὐτὸν (τὸν θεὸν) εἰσῶθεϊ συνεχῶς εἰς τοὺς προ- γόνους· ἵνα μὴ δόξῃ καινόν τι εἰσαγεῖν δόγμα· καὶ ἐκεῖ (ch. ii.) τοῦ πατριάρχου Δαβὶδ ἐμνημόνευσε, καὶ ἐνταῦθα τῶν περὶ τοῦ Ἀβραάμ . . . (Chrys.). ἐδόξασεν]

not, as E. V., ‘hath glorified,’ implying, by thus honouring His Name: it is the historic aor., glorified, viz. by His exaltation through death—see John xii. 23; xvii. 10.

παῖδα] not ‘Son,’ but Servant: servant, however, in that distinct and Messianic sense which the same expression bears in Isa. xl.—lxvi. in the LXX. υἱός is the word always used to designate Jesus as the Son of God. The above meaning is adopted by all the best modern Commentators, Pisc., Bengel, Olsh., Meyer, De W., Stier, some of whom refer to a paper of Nitzsch’s in the Stud. u. Krit. for 1828, Heft 2, p. 331 ff. Olsh. says, ‘After N.’s remarks on the subject, no one hereafter can suppose this expression equivalent to υἱός τ. θ.’ “In the next

age,” says Wordsw., “the term παῖς θεοῦ was applied to Christ as a Son. See Polycarp, Mart. § 14, p. 1040 (Migne); and S. Hippolyt. Philosoph. x. 33 (in Migne’s Origen, tom. vi. p. 540), and contra Noëtum, § 5, 7, 11, pp. 809 ff. (Migne), and the note of Fabricius, ii. p. 10.”

κατὰ πρόσωπον Π. as E. V., ‘in the presence of P.,’ or better perhaps, to the face of Pilate. The expression is no Hebraism. Polybius often uses it. κατὰ πρόσωπον λεγομένων τῶν λόγων, xxv. 5. 2: κ. πρ. ἀπαντῶν τοῖς πολεμοῖς, xvii. 3. 3, &c. See Schweigh., Lexicon Polybianum.

κρίναντος ἐκ. ἀπολ., see Luke xiii. 20; John xix. 4, 12.

14. ἄγιον κ. δίκαιον] not only in the higher and divine sense present to Peter’s mind, but also by Pilate’s own verdict, and the testimony of the Jews’ consciences. The sentence is full of antitheses; ἄγιον κ. δίκ. contrasts with the moral impurity of ἄνδρα φονέα,—ἀρχηγ. τ. ζωῆς, with the destruction of life implied in φονέα,—while ἀπεκτείνετε again stands in remarkable opposition to ἀρχ. τ. ζ.

This last title given to our Lord implies (as Vulg.) ‘Auctorem vitæ’ see reff.; so ἀρχηγὸν κ. καθηγεμόνα τῆς ὕλης ἐπιβολῆς Ἀρατον, Polyb. ii. 40. 2: ὅπερ (scil. want of occupation in mercenary soldiers) σχεδόν, ὡς εἰπεῖν, ἀρχηγὸν κ. μόνον αἴτιον γίνεταί στάσεως, i. 66. 10 al.

m ver. 7 reff.
n 1 Pet. i. 21.
o = here only.
χρόνος
μάθησιν
διδωσι,
Eurip. Suppl.
419.
p here only.
Isa. 61. 1-3.
F (not ABN)
only. (-ρος,
1 Thess. v. 23.
James i. 4.)
q = Matt. xxvii. 24. Rom. iii. 18 (reff.).
t ch. vii. 52 only τ.

¹ ὀνόματος αὐτοῦ τούτου ὃν θεωρεῖτε καὶ οἶδατε ^m ἔστερέ-
ωσεν τὸ ὄνομα αὐτοῦ καὶ ἡ πίστις ἡ ⁿ δι' αὐτοῦ ^o ἔδω-
κεν αὐτῷ τὴν ^p ὀλοκληρίαν ταύτην ^q ἀπέναντι πάντων
ὑμῶν. ¹⁷ καὶ νῦν, ἀδελφοί, οἶδα ὅτι ^r κατὰ ^s ἄγνοιαν
ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν ¹⁸ ὁ δὲ θεὸς ἂ
προκατήγγειλεν διὰ ^u στόματος πάντων τῶν προφητῶν

ABC
Ps a
d f g
l m
13

r = Matt. xix. 3. Rom. x. 2. Phil. ii. 3. iv. 11. s ch. xvii. 30 reff.
u ch. i. 16 reff.

om ον D¹-gr (ins D³).

aft οιδάτε ins οτι D¹-gr.

17. ins ἀνδρες bef ἀδελφοί DE. επισταμεθα οτι υμεις μεν D.

aft ἐπραξ.

add πονηρον D¹, το πονηρον D³ 34 syr-mg Iren-int Ambrst.

18. for α, ο D-gr: qui bodl demid hal Vig.

It is possible, that the words ἀρχ. τ. ζ. may contain an allusion to the great miracle which was the immediate cause of the enmity of their rulers to Jesus. But of course Peter had a higher view in the title than merely this.

16.] ἐπὶ τ. πίστει . . . — The E. V. is right; through, or better, on account of faith in His name. The meaning, *for the sake of* (i.e. of awakening, in you, and in the lame man himself) *faith in his name* (Rosenm., Heinrichs, Olsh., Stier), though grammatically justified, seems against the connexion with the *μαρτυρές ἐσμεν* just before. It is evident to my mind that the *πίστις τοῦ ὄν. αὐτ.* is the faith of these *μαρτυρές*. His name (the efficient cause), by means of, or on account of (our) faith in His name (the medium operandi), &c.

ἔστερ. and ἔδωκ. again are historic aorists, — confirmed and gave; better than 'hath confirmed' and 'hath given.'

κ. ἡ πίστις ἡ δι' αὐτοῦ — and that faith which is wrought by Him — not 'faith in Him;' which is an inadmissible rendering. Peter's own words (ref. 1 Pet.) are remarkably parallel with, and the best interpreters of, this expression: *ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπὶδα εἶναι εἰς θεόν*. Some of the Commentators are anxious to bring in the *faith of the lame man himself* in this verse. Certainly it is according to analogy to suppose that *he had such faith*, from and after the words of Peter: — but, as certainly, there is *no allusion to it in this verse*, and the thread of Peter's discourse would be broken by any such. It is the firm belief in His name on the part of us His witnesses, of which he is here speaking, as the medium whereby His name (= the Power of the great dignity to which He has been exalted, the ἀρχηγία τῆς ζωῆς) had in this case worked.

17.] νῦν, introducing a new consideration: see 2 Thess. ii. 6. Here

it softens the severer charge of ver. 14: sometimes it intensifies, as ch. xxii. 16; 1 John ii. 28: especially with *ἰδοῦ*, ch. xiii. 11; xx. 22. No meaning such as 'now that the real Messiahship of Him whom ye have slain is come to light' (Meyer) is admissible.

ἀδελφοί, still softening his tone, and reminding them of their oneness of blood and covenant with the speaker.

κατὰ ἄγνοιαν] There need be no difficulty in the application of the *ἄγνοια* to even the rulers of the Jews. It admits of all degrees—from the unlearned, who were implicitly led by others, and hated Him because others did,—up to the most learned of the scribes, who knew and rightly interpreted the Messianic prophecies, but from moral blindness, or perverted expectations, did not recognize them in our Lord. Even Caiaphas himself, of whom apparently this could least be said, may be brought under it in some measure: *even he* could hardly have delivered over Jesus to Pilate with the full consciousness that He was the Messiah, and that he himself was accomplishing prophecy by so doing. *Some degree* of *ἄγνοια* there must have been in them all.

The interpretation (Wolf) '*ye did, as your rulers (did),*' is of course inadmissible, being contrary to the usage of the words: *πράσσειν ὥσπερ καὶ* can never mean to imitate, but *ἐπράξατε* must refer to a definite act (understood), and *ὥσπερ καὶ* must take up another subject of *ἐπράξατε*.

18.] πάντων, see Luke xxiv. 27 and note. There is no hyperbole (Kuinoel) nor adaptation (Meyer) to Jewish exegetical views. 'Omnes prophetæ in universum non prophetarunt nisi de diebus Messiae' (Sanhedr. 99. 1), was not merely a Jewish view, but the real truth. The prophets are here regarded as *one body*, actuated by *one Spirit*; and the sum of God's purpose, shewn by their testimony, is, *that His CHRIST should suffer*. Notice

^v παθεῖν τὸν χριστὸν αὐτοῦ ^w ἐπλήρωσεν οὕτως. 19 ^x μετα-
νοήσατε οὖν καὶ ^y ἐπιστρέψατε ^z εἰς τὸ ^a ἐξαλειφθῆναι
ὑμῶν τὰς ἁμαρτίας, ^b ὅπως ^b ἂν ἔλθωσιν ^c καιροὶ ^d ἀνα-
ψύξεως ^e ἀπὸ προσώπου τοῦ κυρίου, 20 καὶ ἀποστείλῃ

27 (from Isa. vi. 10). Mark iv. 12. Luke xxii. 32. z ch. vii. 19. Rom. i. 11, 20 al. v abs., ch. i. 3
ii. 14. Rev. iii. 7. vii. 17. xxi. 4 only. Ps. i. 9. Isa. xlii. 25. 2 Macc. xii. 42. b Luke ii. 35. ch. reff.
xv. 17 (from Amos x. 12 A). Rom. iii. 4 (from Ps. i. 4 [6]) only. c and constr., Luke xix. w ch. i. 16.
44. Heb. ix. 10. Ps. lxxviii. 13. d here only. Exod. viii. 15 only. (-ψυχῆιν, 2 Tim. i. 16.) xiii. 27.
e = here only. see 2 Thess. i. 9. Rev. xx. 11. Ps. xcvi. 5. c Col. Matt. i. 22 al.
fr. 2 Chron. xxxvi. 22. x ch. ii. 38 reff. y Matt. xiii. 15 & ch. xxviii.

rec αυτου bef παθειν (alteration to suit αυτου προφ. ver 21), with P rel: txt BCDEP p
vulg syrr arm Chr Iren-int.—aft προφ. ins αυτου, retaining αυτου of txt, A (prob) c 662
eth-pl Vig.—om παθ. τ. χρ. (homoeotel αυτου το αυτου?) A.

19. For εἰς, προς ΒΝ. τας αμ. bef υμων D. ἐπελθωσιν D-gr Tert.
aft αναψυξ. add υμων E tol lat-mss-in-Bede, and aft ελθ. Bede-gr Syr syr-w-ast copt
Chr-comm Iren-int Tert. om του E k m 36.

the inf. aor. παθεῖν, as in ch. i. 3, of a
definite single act. 19.] οὖν, quæ
cum ita sint.

εἰς τὸ ἐξαλ.] The faith
implied in ἐπιστρέψατε has for its aim, is
necessarily (by God's covenant, see John
iii. 15, 18) accompanied by, the wiping out
of sin.

ὅπως ἂν ἔλθ. κ.τ.λ.] This
passage has been variously rendered and
explained. To deal first with the render-
ing:—ὅπως ἂν cannot mean 'when,' as in
E. V.—ὅπως never occurs in that sense in
the N. T., nor indeed with an indic. at all;
—and if it did, the addition of ἂν, and the
use of a subjunctive, would preclude it here.
It can have but one sense,—in order that.
This being so, what are καιροὶ ἀναψύξεως?
From the omission of the article, some have
insisted (e. g. Stier, R. d. Apost. i. 89) on
rendering it 'times, seasons, of ἀναψ.' But
this cannot be maintained. καιρός and
καιροὶ are occasionally anarthrous when
they manifestly must have the article in
English. Cf. especially Luke xxi. 24, καιροὶ
ἐθνῶν, where none would think of render-
ing, 'seasons of (the) Gentiles.' See for
καιρός Matt. viii. 29; Mark xi. 13; 1 Pet.
i. 5. And, since philologically we have to
choose between 'seasons' and 'the seasons,'
ἐλθωσιν must I think determine in favour
of the latter. For by that word we must
understand a definite arrival, one and the
same for all, not a mere occurrence, as the
other sense of καιροὶ would render neces-
sary. This is also implied by the aorist,
used, in a conditional sentence, of a single
fact, whereas a recurrence or enduring of a
state is expressed by the present. In order
that the times of ἀνάψυξ. may come.

What is ἀνάψυξ.? Clearly, from the above
rendering, some refreshment, future, and
which their conversion was to bring about.
But hardly, from what has been said, re-
freshment in their own hearts, arising
from their conversion: besides the above
objections, the following words, ἀπὸ προσ-

ώπου τοῦ κυρίου, are not likely to have
been used in that case. No other meaning,
it seems to me, will suit the words, but
that of the times of refreshment, the great
season of joy and rest, which it was under-
stood the coming of the Messiah in His
glory was to bring with it. That this
should be connected by the Apostle with
the conversion of the Jewish people, was
not only according to the plain inference
from prophecy, but doubtless was one of
those things concerning the kingdom of
God which he had been taught by his risen
Master. The same connexion holds even
now. If it be objected to this, that thus we
have the conversion of the Jews regarded as
bringing about the great times of refresh-
ment, and those times consequently as de-
layed by their non-conversion ('neque enim
est Mutate vos in melius, ut Deus mittat
Christum: non esse potest: hoc non pen-
det a nostra μετανοία.' Morus in Stier
R. A. i. 91), I answer, that, however true
this may be in fact, the other is fully borne
out by the manner of speaking in Scripture:
the same objection might lie against the
efficacy of prayer. See Gen. xix. 22;
xxxii. 26; Mark vi. 5; 2 Thess. ii. 3; 2 Pet.
iii. 12.

ἀπὸ προσώπ. τ. κυρ.] From
the presence of God (the Father), who
has reserved these καιροὶ in His own power.
When they arrive, it is by His decree,
which goes forth from His presence. Cf.
ἐξῆλθεν δόγμα παρὰ Καίσ. Αὔγ., Luke
ii. 1.

20.] ἀποστείλῃ (see above),
literally,—not figuratively, by the Spirit:
—even if the word send be no where else
applied to the second coming of the Lord,
there is no reason why it should not be
here: the whole ground and standing-point
of these two orations of Peter are peculiar,
and the very mention of the 'times of re-
freshment' proceeding forth from the pre-
sence of the Father would naturally lead
to the position here assigned to the Son, as

τὸν ^fπροκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ²¹ ὃν ^gδεῖ ^{ABCD} οὐρανὸν μὲν ^hδέξασθαι ἄχρι ⁱχρόνων ἰ ^{PS a b}ἀποκαταστάσεως ^{d f g h} πάντων, ^k ὃν ^lἐλάλησεν ὁ θεὸς ^mδιὰ στόματος τῶν ⁿἁγίων ^{1 m o}

^f ch. xxii. 14. ^g xxvi. 18 only. ^h Exod. iv. 13. ⁱ Josh. iii. 12. ^j 2 Macc. iii. 7. ^k viii. 9 only. ^l g = ch. iv. 12 reff. ^m h = Luke ix. 53. xvi. 4, 9. ⁿ k attr., ch. i. 1 reff. ^o i and constr., ch. xvii. 30. Matt. ii. 7. Luke i. 57. ^p l = Luke xxiv. 25. ch. xxviii. 25. 2 Pet. i. n Luke i. 70. 2 Pet. iii. 2.

here only τ. see note. 21. Ps. lxi. 11.

20. rec προκεκηρυγμένον (either a mistake, or a gloss agreeable to the sense of vv. 18, 21), with Orig, qui *pradicatus est* vulg, prius *annunciatum* copt-wilk: txt ABCDEPN rel 36 vss syr-mg-gr Chr Enthl Chron: *præparatum* Iren-int: *destinatum* and *prædesignatum* Tert: *prædestinatum* D-lat E-lat syrr sah: προκεχειρισμένον aeth. rec ιησ. bef χρ. (corrñ to more usual appelln, the connexion of χρ. not being perceived, see note), with AC m p rel vss Chr Chron Cosm Iren-int: txt BD-gr EPN a c g h l syr sah Thl.

21. χρόνον D'(txt D-corr¹). rec for των αγ., παντων αγ., with Cosm: παντων των αγ. EP 13 rel Chr, Chron Thl (corrñ to suit ver 24, and των omd in rec by mistake, owing to -των preceding): txt ABCDN (c ?) o p H^r Orig Chr, Iren-int Tert.—aft αγ.

one sent by the Father. See below, on ver. 26. Besides which, the aor. will not allow of the figurative interpretation, confining, as it does, the 'sending' to one definite event.

προκεχειρισμένον] before appointed, as apparently in the first ref.: or perhaps προ- merely gives the idea of *forth*, before the rest, as in the two others, and perhaps even in the first also. ὑμῖν, to you,—as your Messiah. According to the right reading, χριστ. Ἰησοῦν, χριστὸν may be connected with τὸν προκεχ. ὑμ., Him who was predestined your Messiah, namely, Jesus.

21. ὃν δεῖ οὐρ. μ. δέξασθαι] These words admit of a double rendering: (1) 'Whom the heaven must receive.' (2) 'Who must possess (capessere) the heaven.' Of these the former is in my view decidedly preferable, both as best suiting the sense, and as being the natural rendering, whereas the other is forced. Only two or three instances of δέχομαι used in this sense are produced, and in these it gets the meaning by signifying 'to take to one's self,' as property or inheritance: which would surely never be said of οὐρανόν, thus barely expressed. Besides, the emphatic position of οὐρανόν, with μὲν attached to it, is almost decisive against this rendering. I apprehend that this particle in a sentence of the present form is always found appended to the *subject*, never to the *object*; and that, if οὐρ. had been the object, the form of the sentence would necessarily have been ὃν μὲν δεῖ κ.τ.λ. The reason given by Bengel for rejecting the right rendering, 'Caelo capi, i.e. coliberi, concludi, violenta est interpretatio, quasi cælum Christo majus sit; et inimica celsitudini Christi super omnes cælos,' is best answered by himself 'Non tamen nullo sensu dici potuit, cælum suscipit Christum: admittit scil. ut thronus Regem legitimum;' only I would rather understand it *locally*, and recognize a parallel expression with that in

ch. i., also *local*, νεφέλῃ ὑπέλαβεν αὐτόν. And so far from seeing in it any derogation from the Majesty of Christ, it seems to me admirably to set it forth: it behoves the heaven (which is *his*, obeying his will) to receive Him till the time appointed. The omission of the article cannot be adduced either way here: for οὐρανός 'the heaven,' is frequently anarthrous, as ἡλίος and other similar nouns: see (besides very numerous instances of οὐρ. after a preposition, which are hardly to the point) 2 Pet. iii. 12, and τὰν πρὸς ἑσπερον κέλευθον οὐρανοῦ, Eur. Orest. 1003. Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός, Æsch. Frag. i. 96. The tragedians never prefix the article to οὐρανός, γῆ (meaning 'the earth'), αἰθήρ, or ἡλίος, except when qualified by an adjective, as ὦ τὸν αἰπὸν οὐρ. διφρηλατῶν, Soph. Aj. 832, and even then very seldom. Middleton has but very slightly noticed this, ch. iii. 1, § 5, note.

ἄχρι] Not during, as the advocates of the present spiritual sense of the passage wish to render it, but until; see below. χρόνων ἀποκαταστ. πάντων κ.τ.λ.] The key both to the construction and meaning here, is our Lord's saying, Matt. xvii. 11, 'Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. From this we see that ἀποκατ. πάντων stands alone, as the ἀποκατ. of all things: and that ὃν does not belong to πάντων. Next, what is ἀποκατάστασις? We must be guided by the usage of the kindred verb ἀποκαθίστημι (or -άνω). Certainly, to restore is its usual import, and most strikingly so, accompanied however with the notion of a *glorious* and *complete* restoration, in ch. i. 6. To render our word fulfilment, and apply it to πάντων ὃν ἐλάλ. κ.τ.λ., is against all precedent.

And, in the sense of restoration, I cannot see how it can be applied to the work of the Spirit, as proceeding, during this the interim-state, in the hearts of men. This

° ἀπ' αἰῶνος αὐτοῦ ἡ προφητῶν. 22 Μωσῆς μὲν εἶπεν ὅτι ὁ = Luke i. 70.
 προφήτην ὑμῖν ἡ ἀναστήσει κύριος ὁ θεὸς * ὑμῶν ἐκ τῶν ὁ = Luke i. 70.
 ἀδελφῶν ὑμῶν ἡ ὡς ἐμέ· αὐτοῦ ἀκούσεσθε ἡ κατὰ πάντα ὁ = Luke i. 70.
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δέ, ἡ πᾶσα ἡ ψυχὴ ὁ = Luke i. 70.
 ἡ ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἡ ἐξολεθρευθή- ὁ = Luke i. 70.
 σεται ἐκ τοῦ λαοῦ. 24 καὶ πάντες ἡ δὲ οἱ προφήται ἀπὸ ὁ = Luke i. 70.
 Σαμουὴλ καὶ τῶν ἡ καθεξῆς ὅσοι ἐλάλησαν καὶ ἡ κατήγ- ὁ = Luke i. 70.

ins τῶν B²-marg(sic: see table) EN³ c k 13. rec αὐτοῦ προφ. bef απ αἰωνος, with
 P rel 36: om απ. αἰων. D 19 arm Cosm Iren-int Tert: 13 has it thus, αγ. αὐτοῦ τῶν
 απ' αἰ. προφ.: alii aliter (prob the expr was found difficult, as Mey suggests, because
 strictly απ' αἰωνος there were no prophets. Hence it was ejected to the marg and
 found its place variously when reinserted): txt (a very usual collocation in the Acts)
 ABCEN (k) p Chron. ins τῶν bef προφ. D¹.—om αὐτοῦ k.
 22. rec aft μεν ins γαρ (to connect the prophecy of Moses, as an example, with ver
 21), with P rel Syr Chr: om ABCDEN b¹ o p 36 vulg syr coptt aeth Chr₁ Iren-int.
 rec ins προς τους πατερας bef ειπεν, with P rel Thl: aft ειπεν DE sah aeth arm Chr₂
 Iren-int: om ABCN p vulg Syr coptt.—(D d e f sah aeth Iren-int add ημων aft the
 above insn; E 24. 43 add υμων.) * ἡμῶν CEPN¹ ar b c e f h l o 13 syr sah aeth
 Justin Thl: om B 60 Syr copt Chr₁: υμων ADN³ p rel vulg Chr₁ Iren. for 2nd
 υμων, ημων D-gr a 5. 14. 57. 95 lect-12 Thl-sif. εμου D¹-gr(txt D²).
 23. rec αν, with BDE rel: txt ACPN b c d e f g l m o p Thl. [ἐξολεθρ., so
 ABCD.]
 24. om δε D. for οσοι, οι C²D²N vulg coptt: o D¹: txt AB C¹(appy) C³E rel
 D-lat Iren-int Chr Chron. ἐλαλησαν D¹: επροφητευσαν C² aeth arm. rec
 προκατηγγειλαν (gloss), with C² rel Cosm: txt AB C¹(appy) DEPN c d e f g k l m p 36
 vulg syrr coptt aeth arm Chr Thl Iren-int.

would be contrary to all Scripture analogy. I understand it then of the glorious restoration of all things, the παλιγγενεσία, which as Peter here says, is the theme of all the prophets from the beginning. No objection can be raised to this from the meaning of χρόνοι: see ch. vii. 17, and Peter's own language, 1 Pet. i. 20, ἐπ' ἐσχάτου τῶν χρόνων. If the distinction be true between χρόνοι and καιροί, as denoting a longer and a shorter period respectively, which I much doubt,—it does not affect this passage: for, either way, the χρόνοι ἀποκατ. will imply the time or period of the ἀποκατ., not the moment only when it begins or is completed, as καιρός (not καιροί) ἀποκατ. might. De Wette is hardly right in saying that the unexpressed δέ to answer to μέν is contained in the sense of ἀποκατάστασις: it is rather contained in the previous clause, καὶ ἀποστείλῃ, κ.τ.λ. In order to fill up the ellipsis, this clause would have to be repeated after προφητῶν—τότε δὲ αὐτὸν ἀποστείλει. ὦν, i. e. οὗς, agreeing with χρόνους, or perhaps περί ὦν, i. e. χρόνων. It does not refer to πάντων,—see above. On the testimony of the prophets, see ver. 18, note. 22.] This citation is a free but faithful

paraphrase of the text in Deut. See LXX. That the words, as spoken by Moses, seem to point to the whole line of prophets sent by God, is not any objection to their being applied to Christ, but rather necessitates, and entirely harmonizes with, that application. See the parable Matt. xxi. 33—41. And none of the whole prophetic body entirely answered to the ὡς ἐμέ, but Christ. The Jews therefore rightly understood it (though not always consistent in this, compare John i. 21 with vi. 14) of the Messiah. 23. ἐξολεθρ.] LXX ἐγὼ ἐκδιέσω ἐξ αὐτοῦ. This word, only known to later Greek, is often found in the LXX. See besides reff., Gen. xvii. 14; Deut. ix. 3; Ps. xvii. 40; lxxii. 27. In most places where it occurs, the readings vary between -ολοθρ- and -ολεθρ-; see var. readd. 24.] See ver. 18, note. The construction of the Vulg., defended by Casaubon and adopted by Valcknaer and Kuinoel, τῶν καθεξῆς ὅσοι ἐλάλ., 'et omnes prophetæ a Samuel, et deinceps qui locuti sunt,' is not so good as the ordinary one in E. V. Cf. ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφ., Luke xxiv. 27. Still less admissible is the rendering given in Dr. Burton's note, as perhaps the literal one,

ἐκαστον ἀπὸ τῶν ^p πονηριῶν ὑμῶν. IV. ¹ Λαλούντων δὲ ^p Matt. xxii. 18. Mark vii. 22. Luke xi. 39. Rom. i. 29. 1 Cor. v. 8. Eph. vi. 12 only. Isa. i. 16. q = Luke ii. 9. xx. i. xxi. 4. ch. vi. 12 al. Luke only, exc. 1 Thess. v. 3. 2 Tim. iv. 2, 6†. Wisol. vi. 5. r ch. v. 24. Luke xxii. 52 only. s = as above (r), Luke xxii. 4. ch. v. 26 (xvi. 20, &c.) only †. L. (Neh. ii. 16.) t ch. xvi. 18 only. Eccl. x. 9. 2 Macc. ii. 28 Ed-vat. F(not AB) only. u = ch. xiii. 5 reff. v = 1 Cor. xv. 22 reff. w Luke xx. 35. 1 Pet. i. 3 only. without ἐκ, 1 Cor. xv. 12 reff. x constr., Mark xiv. 46. Isa. xix. 16. see ch. xxi. 27. y = ch. v. 18 (1 Cor. vii. 19) only †. L. P. 1 Macc. v. 18. Thucyd. vii. 86. z Matt. vi. 34 only. Jos. iii. 5. a Luke xxiv. 29. ch. xxviii. 23 only. Gen. i. 5, &c.

ἐκαστος D¹(txt D²), unus quisque vulg D-lat Iren-int: om Syr. for απο, εκ D. for υμων, αυτων C¹ 13. 61¹-62 vulg D-lat copt Iren-int: αυτου 5. 27-9. 69. 100-4-27-63: om B Chr, Thl-ms (corrections and omission to suit εκαστον which did not seem to tally with υμων): txt ADEK rel syrr aeth Cosm Chron.

CHAP. IV. 1. aft λαον ins τα ρηματα ταυτα DE c Syr syr-mg Thl-sif Lucif. oi ier. bef αυτοις 13: om αυτ. D vulg Lucif. oi αρχιερεις (alteration to more usual word: cf Lu xx. 1) BC aeth. om κ. ο στρ. τ. ιερου D: ins aft σαδδ. Syr. 2. ins και bef διαπ. C¹(appy): καταπ. D⁷: καιαπ. D¹: om διαπ. aeth. αναγ- γειλλειν τον ιησουν εν τη αναστασει D. for την εκ, των DP a c d f g h l m o² H^r E-lat sah aeth Chr Thl, Lucif. 3. επιβαλοντες D-gr: om και [bef εθεντο] D-corr-gr. aft εθεντο ins αυτοις (to complete sense) ACE k 36 vss Chr Thl-fin: αυτοις m: om BDPK p rel Thl, Lucif. [The page in C ends εθεντο αυτοις εις την, either adding την bef τηρησιν, or omg εις τηρησιν.] επαυριον D 40. 4. om τον λογον. και αριθμ. τε εγεν. ανδρ. D. rec ins ο bef αριθμος (from supposed necessity of art), with AEP p rel 36 Chr: om BDK.

element of the blessing) turning every one from your iniquities: thus conferring on you the best of blessings. εὐλογ., in allusion to ἐνευλογ., ver. 25. ἐν τῷ in this sense, see Luke viii. 5. The application to the present time is made by inference:—‘as that was His object then, so now:’—but (see below) the discourse is unfinished. The intransitive sense of ἀποστρέφειν,—‘which blessing is to be gained by (in) every one of you turning from your iniquities,’—given in the Vulg., ‘ut convertat se unusquisque,’ and maintained by Theophyl., (Ec., Beza, Kuinoel, Meyer, &c., on the strength of ver. 19, is inadmissible,—as ἀποστρέφω is not found thus used in the N. T., and we have the precedent of ref. Luke and Rom. xi. 26 for the transitive sense. The argument from ver. 19 tells just as well for it: ‘Repent and be converted, . . . for this was the object of Jesus being raised up, to confer on you this very blessing, the turning away each of you from your iniquities.’ This discourse does not come to a final conclusion as in ch. ii. 36, because it was interrupted by the apprehension of the Apostles.

CHAP. IV. 1—4.] APPREHENSION AND

IMPRISONMENT OF THE TWO APOSTLES.

1.] ἐπέστ., see reff. οἱ ἱερεῖς, the officiating priests, as soon as they were released from their duties. The στρατηγὸς τ. ἱεροῦ was the captain of the Levitical guard of the temple, mentioned by Jos. B. J. vi. 5. 3, δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγειλαν τῷ στρατηγῷ. We hear in Jos. Antt. xx. 6. 2, of ὁ στρατηγὸς Ἀνανος: and in B. J. ii. 12. 6, he is said to be son of the high priest Ananias. In 2 Macc. iii. 4, we hear of the προστάτης τοῦ ἱεροῦ, who appears to have been the same officer. See Winer, Realw., art. Temple, end. Σαδδουκ.] See note on Matt. iii. 7. Perhaps they on this occasion had moved the guard and the priests to notice the matter: for διαπον. seems only to refer to them. Cf. also ch. v. 17. 2.] ἐν τ. Ἰησ.,—not, as E. V., ‘through Jesus,’ but in the person (or example) of Jesus, alleging Him as an example of that which the Sadducees denied: preaching by implication, inasmuch as one resurrection would imply that of all, the resurrection of the dead. The ἐν in reff. carries this somewhat further, but the usage is philologically the same. ‘The resurrection through Jesus’

b constr., ch. ix. 3, 32, 37. xiv. 1. xxi. 1, 5. Matt. xviii. 13. Luke iii. 21. vi. 1, 6, 12 al. — ch. iii. 1. relf. d here only. Esth. v. 8 A. e Matt. xxii. 34. xv. 26, 27, 31. ch. xi. 26 al. Nch. vi. 2. f = ch. xiii. 27. relf. g Col. ii. 1. Herod. i. 57. vii. 185. h = ch. vii. 13. xiii. 26. Rev. xxii. 16. Jer. xviii. (xli.) 1. i here only +. Jos. Antt. xv. 3. 1. k Matt. xviii. 21 Mk. [John viii. 3.] l constr., ch. x. 29. xxiii. 19. m = Luke vi. 32, 34. ch. xxiii. 34. Rom. iii. 27 al. 2 Kings xv. 2. n = ch. iii. 12 al. o = Luke x. 17. ver. 10. ch. xvi. 18 al.

ἀνδρῶν [ὡς] χιλιάδες πέντε. ⁵ ἔγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλὴμ, καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ, καὶ στήσαντες αὐτοὺς ἐν [τῷ] μέσῳ ἐπυνθάνοντο Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

rec ωσελ, with EP rel Chr : ωs B(sic, see table) D : om AN p vulg copt aeth Hil.

5. aft αυριον ins ημεραν D¹. συναχθησαν οι αρχ. κ. οι πρεσβ. κ. γρ. and αννας &c D. om αυτων D 3. 95¹ Syr copt aeth. rec om 2nd and 3rd τους (supposed unnecessary), with EP rel : ins ABX b c o p. rec (for εν) εις (corr to suit συναχθῆναι, cf Matt vi. 26, xiii. 30; and esp xxvi. 3), with P⁸ rel : txt ABDE b h k o p 36 sah Chr₁—om εν ιερ. Syr.

6. rec ανναν τον αρχιερα κ. καιαφαν κ. ιωαννην κ. αλεξανδρον, with EP rel 36 : txt AB D(see last verse) N p.—om ο [bef αρχ.] B(sic; see table).—for ιωαννης, ιωναθας D.

7. om τω DEP rel Chr Thl : ins ABX p 36 Ec. τουτο bef εποιησατε (so corrected a prima manu from εποιειτε) N.

does not appear on the present occasion to have formed part of their preaching.

3.] ἑσπέρα, perhaps, from their adjourning the case till the next day, the second evening, beginning with the twelfth hour: see Matt. xiv. 15, and note.

4.] ἐγενήθη—This form is unknown in good Greek: but common in Hellenistic,—see Col. iv. 11; 1 Thess. ii. 14; Winer, § 15. It appears to have been originally a Doric form: and is commonly, though this cannot always be pressed (1 Thess. i. 5, 6; ii. 5, and notes there), used where a passive sense is admissible, and an agent understood: cf. e.g. Matt. vi. 10; viii. 13; xxi. 42. Here the agent would be God: see ch. ii. 47.

τῶν ἀνδρῶν] It does not appear whether we are to take this strictly as masculine, or more loosely as if it were ἀνθρώπων: Meyer thinks the former: Olshausen, that as yet only men attached themselves to the church (but see ch. i. 14): De Wette objects to the stricter view, that Luke does not so reckon, ch. ii. 41 (see however Luke ix. 14, and cf. || Mt.): but leaves it undecided. The laxer use of ἀνδρῶν occurs Luke xi. 31, and James i. 20. In ch. v. 14, men and women both are mentioned as being added to the Lord.

Wordsw. sees in the 5000 ἀνδρες a fulfilment of the prophecy contained in the miracle of feeding the 5000. But how will the circumstances tally, seeing that these were but new converts, babes in grace, not yet fed to the full as were those others? And again, it is not quite certain whether this number

was that of new converts on this occasion, or of the whole Church: but most probably the latter.

5—12.] THE APOSTLES EXAMINED BEFORE THE SANHEDRIM. PETER'S SPEECH.

5.] αὐτῶν, of the Jews; a construction frequently used where there can be little chance of mistaking to whom or what the pronoun refers, see John viii. 44, note; Rom. ii. 26; Winer, edn. 6, § 22. 3. 3 b. In this place, however, it has been mistaken: for Meyer refers αὐτῶν to the believers just mentioned, inasmuch as they were Jews: absurdly enough.

ἀρχ. κ. πρεσβ. κ. γρ.] The Sanhedrim: see Matt. ii. 4; xxvi. 59; ch. v. 21.

ἐν Ἱερουσαλὴμ] Why is this specified? The difficulty of accounting for it has led in some MSS. to ἐν being altered to εἰς, so as to imply that certain of them who dwelt out of town (Lightf. &c.) were summoned to Jerusalem. I believe it merely implies that the meeting was not held in the temple, but in the city.

6.] On Annas and Caiaphas, both called high priests, Luke iii. 2,—see note there. Of John and Alexander nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zacchai of the Talmud, who however (De W.) was not of the high-priestly, but only of the priestly race:—and Pearson, Wolf, Krebs, and Mangey suppose Alexander to have been the brother of Philo Judæus, mentioned by Jos. Antt. xviii. 8. 1. But this is very improbable; for he was Alabarch of the Jews at Alexan-

8 τότε Πέτρος ^p πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς ^p αὐτοὺς ^a Ἄρχοντες τοῦ λαοῦ καὶ ^{ts} πρεσβύτεροι [τοῦ ^s Ἰσ-
^{raήλ}], ⁹ εἰ ἡμεῖς σήμερον ^t ἀνακρινόμεθα ^u ἐπὶ ^v εὐεργεσίᾳ
^w ἀνθρώπου ἀσθενούς, ^x ἐν τίνι οὗτος ^y σέσωσται, ¹⁰ ^z γνω-
st οὐκ ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ^a ἐν
^{τῷ} ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς
^ἐσταυρώσατε, ὃν ὁ θεὸς ^b ἡγείρεν ἐκ ^b νεκρῶν, ^x ἐν τούτῳ
^ο οὗτος ^c παρέστηκεν ^d ἐνώπιον ὑμῶν ^e ὑγιής. ¹¹ οὗτός ἐστιν
^ὁ λίθος ὁ ^f ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν ^g οἰκοδόμων, ὁ
^h γεγόμενος εἰς ⁱ κεφαλὴν ^{ik} γωνίας. ¹² καὶ οὐκ ἔστιν ἐν
^ἄλλῳ οὐδενὶ ^l ἢ ¹ σωτηρία. * οὔτε γὰρ ^m ὀνομά ἐστιν ⁿ ἕτερον
^ο ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ^x ἐν ᾧ
^p δεῖ ^q σωθῆναι ἡμᾶς. ¹³ θεωροῦντες δὲ τὴν τοῦ Πέτρου

Ps. ii. 3). Mark xiv. 47 al. 1 Kings xvi. 21, 22. d = ch. ii. 25 reff.
 13 al. (chiefly John) in gosp. Tit. ii. 8 only. Isa. xxxviii. 21. f Rom. xiv. 3 reff.
 only. 4 Kings xxii. 6. Herod. ii. 121. Xen. Symp. iv. 4. h constr., ch. v. 36 reff. e Matt. xii.
 i Matt. xxi. 42 || & 1 Pet. ii. 7 (from l. c.) only. k ch. xxvi. 26 reff. l absol., John iv. 22 (ch.
 xiii. 26). Rom. xi. 11. Rev. vii. 10. xii. 10. xix. 1. Obad. 17 AB³⁰ (om ἡ BN¹). m = Phil. ii. 9 al.
 n = ch. ii. 40 al. o ch. ii. 5 reff. Job ii. 2. p = Luke xxiv. 7. ch. iii. 21. xiv. 22. Dan. ii. 28.
 q = ch. xvi. 30, 31 al. fr. c ver. 26 (from

8. om του ισρ. (as unnecessary aft του λαου?) AB^x vulg coptt aeth Cyr Fulg: ins
 DEP rel 36 syrr Chr₂ Thl Iren-int Cyp Ambr. at end ins ακουσατε E 15-8.
 36-7 vulg Syr aeth Cyp.

9. aft ανακρινομ. ins αφ υμων DE Syr aeth-pl Iren-int Cyp. επ' D m.
 σεσωσται N.

10. for παντι, παν N¹. ins του κυριου bef ιησ. χρ. E vulg-ed(not am fuld demid).
 ins σημερον bef υγιης E: aft υγ. Bede-gr. add και εν αλλω ουδενι E
 syr-mg Cyp.

11. ημων D-gr. rec οικοδομουντων (corr'n to suit LXX and Matt xxi. 42), with
 EP rel Chr: txt ABD^x c 36 Orig Did.

12. om η σωτ. D. * ουδε (philological correction? so Meyer) AB^x a b
 h k o 13. 36 copt Did Thdrt Bas: ου D: ουτε EP rel Chr. ετερον bef εστιν
 AE a c h m 13 demid fuld Cyr: εσ. ετ. ον. D-gr Bas Iren-int Aug: ετ. ον. εσ. N:
 txt B rel. om υπο τον ουρανον P b c g l m o H^r Thl. ο δεδομενον D¹, quod
 datum est D-lat, q. d. sit Iren-int: txt D³. om εν D 117-63 vulg Iren-int Cyp.
 υμας B.

dria, Jos. ibid. 7.] ἐν ποίᾳ δυνάμει—
 not = ἐν π. ἐξουσίᾳ, 'in what authority,'
 —but in what (manner of) power; of
 what kind was the enabling cause, the ele-
 ment in which, as its condition, the deed
 was wrought?—ἐν ποίῳ δυνάμει—not 'in
 what name,'—i. e. 'by whose authority,'
 but by ('in,' see above) what (manner of)
 name, spoken as a word of power: see ch.
 iii. 6, 16; Jos. Antt. viii. 2. 5. τοῦτο,
 not the teaching (Olshaus., &c.), —nor
 both the miracle and the teaching (Heinr.),
 but the miracle: and that only. 8.]
 πλησθ. πν. ἁγ., i. e. specially, for the
 occasion. 9.] εἰ, if, with an implica-
 tion of the fact being so: see ch. xi. 17.
 ἐν τίνι, not 'by (in) whom,'—this is
 not yet brought forward: but wherein, in
 what, as the conditional element. No per-
 son had been mentioned in the question,
 ver. 7,—nor does Peter afterwards say ἐν

Ἰησοῦ χρ., but ἐν τῷ ὀνόμ. Ἰ. χρ. On
 the other hand, ἐν τούτῳ, ver. 10, may
 very well be masculine, as referring to
 Ἰησοῦς χρ. Himself, included in the pre-
 vious words τῷ ὄν. Ἰ. χρ.:—it may also
 be neuter, 'in this Name:' but the masc.
 is preferable, on account of οὗτος following
 so soon in ver. 11. 10.] ὃν . . . ὃν:
 the copula is omitted to make the contrast
 more striking. παρέστηκεν, stands,
 as in E. V. He was there present.

11.] See Matt. xxi. 42, note. 12.] In
 Jos. Antt. iii. 1. 5, Moses, praying to God
 for Israel, says, ἐν αὐτῷ γὰρ εἶναι τὴν
 σωτηρίαν αὐτοῦ, καὶ οὐκ ἐν ἄλλῳ. σωτη-
 ρία is used here in the higher sense of sal-
 vation, not with reference to the healing
 of the lame man. See reff. The article
 implies, 'the salvation for which we all
 look;' our salvation: ἐστὶν ἡ σωτ. is para-
 phrased in the next clause by δεῖ σωθῆναι

r = ch. ii. 29.
xxviii. 31.
1 Tim. iii. 13.
Wied. v. 1.
s = ch. x. 34.
xxv. 25.
Eph. iii. 18.
see John i. 5.
t here only r.
u 1 Cor. xiv.
16, 23, 24.
2 Cor. xi. 6
only. Prov.
vi. 8 (only?).
v constr., 1 Cor.
xiv. 37 reff.
w = Luke vii.
42. xii. 4 (ch.
xxv. 26).
Heb. vi. 14.
Prov. iii. 27.
z Luke xxi. 15
only. Esth.
viii. 8.
r Matt. xxvi.
59. ch. v. 27.
34. xxiii. 1
al. Jer. xv. 17.
xx. 32. Gen. xx. 9.
d constr., ch. i. 19 reff.
xxix. 26 only.
only. Gen. xxvii. 42. [constr., ch. v. 28 reff.]

ἡ παρῥησίαν καὶ Ἰωάννου, καὶ ^s καταλαβόμενοι ὅτι ἄνθρωποι ^t ἀγράμματοί εἰσιν καὶ ^u ἰδιῶται, ἐθαύμαζον, ^v ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν ¹⁴ τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστώτα τὸν τεθεραπευμένον, οὐδὲν ^w εἶχον ^x ἀντειπεῖν. ¹⁵ κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ ^y συνεδρίου ἀπελθεῖν, ^z συνέβαλλον πρὸς ἀλλήλους λέγοντες ¹⁶ τί ^a ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ ^b γνωστὸν σημεῖον γέγονεν ^c δι' αὐτῶν, πᾶσιν τοῖς ^d κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι. ¹⁷ ἀλλ' ἵνα μὴ ^e ἐπὶ πλεῖον ^f διανεμηθῇ ^g εἰς τὸν λαόν, [^h ἀπειλῇ] ⁱ ἀπειλίσώμεθα αὐτοῖς μηκέτι λαλεῖν

ABDI
P a b
d f g h
k l m.
13

z = here (ch. xvii. 18 reff.) only †. see Josh. xi. 5 complut.

b = here only. (ch. i. 19 reff.)

c = ver. 30. ch. ii. 43 al.

g = John xxi. 23. ch. xx. 29.

h ch. ix. 1 reff.

a constr., Matt.
c = ver. 30. ch. ii. 43 al.
f here only †. Deut.
i 1 Pet. ii. 23

13. om kai ιδιωτ. D. for τε, δε D 36 E-lat copt.
14. rec δε, with P rel 36 copt Thl-sif: om D¹: txt ABD³ES c vulg syrr sah æth Chr Thl-fin Lucif. αυτων D¹-gr(txt D²). ειχον ποιησαι η αντειπειν D-gr.
15. κελευσαντος N¹(txt N-corr¹[?]). om δε D-gr c æth. for απελθειν, απαχθηναι D-gr. rec συνεβαλον (corrtn to more usual tense), with D c 36 syr sah æth Thl fin: txt ABEPN rel vulg Syr copt Chr Thl-sif Lucif.
16. rec ποιησωμεν, with D-gr P rel E-lat vulg Chr Thl-fin Lucif Ambr: txt AB E-gr N k m 13. 36 D-lat Thl-sif. γεγονεναι D¹-gr. φανεροτερον εστιν D-gr.
rec αρνησασθαι (the more common N. T. word), with EP rel Chr Thl: txt ABDN c Bas-sel.

17. om αλλ D-gr. for μη, δε A². πλεον τι D. aft λαον ins τα ρηματα ταυτα E syr-mg Lucif. om απειλη (prob mistake in copying; perhaps om'd as unnecessary) ABDN vss Bas-sel (Ec Lucif: ins EP rel 36 syr Chr Thl. επιλησωμεθα ουν αυτοις D¹-gr(απ. D⁸: -σωμεθα, adding ergo, D-lat).—(-σωμεθα P b d e k² o.) for μηκετι, μη A 142.

ἡμᾶς. οὔτε γὰρ . . .] lit. for neither is there another name under heaven (which is) given (by God) among men (not 'to men,' Vulg., Beza, Kuinoel), whereby we must be saved: i. e., as E. V. Dr. Burton's rendering, 'For neither is the name which is given among men, whereby we are to be saved, any other than this,' is ungrammatical.

13—18.] CONSULTATION AND SENTENCE OF THE SANHEDRIM. 13.] καταλαβόμενοι, having had previous knowledge; not as E. V., which would be the partic. pres.; see the past, ch. xxv. 25. ἰδιῶται,—the word of contrast to those professionally acquainted with any matter: here therefore, laics, men of no knowledge on such a subject as this. ἐπεγίνωσκον,—they recognized them; (so Od. ω. 215, αὐτὰρ ἐγὼν πατρὸς περὶήσομαι ἡμετέρου, αὐτ' κ' ἐμ' ἐπιγνώη κ. φράσσειται ὀφθαλμοῖσιν: Plat. Euthyd. 301 E, ἄρα μοι ποτε αὕτη [ἡ σοφία] παραγενήσεται ὥστε μοι οἰκέλα γενέσθαι; Ἐπιγνώης ἂν αὐτήν, ὦ Σώκρατες, ἐφη, οἰκέλαν γενομένην;) their astonishment setting them to think, and re-

minding them that they had seen these men with Jesus:—not for a pluperfect, here or any where else: nor is ἦσαν;—that they (once) were with Jesus. 14.] This, according to De W., is the only place in Luke where τε couples two sentences. He therefore objects to the reading; and also as destroying the contrast; but clearly the former is no sound critical reason, nor is it correct: see ch. i. 15 al. fr.:—and I cannot see that any contrast is intended: the two circumstances which the Sanhedrim found it difficult to gainsay were, the boldness of these illiterate men, conferred by their companionship with Jesus, and the presence of the healed man standing with them. 17. διανεμηθῇ be scattered or spread: lit., be distributed: so Plato, Minos, 317 D, τίς ἐπιστήμων διανείμει ἐπὶ γῇ τὰ σπέρματα; and afterwards, τίς δὲ τὴν τροφὴν ἐπὶ τὰ τῶν ἀνθρώπων σώματα διανείμει ἄριστος; [ἀπειλῇ] ἀπειλ. for idiom, see reff. The construction of ἀπειλέω with an infin., stated by Dr. Bloomf. to be 'so rare that even the best lexx. scarcely adduce an example,' is its

c = Luke xvii.
13. 1 Kings
xxx. 4.
f = Luke ii.
29. Rev. vi.
10. 2 Pet.
ii. 2. Jude 4
only. (1 Tim.
vi. 1, 2 al.)
Isa. i. 24.
iii. 1.
c ch. xiv. 15.
Rev. xiv. 7.
Exod. xx. 11.
(Gen. i. 1.
Isa. xlii. 5.)
h ch. i. 16 reff.
i = Luke i. 69.
Isa. xlv. 26.
k 1 Cor. x. 29.
reff. Psal. ii.
1.
l here only. l. c.
2 Maec. vii.
34 only.
m Mark xiii. 11. 1 Tim. iv. 15 only. Prov. viii. 7.
n = 1 Cor. xv. 10 reff. φόβος κενός.
p ver. 10 reff. p ver. 5. Neh. vi. 2. r ch. i. 15 reff.
q = Matt. xxvii. 1 al. t Rev. xi. 15. xii. 10. u ch. x. 34 reff. Deut. xxii. 20.
v = Matt. xxvii. 27. w = ch. iii. 26 reff. x Luke iv. 18, from Isa. lxi. 1. ch. x. 38. 2 Cor.

οἱ ἦσαν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν ἰ Δέσποτα, σὺ [ὁ θεὸς] εἰς ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου ἡ στόματος Δαυεὶδ ἰ παιδὸς σου εἰπὼν κ' Ἰνα τί ἑφράζαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; ὁ παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ῥάρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ. ὁ συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν

ABDI
P a b
d f g
k l m
13

24. aft ακουσαντες ins και επιγοντες την του θεου ενεργειαν D. την φων. αντων E syrr coptt aeth: την φων. c. [ειπαν, so ABDPK.] om ο θεος ABX am denid fuld copt Ath Did Ambr: ins DEP rel 36 aeth Thl-fin Lucif.—κυριε ο θεος, omg συ, 13. 40. 96: συ ει ο θεος 32. 42. 69 lect-1 syrr sah Thl-sif Iren-int. (The variations may be explained by the difficulty found in the position of ο θεος, some treating it as voc, others as nom, and glossing accordy.)

25. rec ο δια στοματος Δαβιδ του παιδος σου (see below), with (P) rel 40 (om του P a c d g h k m 40) Chr, Thl-fin Hil: ος δια πνευματος αγιου δια του στομ. λαλησας δαυειδ παιδος σου D: alii aliter, see Scholz: txt ABEN 13. 36. (It seems to me that every testimony tends to confirm the more difficult and complicated reading of the text. Meyer dismisses it as a congeries of various glosses. But glosses on what? Had the rec been the original, no reason can be assigned why it should have been glossed on at all,—nor, if it had been, why the glosses should have been inserted into the text in so unusual an order of constr. See note.) for ειπων, λαλησας D.

27. rec om εν τη πολει ταυτη (as unnecessary, see note), with P rel Thl: ins ABDEN b c d e g k o 13 vss Chr Cyr Cosm Iren-int Tert, Lucif Hil.—aft πολει ins σου A. σου bef παιδα D 137 Hilz.

assembled with them. There is nothing in ver. 31 to mark that only the Apostles were present on this occasion.

24.] ὁμοθ. ἦσαν φων., not, as Meyer supposes, literally all speaking together in a known formula of prayer, but led by some one, and all assenting; not τὰς φωνάς, but φωνήν: see note on ch. ii. 6.

σὺ [ὁ θεὸς] ὁ ποι.: Thou art God (or, if ὁ θεὸς be omitted, He) who hast made:—not *Thou O God who hast made*:—in this latter case, the first sentence would go on to the end of ver. 26, and there abruptly end, without any prayer being expressed: whereas now it is an acknowledgment that it was the same God, who was now doing these things, that had beforetime prophesied them of Christ.

25.] The text of this verse (see var. readd.) is in a very confused state. I have kept to that of the oldest MSS., adopted also by Lachmann. Though harsh in construction, their words are not senseless, as De Wette styles them,—στόματος Δαυεὶδ . . . being in apposition with πνεύματος ἁγίου. The rec.

has been an emendation and simplification of the text, which bears, in this its original form, the solemn and stately character, in the accumulation of parallel clauses, of the rest of the prayer; cf. ver. 27.

Ἰνα τί κ.τ.λ.] cited verbatim from the LXX.

The Messianic import of this Psalm has been acknowledged even by those who usually deny all such reference, e.g. De Wette. Meyer endeavours to refer it to some circumstances then present, but is not bold enough to enter into any vindication of his view.

φρυσσω is only found in the middle in good Greek (see Kypke, Observ. ii. p. 30 f. Meyer). φρύαγμα ἔστι τὸ ἀλόγιστον κίνημα, Athanas. in Catena.

27.] The γάρ implies an acknowledgment of the truth of God in the fulfilment of the prophecy: *Thou art the God who hast, &c., for these events have happened accordingly.*

ἐν τῇ πόλει ταύτῃ, which has been excluded from the text on account of its apparent redundancy, answers to ἐπὶ Σιών ὑπὸς τὸ ἅγιον αὐτοῦ, Ps. ii. 6. See also Matt. xxiii. 37; Luke

καὶ ὧ λαοῖς Ἰσραὴλ,²⁸ ποιῆσαι ὅσα ἡ^z χεὶρ σου καὶ ἡ^y βουλή σου^b προῶρισεν γενέσθαι. ²⁹ καὶ ἐὰν^c νῦν, κύριε, ἐπίδῃς ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δὸς τοῖς δούλοις σου^f μετὰ παρρησίας^h πάσηςⁱ λαλεῖν τὸν λόγον σου^j ἐν τῷ τὴν^k χεῖρά σου^k ἐκτείνειν [σε] εἰς ἰᾶσιν, καὶ σημεῖα καὶ τέρατα γίνεσθαιⁿ διὰ τοῦ οὐνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. ³¹ Καὶ δεηθέντων αὐτῶν ἑσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν^t συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

j = ch. iii. 26. Rom. xv. 13. 4 Kings v. 18.

viii. 3. ch. xxvii. 1.

i. 10 only.

viii. 33 B. Sir. xxviii. 2.

Isa. lxxvi. 1.

o = ch. iii. 16. viii. 12 al.

r Matt. xi. 7. ch. xvi. 26.

t = Matt. xxii. 41. Neh. vi. 2.

k of God, here only.

m ch. vii. 36 reff.

p ver. 27.

Exod. vii. 5. see Matt.

n ch. x. 43. 1 Cor.

q absol., here only. 3 Kings

s = ch. vii. 49, from

y plur., Rom.

xx. 11 reff.

z see ch. xii. 21

reff. Ps.

lxxvii. 42.

a ch. ii. 23 reff.

b 1 Cor. ii. 7

reff.

c ch. x. 38.

xvii. 30. xx.

32. xxvii. 22.

Acts only.

Gen. xi. 6

Alf. Mat-

thiae, § 282.

d Luke i. 25

only. Ps.

cxl. 8.

e ch. ix. 1 reff.

f ch. ii. 4 reff.

g ch. ii. 29 reff.

h = ch. xx. 19

reff.

i ch. xi. 19 reff.

λαος E 3. 33 Syr Thl-sif Hil Aug.

28. om 2nd σου A¹B am¹ E-lat¹ Hil Lucif Ambr.

29. εἶπε D. for ἀπειλας, ἀγίας D¹-gr(txt D-corr¹). πασ. bef parr. D-gr

E vulg copt Hil Lucif: om πασ. g 26. 36. 57. 137 lect-1 Syr æth Thl-sif-comm.

30. for χεῖρα σου εκτείνειν σε, χ. σε εκτ. A; χ. εκτ. σε B: om σε DE R²(see Tischd^f's note) e f 13 vss Chr: ins P^N¹ rel 36 Thl (both pronouns here and σου in ver 27 agree better with the character of the diction of the prayer). γενεσθαι D¹ (txt D³) 133 Thl-sif. syr-mg has a note that "some copies have not the word name."

31. παντες R¹.

Chr: txt ABD am.

rec πν. αγιου, omg του (see ch ii. 4), with EP 13. 36 rel vulg

aft parr. ins παντι τω θελοντι πιστεuein DE Iren-int (Aug).

xiii. 33. The parts of this verse correspond accurately to those of the prophecy just quoted.

παῖδα, servant, as before, ch. iii. 26. Jesus, the Servant of Jehovah, is the antitype and completion of David, and of all other servants of the Lord: what is said of them only partially and hyperbolically, is said literally and entirely of Him.

28.] There is an ellipsis in the thought between ποιῆσαι and ὅσα: ποιῆσαι, [ὡς μὲν ἐδόκει, τὴν ἰδίαν βουλὴν, ὅτως δὲ] ὅσα . . . As De Wette well remarks, συνήχθησαν ποιῆσαι is used *subjectively*, 'they were collected, to do,' and then the speaker changes his ground to an *objective* one in ὅσα—as they believed—but *really* as many things as Thy hand, &c. ποιῆσαι must not be rendered, with Kuinoel, 'ita ut facerent.' It does not express the *result*, but the *intention*, of their assembling. Still worse is it to take ποιῆσαι with ἐχρισας, 'Whom Thou hast anointed, . . . to do,' &c., as some have proposed: the parenthesis, as well as the whole train of thought, forbidding it.

ἡ χεὶρ σ. κ. ἡ βουλή] not a ἐν διὰ δυοῖν (Kuinoel): χεὶρ indicates the Power, βουλή the Wisdom of God. The Wisdom decreed, the Hand performed: but the same word προῶρισεν is used of both by what grammarians call *zeugma*—as in γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, 1 Cor.

iii. 2. See Winer, edn. 6, § 66. 2, c.

30.] ἐν τῷ, see reff. ch. iii. and note there: In Thy stretching forth (while Thou stretchest forth) Thine hand for (εἰς, of the purpose) healing, and that signs and wonders may come to pass by means of the Name of Thy Holy Servant Jesus.

31.] As the first outpouring of the Spirit, so this special one in answer to prayer, was testified by an outward and visible sign: but not by the *same* sign,—for that first baptism by the Holy Ghost, the great fulfilment of the promise, was not to be repeated. The rationalist Commentators have done good service by pointing out parallel cases, in profane writers, of *supposed* tokens of the divine presence. Virg. Æn. iii. 89. Ovid, Met. xv. 672. Schöttgen, Hor. Hebr. in loc., produces similar notices from the Rabbinical writings.

It was on every ground probable that the token of the especial presence of God would be some phenomenon which would be *recognized by those present as such*. Besides which, the idea was not derived from profane sources, but from the Scriptures: see Ps. xxix. 8; Isa. ii. 19, 21; xiii. 13; Ezek. xxxviii. 19 (especially); Joel iii. 16; Hagg. ii. 6, 7.

ἐπλήσθησαν, with a fresh and renewed outpouring. τοῦ ἁγ. πν. is *personal*: they were all filled with the Holy Spirit:

v here only.

2 Chron.

xxx. 12.

w P^{ms} 12.

xii. 38.

x Matt. xxvii.

11. 1.

10 (2 Cor. vi.

3. 1.

2 Kings xiii.

22.

part. w. dat.,

Luke viii. 3.

xii. 15 only.

Gen. xxi. 1.

Isa. lv. 1.

14 only. Exod. xxi. 3.

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ^vκαρδία καὶ ^wψυχὴ ^{vw}μία, καὶ ^xοὐδὲ εἰς τὶ τῶν ^yὑπαρχόντων αὐτῷ ἔλεγεν ^zἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα ^aκοινά.

33 καὶ ^bδυνάμει μεγάλη ^cἀπεδίδουν τὸ ^dμαρτύριον οἱ ἀποστολοι τῆς ^eἀναστάσεως τοῦ κυρίου Ἰησοῦ, ^fχάρις τε μεγάλη ἦν ^gἐπὶ πάντας αὐτούς. ^hοὐδὲ γὰρ ⁱἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ ^jκτητόρες ^kχωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς ^lτιμὰς τῶν ^mπιπρα-

def). Job xx. 29 BN only. see ch. iii. 6 reff.

z = John x. 3, 4, 12.

a = ch. ii. 44 reff.

b = ch. i. 8 reff.

c = here only.

d = 1 Cor. i. 6 reff. see 1 Cor. ii. 1.

e = μαρτυρία, John i. 7 and passim.

f ch. i. 22 reff.

f = Luke ii. 40 al. see note, and ch. ii. 47.

g = Luke x. 6. [Rom. iii. 22.] 1 Pet. iv. 14.

h here

only. Deut. xv. 4, 7.

i here only.

j ch. i. 18 reff.

k = ch. v. 2, 3. vii. 16. Matt.

xxvii. 6, 9 al. Isa. lv. 1.

1 Matt. xiii. 46. xviii. 23. xxvi. 9. ch. ii. 45. v. 4. Rom. vii.

32. rec ins η bef καρδια, with D³EP rel Orig₂ Chr₃ Bas₃ Leont Thl: om ABD¹N Orig₂ (Ath Thdrt) Euthal Bas₃. rec ins η bef ψυχη, with EP rel 36 Orig₂ Chr₃ Bas₃ Leont Thl: om ABD¹N Orig₂ Ath Thdrt Euthal Bas₃. aft μια ins και ουκ ην διακρισις εν αυτοις ουδεμια D(E) Cyp₂ Zeno Ambr.—for διακ., χωρισμος, and for ουδ., τις E. om και E. ουδεις D e l. om τι D. αυτου D: αυτων P b² f g k l¹ m 40: om H¹ 18. 36. 133. αλλα D. παντα BD: txt AEN 13 rel 36.

33. rec μεγ. bef δυν., with EP rel coptt Thl: txt ABD¹N a c h vulg syrr Chr Iren-
int Ors Aug. οι αποστ. bef το μαρτ. AE a g h k o Thl-sif Ors Aug.
ins (aft ιησου) χριστου (A)DE(N) Syr copt aeth-rom arm Chr: om BP syr.—ιω χυ bef
του κυ AN 36(addg ημων).—for κυ ιω, ιω χυ e Syr.—(Very usual varr where the name
ιησ. or χρ. occurs: the canon being in such cases, that the simplest well-supported
form of expression was the genuine text.)—τ. κ. ι. bef τ. αναστ. B.

34. for υπηρχεν, ην (corr'n to avoid tautology) A(B)N Fr-coisl a h Cyr: txt DEP
rel.—ην bef τις B. οσοι γαρ κτητ. ησαν χωρ. η οικον υπηρχον (combination) D¹:
om υπηρχ. D-corr (and lat) N¹. D has πωλουντες. αι φεροντες (αιφερον [εφ. D³]
tas D² and lat, pref'g και) τιμας των πιπρασκο . . των (-σκομενων D² and lat).

the meaning being the same with πν. άγ., the influence of the Holy Spirit,—but the form of expression varied. See ch. i. 8; ii. 33, 38; ix. 31; x. 45.

32—37.] THE STATE OF THE CHURCH AT THIS TIME. This passage forms the conclusion of this division of the history and the transition to ch. v.

32. τῶν πιστευσάντων] Much the same meaning as τῶν πιστευόντων, but with reference to their having become converts, and specially to those mentioned in ver. 4,—though the description is general. 'Ubi regnum habet fides, animos ita conciliat ut omnes idem velint et nolint. Hinc enim discordiæ, quod non regimur eodem Christi Spiritu.' Calvin. On the community of goods, see note at ch. ii. 45. We have the view there taken strikingly confirmed here by the expressions used. No one called (reckoned) any thing of his goods (which were still τὰ ὑπάρχοντα αὐτῷ, not alienated) [to be] his own. (ἔλεγεν, dicebat: hoc ipso præsupponitur proprietatem possessionis non plane fuisse deletam. Bengel.)

33.] The Apostles were the specially appointed witnesses of the Resurrection, ch. i. 22: and this their testimony they gave with power,

i.e. with a special gift of the Holy Spirit to enforce and illustrate, to persuade and dispute on, those facts of which their own experience (see ver. 20) informed them. That the Spirit did not inspire them with unbroken uniformity in matters of fact, our present Gospels, the remnants to us of this very testimony, sufficiently witness. Nor was this necessary: each man reported what he had heard and seen;—and it was in the manner of delivering this report that the great power of the Spirit was shewn. See, on the whole subject, Prolegg. Vol. I. i. § iii. 5 ff. χάρις, better grace, i.e. from God, than favour, i.e. from the people, which would hardly be so absolutely designated.

34.] γάρ gives a proof of God's grace working in them, in that they imparted their goods to the poor: see especially 2 Cor. viii. 7.

πιπρασκομένων, the things which were being sold:—the process of selling, as regarded the whole church, yet going on, though completed in individual cases; in the places cited by Wetst. from Demosth. and Appian the pres. retains its proper force, as here. In Appian, B. Civ. v. p. 1088, the expression is, τιμὰς τῶν ἐτι

σκομένων ³⁵ καὶ ἐτίθουν ^m παρὰ τοὺς πόδας τῶν ἀπο- ^m στόλων, ⁿ διεδίδετο δὲ ἐκάστῳ ^o καθότι ἂν τις ^o χρεῖαν εἶχεν. ³⁶ Ἰωσήφ δὲ ὁ ^p ἐπικληθεὶς Βαρνάβας ^q ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν ^r μεθερμηνεύμενον ^s υἱὸς ^t παρακλήσεως, Λευεΐτης, Κύπριος τῷ ^u γένει, ³⁷ ^v ὑπάρχοντος αὐτῷ ^w ἀγροῦ ^x πωλήσας ἤνεγκεν τὸ ^y χρῆμα καὶ ἔθηκεν ^m παρὰ τοὺς πόδας τῶν ἀποστόλων. V. ¹ Ἀνὴρ δὲ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ^x ἐπώλησεν ^z κτῆμα, ² καὶ ^a ἐνοσφίσατο ἀπὸ τῆς ^b τιμῆς, ^c συνειδυὶς καὶ τῆς γυναικός, καὶ ἐνέγκας ^d μέρος τὴν ^e παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. ³ εἶπεν δὲ ὁ Πέτρος

t = ch. xiii. 15. xv. 31. 2 Macc. xv. 11.

u = ch. xviii. 2 reff.

v = ch. iii. 6 reff.

w here only, exc. gosp. Mt. Mk. L.

x = Matt. xiii. 24, 44 al. Gen. xliii. 9.

y 1 Cor. x. 25 reff.

y sing. here only. plur. Mark x. 23, 24 ¶ L. ch. viii. 18, 20. xxi. 26 only.

z Chron. i. 11, 12.

z ch. ii. 45 reff.

a Titus ii. 10 only. Josh. vii. 1. 2 Macc. iv. 32 only.

b = ch. iv. 34 reff.

c = 1 Cor. e ch. iv. 35, 37.

iv. 4 (reff.) only. Job xxvii. 6.

d = John xix. 23 al. Gen. xlvii. 24.

e ch. iv. 35, 37.

35. [διεδίδετο, so AB¹ DEN.] ins ενι bef εκαστω D. καθο (for καθοτι) and om αν P 31. 73.

36. rec ασης (see note, ch i. 23), with P 13 rel syr sah Chr, Thl: txt ABDE³ 36. 40 vulg copt Syr aeth arm Chr, Epiph. rec υπο, with D rel 36 Chr: txt ABEPN a d g h l m 40 H¹ Thl. ερμηνευομενον B: om c². κυπρ. bef λευεϊτης D.

37. for αγρου, χωριου D²(-ιον D¹). for παρα, προς EN 36 Thl sif.

CHAP. V. 1. εν αυτω δε τω καιρω ανηρ (beginning of ecclesiastical portion) E. ονομ. bef αναν. AD b c m vulg: txt BEPN Chr. σαπφειρα (corrⁿ) BD a b² g h l o Chr: σαφφουρα D¹(-ιρα D-corr): σαμψιρι 13: σαμφιρη N³(παμφιρη N¹): txt A E(-φφιρη) P k m.

2. om και N¹(eadem manu suppletum videtur). for απο, εκ D. rec συνειδυιας (corrⁿ), with DP rel: txt ABEN. rec aft γυν. ins αυτου, with EP rel Thl: om AB D-gr N 13 arm Chr. εθετο D.

3. aft ειπεν δε ins προς αυτον E; aft πετρος c; simly vulg-ms(Matthäi) syr-w-ast Thl.

πιπρασκομένων. 35.] παρὰ τοὺς πόδας,—not a Hebraism for the whole person—but *literal*. So Cicero pro Flacco, c. 28, ‘Ante pedes Prætoris in foro expensum est auri pondo centum.’ (Rosenm.) Wetstein gives several other examples. The Apostles, like the Prætor, probably sat upon a raised seat, on the step of which, at their feet, the money was laid, in token of reverence.

36.] Barnabas, ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Κύπριος] For the state of Cyprus at this time, see notes on ch. xi. 19; xiii. 4—7. 37. χρῆμα] Very unusual in this sense. See Herod. iii. 38, ἐπὶ πόσῳ ἂν χρήματι βουλοίτο τοὺς πατέρας ἀποθνήσκοντας ἀποσιτίεσθαι, and other examples in Wetstein.

CHAP. V. 1—11.] THE HISTORY OF ANANIAS AND SAPPHIRA. This incident, though naturally connected with the end of the last chapter, forms an important independent narrative. 1.] Ἀνανίας, ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹

f John xvi. 6. see Eccles. ix. 3.
 g Matt. v. 11 al. constr. here only. Deut. xxxiii. 29.
 h = ch. i. 18 refl.
 i = here only.
 k ch. iv. 34 refl.
 l ch. i. 7.
 m = ver. 9.
 Luke ii. 40-42.
 2 Kings xix. 22. see John xiv. 22.
 n Luke ix. 44. xi. 14. Hag. ii. 19. see ch. i. 7.
 lxxviii. 36. p ver. 10. ch. xii. 23 only.
 i. 65. Gen. xxxv. 5. see ch. ii. 43.
 v. 1, 2 al. οἱ v., Tit. ii. 6. Jer. xiv. 3.
 o constr. here only. Josh. xxiv. 27. 2 Kings xxii. 45. Pa.
 q = ver. 11. Luke
 r = ch. viii. 26, 27 refl. s = John xxi. 18. 1 Tim.

Ἀνανία, διὰ τί ^fἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ^{ABD}
 ἵνα ^{PN a}ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ ^aνοσφίσασθαί [σε] ^{d f}
 ἀπὸ τῆς ^bτιμῆς τοῦ ^hχωρίου; ¹οὐχὶ ⁱμένον σοὶ ἔμενεν, καὶ ¹³
^kπραθὲν ¹ἐν τῇ σῇ ¹ἐξουσίᾳ ὑπῆρχεν; ^mτί ^oοὕτως ⁿἔθου ἐν τῇ
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ^oἐψεύσω ἀνθρώποις,
 ἀλλὰ τῷ θεῷ. ⁵ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους
 τούτους πεσὼν ^pἐξέψυξεν. καὶ ^qἐγένετο φόβος μέγας
 ἐπὶ πάντας τοὺς ἀκούοντας. ⁶ἠναστάντες δὲ οἱ ^sνέω-

rec om o, with DP rel: ins ABEN b m 13 Chr.

for anania, προς ανανιαν D vulg-

mss (Lachmann). for ελληρ., επηρωσεν N¹.

το αγ. πν. D-gr.

2nd σε, with ABEN c k l o 36: ins DP rel 38. 42. 95-6. 113-77 sah Leont. (I have inserted it doubtfully, as more in character, and very likely to have been omitted as unnecessary.)

4. εμενον (but corrd) N¹: μεσον D¹(txt D²). om εν (confounded with last syllable of πραθεν) P.

om ση D. for το πρ. τουτο, ποιησαι (ins το D²)

πονηρον τουτο D sah: facere dolose rem istam D-lat.

ειψουσου D¹(txt D²).

5. ακουσας δε D-gr: και ευθεως ακουων E.

rec om o, with D rel 36 Orig Ae:

ins ABEPN a b d f g h k m o Chr Thl.

ins παραχρημα bef πσων D.

aft ακουοντας ins ταυτα (see ver 11), with EPN³ rel syr Chr Thl: om ABDN¹ vulg Syr coptt ath-pl Orig Lucif.

6. aft αναστ. δε ins παραχρημα E.

διὰ τί implies the power of resistance to Satan—Why hast thou allowed Satan to fill, &c.?

4.] While it remained, did it not remain thine own? i.e. was it not in thine absolute power? and when sold, was it not (i.e. the price of it) in thine own power, to do with it what seemed good to thee?

τί ὅτι, i.e. πῶς ἐστιν ὅτι: see refl. ἔθου ἐν τ.

καρδ., = חַיִּל בְּחֻץ, Dan. i. 8; Mal. ii. 2. Satan suggested the lie, which Ananias ought to have repelled: instead of that, he put it in his heart,—placed it there where the springs of action are, and it passed out into an act.

οὐκ ἐψ. ἀνθ., ἀλλὰ τ. θ.] This οὐκ, ἀλλά, is not always an absolute and exclusive negation and assertion, see Mark ix. 37; John xii. 44. But here it seems to be so, and to imply, 'Thine attempt to deceive was not to deceive us, men; but to deceive the Holy Ghost,—God, abiding in His church, and in us its appointed superintendents.' This verse is of weighty doctrinal import, as proving the Deity of the Holy Spirit; unless it be held, that the Holy Spirit whom (ver. 3) Ananias attempted to deceive, and God to whom he lied, are different. 'Hæc est sententia: Ananias mentitus est Deo et ejus Spiritui, non hominibus et Petro. Aude si potes, Sociniane, ita dicere: mentitus est non Spiritui Sancto et Petro, sed Deo.' Bengel.

5.] The deaths of Ananias and Sapphira were beyond question supernaturally

inflicted by Peter, speaking in the power of the Holy Spirit. This is the only honest interpretation of the incident. Many, however, and among them even Neander, attempt to account for them on natural grounds,—from their horror at detection, and at the solemn words of Peter. But, in addition to all other objections against this (see on ἐξοίσουσιν, ver. 9),—it would make man and wife of the same temperament, which would be very unlikely. We surely need not require any justification for this judicial sentence of the Apostle, filling as he did at this time the highest place in the church, and acting under the immediate prompting of the Holy Spirit. If such, however, be sought, we may remember that this was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock: and that however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated. Bengel remarks: 'Quod gravitatis pænæ in corpore accessit, in anima potuit decedere.'

κ. ἐγέν. φόβ. κ.τ.λ.] The ἀκούοντες can hardly be (Meyer) those present, who (De W.) not only heard, but saw: the remark is proleptical, and = that in ver. 11.

6.] Were οἱ νεώτεροι a class in the congregation accustomed to perform such services,—or merely the younger men, from whom they would na-

τεροι [†] συνέστειλαν αὐτὸν καὶ ^u ἐξενέγκαντες ^v ἔθαψαν. ^t = here only + Eur. Troad. 376. (1 Cor. vii. 29 only. Sir. iv. 31.)
⁷ ἐγένετο δέ, ^w ὡς ὥρων τριῶν ^x διάστημα, καὶ ἡ γυνὴ
αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν. ^s ^y ἀπεκρίθη δὲ πρὸς
αὐτὴν Πέτρος Εἰπέ μοι ^z εἰ ^a τοσούτου τὸ ^b χωρίον
^c ἀπέδοσθε; ἡ δὲ εἶπεν Ναὶ ^a τοσούτου. ⁹ ὁ δὲ Πέτρος
πρὸς αὐτὴν ^d Τί ὅτι ^e συνεφωνήθη ^f ὑμῖν ^g πειράσαι τὸ
^h πνεῦμα ^h κυρίου; ἰδοὺ οἱ πόδες τῶν ^v θαψάντων τὸν
ἄνδρα σου ⁱ ἐπὶ τῇ θύρᾳ, καὶ ^j ἐξοίσουσίν σε. ¹⁰ ^k ἔπεσεν δὲ
y = ch. iii. 12. Matt. xi. 25 al. Deut. xxvi. 5. z = Matt. xxvi. 63. Mark xv. 44. a gen. of
price, Matt. x. 29. xxvi. 9. Rev. vi. 6. 4 Kings vii. 1. b ver. 3. c = ch. vii. 9. Heb.
xii. 16 only. Gen. xxv. 33. d ver. 4 reff. e Matt. xviii. 19. xx. 2, 13. Luke
v. 36. ch. xv. 15 only. 4 Kings xii. 8. impers., here only. f dat., Matt. v. 21? James
iii. 18. Winer, edn. 6, § 31. 10. g 1 Cor. x. 9 reff. (= ἔκπ, ib.) h 2 Cor. iii. 17. see
Luke iv. 18, from Isa. lxi. 1. i = ch. iii. 10, 11 reff. j ver. 6 reff. k Mark
v. 22. John xi. 32. Rev. i. 17 only.

7. εως **Ν**¹. διαστημα D.

8. for ἀπεκρ., εἶπεν D vulg.—προς ἡν ο πετρος εφη Ε. rec (for προς αυτην)
αυτη, with P rel vulg Chr Thl: om b¹: txt ABDN d e m 36. 40 (syr-w-ast) Orig Lucif.
rec ins o bef πετρος, with DEP rel Orig Chr: om ABN d 36. for ειπε
μοι ει, επερωτησω σε ει ara D-gr sah. το χωριον bef 1st τοσουτου D-gr.
for 2nd δε, δη D¹(txt D-corr¹).

9. rec aft πετρ. ins ειπε, with AP rel 36: ειπεν δε πετρ. E: txt BDN vulg.
om προς D¹-gr(ins D³). aft τι ins ουν **Ν**¹(**Ν**³ disapproving). συνεφωνησεν
D. ins του bef κυρ. D. ειστανται επι τη θ. Ε. ταις θυραις Α.

10. και ετ. D Syr Lucif.

turally be expected? Meyer and Olshausen (also Mosh. and Kuin.) maintain the former; Neander and De W. the latter. We can hardly assume, as yet, any such official distinctions in the congregation as would mark off οἱ νεώτεροι from οἱ πρεσβύτεροι, which latter are first officially mentioned ch. xi. 30. Besides which, we have no such ecclesiastical class as οἱ νεώτεροι. And the use of οἱ νεανίσκοι in ver. 10, as applying to these same persons, seems to decide that they were merely the younger members of the church, acting perhaps in accordance with Jewish custom,—perhaps also on some hint given by Peter.

συνέστειλαν] So περιστέλλω, Ezek. xxix. 5; Tobit xii. 13; Sir. xxxviii. 16, wrapped the body up,—probably in their own mantles, taken off in preparing to carry him out. The context will not permit any more careful enfolding of the body to be understood. The speedy burial of the dead, practised among the later Jews, was unknown in earlier times, see Gen. xxiii. It was grounded on Num. xix. 11 ff. The practice was to bury before sunset of the same day. The immediate burial in this case adds to the probability that the young men obeyed an intimation from the Apostle.

7.] The construction is, ἐγένετο δέ, . . . καί, It happened, that: and ὡς ὁ. τ. διάστ. is parenthetical, not the nom. to ἐγένετο. See a precisely similar construction, Luke ix. 28; and Winer, edn. 6, § 62. 2. 8.] ἀπεκρ., perhaps to her salutation; or, it may be, to her manner,

challenging a reply. The word must at any rate be taken as implying some previous communication, to which an answer was to be given.

τοσούτ., naming the sum: or perhaps pointing to the money lying at his feet.

The sense tantilli (Born.) is implied of course, but not expressed by τοσούτου. No stress on ἀπέδοσθε as referring to the smallness of price: it is the ordinary word for selling, see reff.

9.] To try the omniscience of the Spirit then visibly dwelling in the Apostles and the church, was, in the highest sense, to tempt the Spirit of God. It was a saying in their hearts 'There is no Holy Spirit': and certainly approached very closely to a sin against the Holy Ghost. Peter characterizes the sin more solemnly this second time, because by the wife's answer it was now proved to be no individual lie of a bad and covetous man, but a preconcerted scheme to deceive God.

οἱ πῆδες] Not that Peter heard (Olsh.) the tread of the young men outside (they were probably barefooted), but it is an expression common in the poetical or lively description of the Hebrews, and indeed of all nations (see Isa. lii. 7; Nah. i. 15; Rom. x. 15; Eurip. Hippol. 656; Soph. Ed. Col. 890, al. freq.), making the member whereby the person acts, the actor. I take the words to mean, that the time was just at hand for their return: see James v. 9. The space of three hours was not too long: they would have to carry the corpse to the burying-ground, at a con-

1 ch. ix. 7 reff.
m ver. 7 reff.
n Matt. xix. 20,
22. Matt.
xiv. 31 (bis).
xvi. 5. Luke
xv. 14. ch. ii.
17. 1 John.
15. 14. Gal.
Gen. xiv. 24.
o = Matt. iii.
16. Gal. i.
18.
p. ver. 5.
q ch. xi. 30
r. ff.
r ch. vi. 26
reff.
s ch. i. 14 reff.
t ch. iii. 11 reff.
u Eph. ii. 3.
1 Thess. iv.
13. v. 6.
v = ch. ix. 26.
x. 28. xvii.
31. 1 Cor. vi.
16, 17. Ruth
ii. 8.
w = ch. x. 46
reff.
x = Luke v. 15.
John xix. 8.
ch. ix. 22 al.
y = ch. ii. 41 reff.
z absol., ch. iv. 32 al. fr.
a plur., here only. Ps. cxlvi. 4.
b = Luke x. 32 al.
c Luke xiv. 21. Rev. xxi. 21 al. Ezek. xxviii. 23.
d ver. 6 reff.
e = Rev. x. 2. Luke viii. 16.
f here only + see Luke v. 19, 24.
g Mark ii. 4, &c. vi. 55. John
v. 8, &c. ch. ix. 33 only. h = Mark v. 28. vi. 56. 2 Cor. xi. 16.

¹ παραχρήμα ^k πρὸς τοὺς ^k πόδας αὐτοῦ καὶ ^m ἐξέψυχεν· αὐτοὶ δὲ οἱ ⁿ νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ ^k ἐξ-
ενέγκαντες ^v ἔθαψαν ^o πρὸς τὸν ἄνδρα αὐτῆς. ¹¹ καὶ ^p ἐγέ-
νετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας
τοὺς ἀκούοντας ταῦτα.

¹² ^q Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα
καὶ ^r τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν ^s ὁμοθυμαδὸν
ἅπαντες ἐν τῇ ^t στοᾷ Σολομῶνος· ¹³ τῶν δὲ ^u λοιπῶν
οὐδεὶς ἐτόλμα ^v κολλᾶσθαι αὐτοῖς, ἀλλ' ^w ἐμεγάλυνεν αὐ-
τοὺς ὁ λαός· ¹⁴ ^x μᾶλλον δὲ ^y προσετίθεντο ^z πιστεύοντες
τῷ κυρίῳ, ^a πλήθη ἀνδρῶν τε καὶ γυναικῶν· ¹⁵ ὥστε ^b κατὰ
τὰς ^c πλατείας ^d ἐκφέρειν τοὺς ἀσθενεῖς καὶ ^d τιθέναι ^e ἐπὶ
^f κλιναρίων καὶ ^g κραβάττων, ἵνα ἐρχομένου Πέτρου ^h καὶ

rec (for προς) παρα (see ch iv. 35, 37, v. 2), with EP rel Lucif: επι 26. 37: υπο 2: txt
ABDN Orig syr-ing, pr. τ. π. αποστολου Syr.—for pr. τ. π., ενωπιον 15-8. 36.

ευραν A: ηυραν E: txt BDPN rel. συνστειλαντες εξηνεγκαν και D-gr.

11. om επι A sah. ακουοντες D, κατοικουντας P.

12. for δε, τε B Syr ath. Steph εγενετο, with h 4. 13-4-5. 78. 127-80
lect-12 Cyr-jer, Ec Thl: txt ABDEK rel 36 Chr Lucif. rec εν τω λαω bef πολλα,
with P rel 36 Chr Thl: om πολλα k 133 lect-12: txt ABDEPN m o 13 vulg Syr Lucif.

for απαντες, παντες ABE 1: txt DPN rel Chr Thl: add συνηγμενοι Syr copt; εν
τω ιερω D 42 sah aeth; εν τω ναω συνηγμενοι E. aft εν τη στ. ins τη D 42.
rec σολομωντος, with A k o 36 Chr Thl: σαλομωντος N: txt BDEP rel.

13. και ουδεις των λοιπων D aeth. ουθεις B.

14. ins οι bef πιστ. A 13.

15. for κατα, και εις ABD⁸N k 13. 36. 40; και εν ταις πλατιαις E: om aeth: txt D¹P,
none of the vss have και. om τας D¹. aft ασθεν. ins αυτων D. aft

τιθ. ins ενπροσθεν αυτων E. rec κλινων (corr'n to more usual word), with E rel
Chr Thdrt: txt ABDN rel Cyr-jer.—pref των A. [κραβαττων, so ABDN.]

siderable distance from the city (Lightf.),
and when there, to dig a grave, and bury it.

ἐξοίσουσιν] This word, spoken *before*
her death, decisively proves that death to
have been not a *result* merely of her detec-
tion, but a judicial infliction. 10.] *εἰσελ-
θόντες, when they came in*: not implying
that they immediately entered, but leaving
room for some interval of time: see above.

12—16.] PROGRESS OF THE FAITH;
MIRACULOUS POWER AND DIGNITY OF
THE APOSTLES. 12.] *ὅς* is merely

transitional, and does not imply any con-
trast to the φόβος just mentioned, q. d.
'notwithstanding this fear, the Apostles
went on working, &c.' See ch. ii. 43.

ἅπαντες, the Apostles only, not *all the*
Christians. It does not follow, from πάντες
referring to *all the believers* in ch. ii. 1 (see
note there), that ἅπαντες necessarily refers
to the same here also. The Apostles are
the subject of the paragraph: and it is to
set forth *their* unanimity and dignity that
the description is given. They are repre-

sented as distinct from all others, believers
and unbelievers (both which I take to be
included under the term οἱ λοιποί): and
the Jewish people itself magnified them.
The further connexion see on ver. 14.

στ. Σολ.] See ch. iii. 11; John x. 23,
note.

13.] τῶν λο.πῶν, all else;
whether believers or not: none dared to
join himself to (see reff.), as being one of,
or equal to, them: *but* (so far was this
from being the case that) *the very people*
(multitude) magnified them. 14.]

And (not parenthetical, but continuing the
description of the dignity of the Apostles)
the result of this was that believers were
the more added to the Lord (not πιστ.
τῷ κυρίῳ, but προσετ. τῷ κυρ., as decided
by ch. xi. 24), multitudes of men and
women. 15.] ὥστε now takes up

afresh the main subject of vv. 12 and 13,
the glorification of the apostolic office, in-
somuch, that It is connected not
only with ἐμεγάλυνεν αὐτ. ὁ λ., but also
with ver. 12. κατὰ τὰς πλ.] down the

ἡ ⁱσκιὰ ^kἐπισκίαση τινὲ αὐτῶν. ¹⁶ ¹συνήρχετο δὲ καὶ τὸ ⁱ Matt. iv. 16.
 πλήθος τῶν ^mπέριξ πόλεων Ἱερουσαλὴμ, φέροντες ἀσθενεῖς ^{Mark iv. 32.}
 καὶ ⁿὀχλουμένους ὑπὸ ^oπνευμάτων ^{op}ἀκαθάρτων, ^qοἵτινες ^{Col. ii. 17.}
 ἐθεραπεύοντο ἅπαντες. ^{Heb. viii. 5.}
^{x. 1 only.}

¹⁷ ^rἈναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,
 ἡ οὖσα ^sαἵρεσις τῶν Σαδδουκαίων, ^{tu}ἐπλήσθησαν ^uζήλου ¹ ch. i. 6 reff.

m here only†. Jos. B. J. ii. 19. 1. n here (Luke vi. 18 rec.) only†. Tobit vi. 7 (not N). o Matt.
 x. 1 al. fr. in gosp. Rev. xvi. 13. xviii. 2. Zech. xiii. 2. p ch. x. 14 reff. q = ch. x. 41 reff.
 r ch. viii. 26, 27 reff. s ch. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22. 1 Cor. xi. 19. Gal.
 v. 20. 2 Pet. ii. 1 only‡. Jos. Antt. xiii. 5. 9. see Lev. xxii. 18. t = ch. iii. 10 reff.
 u ch. xiii. 45 (reff.).

aft σκ. ins αυτου E 33 vulg Thdrt Thl-fin. επισκιασει B 13. 58. 133 Thl-fin.
 αυτω B¹. aft αυτων add απηλασσοντο γαρ απο πασης ασθενιας ως ειχεν
 εκαστος αυτων D; και ρυσθωσιν απο πασης ασθενιας ης ειχον E; et liberarentur ab
 infirmitatibus suis vulg(not fuld) Lucif.—liberabantur am Lucif; ab infirmitate (omg
 s.) am demid.

16. διο συνηρ. E. om και(ins D²) το D¹. for περιξ, περι D¹(txt D⁵[?]).
 rec ins eis bef ιερουσ., with DEP rel 36 demid Chr Thl: circa syr coopt:
 om ABN k vulg Lucif.—“from the other cities round about Jer” Syr (Etheridge).
 υπο, απο D. for οιτινες, και D-gr 38. 113 sah Lucif. ειωντο
 παντες D.

17. for αναστ. δε, και ταυτα βλεπων αναστ. E: om Syr. ζηλους B¹.

streets, i.e. in the line of the streets,—
 see Winer, edn. 6, § 49, d. note.

κλιν. κ. κρβ.] Kuinoel's distinction, that
 the latter is a poor and humble bed, the
 former a couch of richer character, appears
 to be unfounded. (So also Bengel.)

Πέτρον] As the greatest, in pre-eminence
 and spiritual energizing, of the Apostles.
 Now especially was fulfilled to him the
 promise of Matt. xvi. 18 (see note there):
 —and even the shadow of the Rock (Isa.
 xxxii. 2, Heb., and E. V., spoken primarily
 of His divine Master) was sought for.
 We need find no stumbling-block in the
 fact of Peter's shadow having been be-
 lieved to be the medium (or, as is surely
 implied, *having been* the medium) of work-
 ing miracles. Cannot the 'Creator Spirit'
 work with any instruments, or with none,
 as pleases Him? And what is a hand or a
 voice, more than a shadow, except that the
 analogy of the ordinary instrument is a
 greater help to faith in the recipient?
 Where faith, as apparently here, did not
 need this help, the less likely medium was
 adopted. See, on the whole, ch. xix.

12, and note: and remark that only in the
 case of our Lord (Luke viii. 46 ||) and His
 two great Apostles in the N. T.,—and of
 Elisha in the O. T., have we instances of
 this healing virtue in the mere contact
 with or accessories of the person. But
 what a fertile harvest of superstition and
 imposture has been made to spring out of
 these scanty examples! 16.] Keep, in
 both verbs, συνήρχετο and ἐθεραπεύοντο,

the imperfect sense; 'the multitude, &c.,
 was coming together, bearing, &c.,—for
 all such (quippe qui) were being healed.'
 viz. when the next incident, ἀναστὰς δὲ
 κ.τ.λ., happened.

17—42.] IMPRISONMENT, MIRACULOUS
 LIBERATION, EXAMINATION BEFORE THE
 SANHEDRIM, AND SCOURGING OF THE
 APOSTLES.

17.] ἀναστὰς is not re-
 dundant, but implies *being excited* by the
 popularity of the Apostles, and on that ac-
 count commencing a course of action hos-
 tile to them: see reff. ('Non sibi quiescen-
 dum ratus est.' Beng. διηγέρθη κινήθει
 ἐπὶ τοῖς γενομένοις, Chrys.) To suppose
 that the H. P. 'rose up' after a council
 held (Meyer) is far-fetched, and against the
 ἐπλήσθησαν ζήλου, which points to the
 kindling zeal of men first stirred up to
 action. δ ἀρχ.] Annas,—ch. iv. 6,
 and note on Luke iii. 2.

οἱ σὺν αὐτῷ]
 those who were with him (see ch. iv.
 13; xix. 38; xxii. 9). Not the members
 of the Sanhedrim: but the friends and
 kindred (ch. iv. 6) of the H. P.: see ver.
 21: Kuinoel's 'qui a partibus ejus sta-
 bant' is too definite (De W.): it was so,
 but this meaning is not in the words.

ἡ οὖσα.] attr., but implying more than οἱ
 ὄντες ἐξ αἰρέσεως τ. Σ.:—the movement
 extended through the whole sect. On
 αἶρ. τ. Σ., see Matt. iii. 7, note. The
 passage of Josephus, Antiq. xx. 9. 1, is
 worth transcribing: πέμπει δὲ Καῖσαρ
 (Nero) Ἀλβῖνον εἰς τὴν Ἰουδαίαν ἐπαρχον,
 Φήστου τὴν τελευτήν πυθόμενος. ο δὲ

v ch. xxi. 27
 w ch. iv. 3 reff.
 x = here only
 see ch. xvi. 37
 reff.
 y = here only
 xxi. 10.
 z = Matt. xiv.
 10. Acts. ch.
 viii. 3 &
 passim. Heb.
 xi. 37. Neh.
 iii. 25.
 a = here only
 see ch. xiv.
 b = here only.
 Jonah iv. 10,
 so ὑπὸ τὴν
 ὥραν.
 Polyb. i. 53. 4.

ὑπὸ τὴν ὥραν (prima restate), iii. 16. 7.
 xii. 51. John iii. 23. Acts, ch. ix. 26. xvii. 10 & passim. Gen. xiv. 13.
 6 only. Josh. xxiii. 2. mid., ch. x. 24 al.
 also w. υἱ. Ἰσρ.)
 i here bis. Matt. xi. 2. ch. xvi. 26 only. Gen. xxxix. 22 bis. xl. 3, 5 only.

18 καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ἄγγελος δὲ κυρίου διὰ νυκτὸς ἡνοιξεν τὰς θύρας τῆς φυλακῆς, ἔξαγαγὼν τε αὐτοὺς εἶπεν Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοκτήριον ἄχθῆναι αὐτούς. οἱ δὲ

18. ἐπεβαλλον Α. rec aft χεῖρας ins αυτων, with EP rel (syr) coptt Chr: om ABDN 36. 40 vulg Syr arm Thl Lucif. eis τηρειν E-gr Lucif(omg δημ.). aft δημ. ins και επορευθη εις εκαστος εις τα ιδια D.

19. τοτε δια ν. bef αγ. κ. D. rec ins της bef νυκτος, with EPN³ rel 36 Chr: om ABDN¹. ανοιξας AN 36 vulg sah: ανεωξαν D¹-gr, ανεωξεν D⁸ Chr. for τε, δε B 73. και εζ. E.

21. for ακουσ. δε, εξελθοντες δε E Syr. add εκ της φυλακης E. παραγενομενον B¹(sic, see table). aft συν αυτω ins γεγερθεντες το πρωι D. συνκαλεσαμενοι D, retaining the και bef απεστειλαν.

Βασιλεὺς ἀφείλετο μὲν τὸν Ἰώσηπον τὴν ἀρχιερωσύνην, τῷ δὲ Ἀνάνου παιδί, καὶ αὐτῷ Ἀνάνω λεγομένῳ, τὴν διαδοχὴν τῆς ἀρχῆς ἔδωκε. τοῦτον δὲ φασὶ τὸν πρεσβυτάτου Ἀνανο εὐτυχέστατον γενέσθαι πέντε γὰρ ἔσχε παῖδας, καὶ τούτους πάντας συνέβη ἀρχιερατεῦσαι τῷ θεῷ, αὐτὸς καὶ πρότερον τῆς τιμῆς ἐπὶ πλείστον ἀπολαύσας, ὑπερ οὐδενὶ συνέβη τῶν παρ' ἡμῖν ἀρχιερέων. ὁ δὲ νεώτερος Ἀνανος . . . θρασὺς ἦν τὸν τρόπον, καὶ τολμητῆς διαφερόντως· αἵρεσιν δὲ μετῆι τῶν Σαδδουκαίων, ὅπερ εἰσὶ περὶ τὰς κρίσεις ὧμοι παρὰ πάντας τοὺς Ἰουδαίους, καθὼς ἤδη δεδηλώκαμεν. This shews that the family of Annas, if not he himself, were connected with the sect of the Sadducees. They (see ch. iv. 1, note) were the chief enemies of the Apostles, for teaching the resurrection.

18. τηρ.] see ch. iv. 3. 20.] τῆς ζωῆς ταύτης, an unusual expression, seems to refer to the peculiar nature of the enmity shewn towards them by the Sadducees, for preaching the ἀνάστασις ζωῆς—‘of this LIFE, which they call in question.’ Or perhaps τ. ζ. τ. may import the religion of Jesus having its issue in life. A similar expression, ὁ λόγος τῆς σωτηρίας ταύτης, occurs ch. xiii. 26. See also Rom. vii. 24. But beware of assuming in either of these passages the use of the figure called by the grammarians hypallage, so that τὰ ρ. τῆς ζ. ταύτης = τὰ ῥήματα

ταῦτα τῆς ζωῆς: for thus the sense is enervated, and the peculiar reference in each case lost. The indiscriminate application of these supposed figures of speech has been, and continues to be, one of the worst foes of sound exegesis.

The deliverance, here granted to all the Apostles, was again vouchsafed to Peter in ch. xii., and is there related more in detail. It is there a minute touch of truth, that he should mistake for a dream (ver. 9) what he saw: having lain so long in prison, and his mind naturally dwelling on this his former miraculous liberation.

21.] ὑπὸ τ. ὄρθρ., at daybreak: see reff.

παραγενόμενος] to the ordinary session chamber in the Temple, on the south side of it (Winer, Realw.): and therefore, if the Apostles were teaching in Solomon's porch (ver. 12), not in their immediate vicinity. Perhaps the παραγενόμενος . . . συνεκάλεσαν . . . , implying that the summons was not issued till after the arrival of the H. P. and his friends, may point to a meeting of the Sanhedrim hurriedly and insufficiently called, for the purpose of ‘packing’ it against the Apostles. If so, they did not succeed, see ver. 40: perhaps on account of the arrival of some who had been listeners to the Apostles' preaching.

πᾶσαν τ. γερουσίαν] Probably the πρεσβύτεροι, including perhaps some who were not members of the Sanhedrim; the well-

^a παραγενόμενοι ὑπηρεταὶ οὐχ εὗρον αὐτοὺς ἐν τῇ ^zφυ-^j λακῇ· ²³ ^j ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες ὅτι τὸ ⁱ δεσμοτήριον εὗρομεν ^k κεκλεισμένον ἐν πίσῃ ¹ ἀσφα-
 λείᾳ καὶ τοὺς φύλακας ἐστῶτας ^m ἐπὶ τῶν θυρῶν, ἀνοί-
 ξαντες δὲ ⁿ ἔσω οὐδένα εὗρομεν. ²⁴ ὥς δὲ ἤκουσαν τοὺς
 λόγους τούτους ὃ τε ^o στρατηγὸς τοῦ ^o ἱεροῦ καὶ οἱ
 ἀρχιερεῖς, ^p διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.
²⁵ ^d παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς ὅτι ἰδοὺ οἱ
 ἄνδρες οὓς ἔθεσθε ἐν τῇ ^z φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες
 καὶ διδάσκοντες τὸν λαόν. ²⁶ τότε ^a ἀπελθὼν ὁ ^o στρα-
 τηγὸς σὺν τοῖς ὑπηρεταῖς ἤγαγεν αὐτοὺς οὐ ^r μετὰ ^r βίας,
 ἐφοβοῦντο γὰρ τὸν λαόν, [^s ἵνα] μὴ ^t λιθασθῶσιν.

q = Matt. ii. 23. ch. ix. 17. xxiii. 32. Gen. xix. 2. r ch. xxiv. 7 (xxi. 35. xxvii. 41) only. Exod.
 i. 14. xiv. 25. s = John xviii. 28. xix. 31. see Winer, edn. 6, § 56. 2, note. t John
 [viii. 5.] x. 31, 32, 33. xi. 8. ch. xiv. 19. 2 Cor. xi. 25. Heb. xi. 37 only. 2 Kings xvi. 6, 13 only.

22. rec υπηρ. bef παραγ., with DEP rel 36 sah: txt AB^h a h vulg Syr copt aeth
 Lucif. add και ανυξαντες την φυλακην D vulg syr-w-ast. ουκ D.
 ηυρον E. for εν τη φυλ., εσω D.

23. for δε, και D¹(δε και D-corr¹). απηγγειλον N. om οτι E-gr vulg Syr.
 rec aft το ins μεν (to answer to δε follg), with E-gr P rel 36 vulg copt Chr:
 om ABDN H^r E-lat syrr aeth. ηυραμεν (twice) E. ενεκλεισμενον D¹.
 rec ins εσω bef εστ. (gloss to particularize, and to answer to εσω follg) with Chr-txt:
 om ABDEPN rel vss Chr-comm Thl Lucif. rec for επι, προ (more usual), with
 EP rel vulg-ed syr copt Chr: προσ c: txt ABDN m 36, ad am fuld demid D-lat E-lat
 Syr sah.

24. rec ins ιερεις και ο bef στρατηγος, with P rel syr Thl-fin (Ec: οι ιερεις και ο, omg
 the preceding ο τε, E: αρχιερευς και ο 67. 98. 104 Chr Thl-sif: for ο τε to αρχιερεῖς, ο
 τε στρατηγος κ. ο ιερεις του ιερου 96; οι αρχιερεῖς κ. οι στρατηγοι τ. γε. Syr aeth: txt
 ABDN c 36 vulg coptt arm Lucif. εθαυμαζον μεν τε και διηπ. π. αυτ. τι αν θελοι
 ειναι τ. E. aft αυτων ins το N¹(N³ disapproving). γενηται D¹(txt D⁴).

25. rec aft αυτοις ins λεγων, with 36 Thl-fin (Lucif): om ABDEPN rel vulg syrr
 coptt aeth arm Chr (Ec Thl-sif. om οι N¹. om εστωτες (ins N-corr¹)
 και N¹.

26. for ηγαγ., ηγεν BD¹N: deducebant D-lat: απαγοντες 13: ηγαγον 1: txt AD¹EP
 rel 36 vulg Chr Thl Lucif. om ου D¹(and lat: ins D³ or 5). φοβουμενοι γαρ
 D-gr. om ινα (to connect μη with εφοβ.) BDEN 13: ins AP rel 36 Chr Thl.

known foes of Jesus and his doctrine. The expression π. τ. γερουσ. τῶν νι. Ἰσραήλ, common in the LXX, is perhaps translated from the form of words in which they were summoned. γερουσία, being the ordinary word for the πρεσβύτεροι, would be the Hellenistic formal expression.

23. ἐν πάσ. ἀσφ.] Not, as Vulg., 'cum omni diligentia' (so Luth.), nor as E. V. 'with all safety' (?); but in all security—in a state of perfect safety.

24.] If the ἱερεῖς of the rec. be genuine, it must designate the High Priest; not that the word itself can bear the meaning (compare 1 Macc. xv. 1 and 2), but that the context points out the priest thus designated to be the H. P. (Meyer.) On ὁ στρατ. τ. ἱερ., see note, ch. iv. 1. He appears to have been

summoned to meet the Sanhedrim, perhaps as the offence had taken place within his jurisdiction. But he was probably one of the ἀρχιερεῖς (see Winer, Realw., Tempel, end). These latter were the titular High Priests, partly those who had served the office, partly the presidents of the twenty-four courses, partly the kindred of the H. P. (see Matt. ii. 4.)

αὐτῶν] 'The Apostles,' the αὐτοὺς of ver. 22: not 'these words,' as would appear at first sight.

τί ἂν γέν. τοῦτο] To what this would come; 'whereunto this would grow,' E. V.:—not 'quomodo factum sit,' as Kuin.,—nor 'quid hoc esset rei' (τί ἂν εἴη, as ch. x. 17), as Grot. and others.

26.] [ἵνα] μὴ λιθ. depends upon οὐ μετὰ βίας, not upon ἐφοβ. If, however, ἵνα be omitted, then this latter is

u ch. iv. 7 reff. 27 ἀγαθόντες δὲ αὐτοὺς ὁ ἔστησαν ἐν τῷ συνεδρίῳ. καὶ
 v = ch. iv. 15
 reff.
 w ch. xvi. 21. ἔπρωτότησεν αὐτοὺς ὁ ἀρχιερεὺς λέγων Παραγγελία
 1 Thess. iv. x παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι
 2. 1 Tim. i. τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς
 5. 1 only τ.
 x constr., ch. a διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
 [iv. 17.] xxiii. αἷμα τοῦ ἀνθρώπου τούτου. 29 Ἀποκριθεὶς δὲ Πέτρος
 11. Luke
 xii. 15. καὶ οἱ ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ
 John iii. 29. ἀνθρώποις. 30 ὁ ἐθεὸς τῶν πατέρων ἡμῶν ἡγείρεν
 Gen. xxxi. 30
 al.
 y ch. iv. 17 reff. Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου.
 z John xii. 3. καὶ οἱ ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ
 ch. ii. 2 al. ἀνθρώποις. 30 ὁ ἐθεὸς τῶν πατέρων ἡμῶν ἡγείρεν
 11. Luke
 ch. ii. 12
 a reff.
 b 2 Pet. ii. 2, 5 only. Gen. c = Matt. xxiii. 35. xxvii. 25. 2 Kings i. 16. d ver. 32, ch. xxvii. 21. Titus iii.
 vi. 17. 1 only τ. Sir. xxx. 28 (xxiii. 37). Esdr. viii. 94 (90) only. e ch. iii. 13. xxii. 14. 1 Chron. xii. 17 al.
 f = John iv. 20. vi. 31. ch. iii. 13. vii. 11, &c. xiii. 17. xv. 10. xxii. 14. 1 Cor. x. 1. see ch. iii. 25. g = Matt.
 x. 8. ch. iii. 15 τ. h ch. xxvi. 21 only τ. i ch. x. 39. Gal. iii. 13, from Deut. xxi. 23.
 k = as above (i). Luke xxiii. 39 (Matt. xviii. 6. xxii. 40. ch. xxviii. 4) only. Gen. xl. 19. l = as
 above (i). 1 Pet. ii. 24.

27. οἱ ἱερεὺς D¹-gr(txt D⁵) Lucif.

28. rec ins ου bef παραγγ. (making it a question, which has evidently been occasioned by περωτήσεν), with DEPN³ rel 36 syrr sah æth Thdr̄t: om ABN¹ vulg D-lat
 copt Ath Cyr Lucif Prædest. for διδάσκ., λαλεῖν A lect-17 Cyr Thdr̄t. om
 1st και D¹(and lat: ins D²). ἐπληρώσατε AN Chr Cyr. ἐπαγαγεῖν D¹(txt D⁵).
 ἐκεῖνου D¹-gr(txt D⁸) sah.

29. rec ins ο bef πετρ., with 13. 36 Thl: om ABEHPK rel Chr.—D¹ omits αποκρ. to
 εἶπαν, adding at end of ver ο δε πετρος ειπεν προς αυτους. [εἶπαν, so ABEN.]

30. ins δε bef θεος AN copt. ins τον παιδα αυτου bef ιησ. E.

the case. 28.] δέον ἐρωτῆσαι πρῶτον, πῶς ἐξήλθετε; ὥς οὐδενός γενομένου, ἐρωτᾶσι λέγοντες κ.τ.λ. Chrys. The same shyness of open allusion to the names or facts connected with Jesus and the spread of his doctrine may be traced in the ὀνόματι τούτῳ, and the ἀνθρώπου τούτου, and is a strong mark of truth and circumstantiality. 'Fugit appellare Jesum: Petrus appellat et celebrat, vv. 30, 31.' Bengel.

ἐπαγ. ἐφ' ἡμᾶς] not meaning, that divine vengeance would come on them for the murder of Jesus: but with a stress on ἡμᾶς—that the people would be incited to take vengeance on them, the Sanhedrim, for that murder. The preceding clause (πεπληρ. κ.τ.λ.) shews this to be their thought. Compare the pointed address of Peter to the Sanhedrim, ch. iv. 8—12, and the distinction between them and the people in iv. 21. This being so, the resemblance between this expression and the imprecation of the people in Matt. xxvii. 25 must not be too closely pressed, though the coincidence is too striking to escape notice.

29.] Peter, by word of mouth; the Apostles, as a body, by assent, implied in his own utterance and their silence. There is no ellipse of ἅλλοι before ἀπόστ.

This defence of Peter divides itself into the propositions of an ordinary syllogism—(1) The statement of the general truth that we must obey God rather than men: (2) The reduction of the present circumstances

under that general truth, as being the work of the God of their Fathers—shewn in his having raised and glorified Jesus, for a definite purpose, to give, &c. (3) The identification of themselves with the course of action marked out by the πειθαρχεῖν δεῖ . . . in that they were bearing witness to God's work, under the inspiration of the Holy Spirit given them as men obedient to God. The whole is a perfect model of concise and ready eloquence, and of unanswerable logical coherence; and a notable fulfilment of the promise, δοθήσεται ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε (Matt. x. 19).

πειθαρχεῖν] much stronger than ἀκούειν, ch. iv. 19,—as their conduct, in persisting after prohibition, had been more marked and determined. That was a mere 'listening to' the proposition then made to them: this, a course of deliberate action, chosen and entered on. θεῷ—opposed to τῆς διδ. ὑμῶν of the H. P.; and to ἀνθρώπου τούτου.

In the background, there would be the command of the angel, ver. 20: but it is not alleged: the great duty of preaching the gospel of Christ is kept on its highest grounds. 30. τῶν πατ. ἡμ.

] thus binding on Christ and his work, to the covenant whereof all present were partakers. ἡγείρεν] both from the emphatic position of the verb, and from the context, it must refer to the resurrection, not merely, as in Matt. xi.

11, Luke i. 69, Judg. iii. 9, to raising up

31 τοῦτον ὁ θεὸς ἠ ἀρχηγὸν καὶ σωτῆρα ἠ ὕψωσεν τῇ
 δεξιᾷ αὐτοῦ, ὁ δοῦναι ὁ μετάνοιαν τῷ Ἰσραὴλ καὶ ἅφεισιν
 ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμεν αὐτοῦ ἰ μάρτυρες τῶν
 ῥημάτων τούτων, καὶ τὸ πνεῦμα [δὲ] τὸ ἅγιον, ὃ ἔδωκεν
 ὁ θεὸς τοῖς ἡ πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες

q Matt. xxvi. 28. Luke i. 77. iii. 3. ch. ii. 38. Col. i. 14 al.

xiii. 31. Job xvi. 20.

u ver. 29 reff.

s double gen., Phil. i. 25. ii. 30.

r = ch. i. 8 and Acts passim. constr., ch.

Heb. xiii. 7.

t ch. iii. 24 reff.

31. for δεξια, δοξη D¹ (caritate D-lat: txt D²) sah Iren-int. ins του bef δουναι
 B N¹ (N³ disapproving) Chr₂; επι τω Chr₁. ins των bef αμαρτ. D⁵.—add εν αυτω
 D¹ (and lat) sah æth-rom.

32. for εσμεν αυτου, εν αυτω B 69¹. 100-5 Iren-int: αυτω m: om εσμεν æth: μαρτ. bef εσμεν A am D-lat Syr Iren-int: om αυτου AD¹ N g h vulg Syr sah Chr₁ Did: syr places αυτου aft ρημάτων: txt (αυτου was prob omd from not being understood, and transposed from being thought to belong to τ. ρημάτων τούτων) D² EHP 36 (æth) Chr₁ Thl. ins παντων bef των ρ. τ. D¹ (and lat). om δε (corrⁿ?) ABD¹ N m vulg sah arm Did Thl-fin Iren-int: ins D³ E (H?) P rel 36 Chr Thl-sif. for θ, ου D¹ E: om B 17. 73 copt: txt AD-corr H⁸ rel 36.

33. ακουοντες P c h 104-5. aft ακου. ins ταυτα E 28 syr-w-ast sah.

in the ordinary sense. ὑμεῖς, answering to the ἐφ' ἡμᾶς of the H. P. ἐπὶ ξύλου]

compare reff. and the similar contrast in ch. iii. 14, 15. The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.

31, 32.] ἀρχηγ. κ. σωτ., not, 'to be a Prince and a Saviour:' but the words are the predicate of τούτων—as a P. and a S. ἀρχηγόν, as ch. iii. 15, which see. κ. σωτ. not = τῆς σωτηρίας. Jesus was to be King and Captain of Israel, and also their Saviour. The two offices, though inseparably connected in fact, had each its separate meaning in Peter's speech: a Prince, to whom you owe obedience—a Saviour, by whom you must be saved from your sins. τῇ δεξιᾷ, by (not to)

His right hand, as in ch. ii. 33, where see note. The great aim here, as there, is to set forth God as the DOER of all this.

δοῦναι, in his Kingly prerogative; μετ. κ. ἅφ. ἁμ., to lead to salvation (εἰς σωτηρίαν, as 2 Cor. vii. 10: εἰς ῥῶν, as ch. xi. 18) by him as a Saviour. Somewhat similarly Bengel: 'μετ., qua Jesus accipitur ut Princeps: ἅφεισ. qua accipitur ut Salvator.'

The key to this part of the speech is Luke xxiv. 47—49, where we have, in our Lord's command to them, the same conjunction of μετ. κ. ἅφεισ. ἁμ.—and immediately follows, as here, ὑμεῖς μάρτυρες τούτων, appointing them to that office which they were now discharging,—and, corresponding to τὸ πνεῦμα τὸ ἅγ. of our text, ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς. By conjoining the Holy Ghost, as a witness, with

themselves,—they claim and assert the promise of John xv. 26, 27: see also the apostolic letter of ch. xv. 28. When we remember, how much of the apostolic testimony was given in writing, as well as by word of mouth, this declaration of Peter becomes an important datum for judging of the nature of that testimony also. See a very similar conjunction, 1 John v. 9.

They were God's witnesses, in the things which they had seen and heard as men: the Holy Ghost in them was God's Witness, in purifying and enlarging by His inspiration that their testimony to facts, and in unfolding, from (and as inseparable from) these witnessed facts,—the things which eye hath not seen, nor ear heard. And in the Scripture THESE SAME TESTIMONIES are conjoined; that of the Apostles, holy men under the guidance and reminding of the Holy Spirit, faithfully and honestly reporting those things which fall under human observation: and that of God the Spirit Himself, testifying, through them, those loftier things which no human experience can assure, nor human imagination compass.

ῥημάτων] histories, things expressed in words: see note on Luke i. 4.

τοῖς πειθ. Not ἡμῖν, which might make an unreal distinction between the Apostles and the then believers, and an implied exclusion of the hearers from this gift,—but generally, to all the πειθαρχοῦσιν αὐτῷ, by this word recalling the opening of the speech and binding all together. So that the sense of the whole is, 'We are acting in obedience to God, and for the everlasting good of our common Israel: and otherwise we cannot do.' And a solemn invitation is

v ch. vii. 54 only.
 1 Chron. xx. 3 only.
 w = Luke xiv. 31. John (xi. 53 v. r.) xii. 10. ch. xxvii. 39. 2 Cor. i. 17.
 x Luke xii. 6. Luke xxii. 2. 2 Cor. i. 17. Luke xii. 6. Luke xxii. 2. 2 Cor. i. 17.
 20 reff. Hom. Od. α. 38. c = here only, see Job xi. 14. xxii. 23. Xen. Anab. vi. 6. 5, 25.
 d ch. xxvii. 28 reff. e Luke xii. 1. xvii. 3. xxi. 31. ch. xx. 24. (Deut. iv. 9.) f 2nd pers., 2 Cor. vii. 11 reff.
 g = Mark vi. 52. τὸ αὐτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ, Herod. iii. 11.

εβουλοντο (corrη, εβουλευ. not being understood) ABE c l copt æth Chr.; επεβουλευσαντο b : εβουλευσαντο k Thl-fin : txt DHPN rel vulg syrr Chr-comm Thl-sif Lucif.

34. aft συνεδ. ins αυτων E : εκ του συνεδριου D-gr E copt : om ε. τ. συνεδρ. Syr. rec aft βραχυ ins τι, with (II) P rel Thl-sif : βραχυτητι ο : txt ABDEH Chr.; τ. απ. βρ. τι H d e o : τ. απ. εξω βρ. ποιησαι D. rec (for ανθρωπους) αποστολους, with DEHP rel 36 Syr sah æth Chr.; Thl : txt ABN vulg copt arm Chr.

35. for τε, δε C k 58 copt. for αυτους, τους αρχοντας και τους συνεδριους D sah. εαυτους D¹. απο των ανθρωπων τουτων E tol. πραττειν N.

implied. 'Be ye obedient likewise.' It is remarkable that a similar word, ὑπήκουον τῇ πίστει, is used of the multitude of converted priests, ch. vi. 7.

33. διεπρίοντο] sc. ταῖς καρδίαις as ch. vii. 54. From its conjunction there with ἐβρουχον τ. δδόντας, it does not appear to have any connexion with the phrase πρίειν or διαπρίειν τ. δδ. with which Hesych. and Wetst. identify it. They were cut asunder (in heart). So Persius, iii. 8, 'turgescit vitrea bilis : Findor, ut Arcadiæ pecuaria rudere credas.' And Plautus, Bacch. ii. 3. 17, 'Cor meum et cerebrum, Nicobule, funditur, Istius hominis ubi fit quaque mentio.' And Euseb. H. E. v. 1 (in Suicer, sub voce, where he cites other authorities also), ἐχαλέπαινον κ. διεπρίοντο καθ' ἡμῶν.

εβουλευόντο] they were purposing, 'taking counsel with the intent,' see reff. 34.] Γαμαλιήλ = Γαμαλιήλ, (see Numb. i. 10 ; ii. 20.) is generally, and not without probability, assumed to be identical with the celebrated Rabban Gamaliel, גמלי' (the old man), one of the seven, to whom, among their Rabbis, the Jews give this title Rabban (= ראבבון, John xx. 16), a wise and enlightened Pharisee, the son of Rabban Symeon (traditionally the Symeon of Luke ii. 25) and grandson of the famous Hillel. His name often appears in the Mishna, as an utterer of sayings quoted as authorities. He died eighteen years before the destruction of the city. (See Lightf. Centuria Chorogr. Matth. præmissa, ch. xv.) He was the preceptor of St. Paul (ch. xxii. 3). Ecclesiastical tradition makes him become a Christian and be baptized by Peter and John (Phot. cod. 171, vol. iii. p. 118 b. Winer, Realw., and in the Clementine Recognn. (i. 65, p. 1242), he is stated to have been at this

time a Christian, but secretly. The Jewish accounts do not agree, which make him die a Pharisee, with much more probability. Nor is the least trace of a Christian leaning to be found in his speech: see below. And considering that he was a Pharisee, opposing the prevalent faction of Sadduceism in a matter where the Resurrection was called in question,—and a wise and enlightened man opposing furious and unreasoning zealots,—considering also, that when the anti-pharisaical element of Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should, I think, be slow to suspect him of any favouring of the Apostles as followers of Jesus. (See particulars respecting Gamaliel collected in Conybeare and Howson's St. Paul, edn. 2, vol. i. p. 69, f.) He does not here appear as the president of the Sanhedrim, but only as a member.

εξω ποιησαι] see reff. to put out—'cause to withdraw.' They are recalled in ver. 40. 35.] The words ἐπὶ τ. ανθρ. τούτ. may be joined either with προσέχ. εαυτ., or with τί μέλ. πράσσ. The latter would give the more usual construction: and the transposition of words is not unexampled in the Acts, see ch. i. 2 ; xix. 4.

36.] A great chronological difficulty arises here. Josephus relates, Antt. xx. 5. 1, Παύλου δὲ τῆς Ἰουδαίας ἐπιτροπεύοντος γόης τις ἀνὴρ Θεοδῶς ὀνόματι πείθει τὸν πλείστον ὄχλον ἀναλαβόντα τὰς κτήσεις ἔπεισθαι πρὸς τὸν Ἰορδάνην ποταμὸν αὐτῶν προφήτης γὰρ ἔλεγεν εἶναι, καὶ προσταγμάτων τὸν ποταμὸν σχίσας, δίδου ἐφ' ἡμέρας αὐτοῖς βράδιον. καὶ ταῦτα λέγων πολλοὺς ἠπάτησεν. οὐ μὴν εἰασεν αὐτοὺς τῆς ἀφροσύνης ὕπασθαι φάδος, ἀλλ' ἐξέμειψεν ἵλην ἱππέων ἐπ' αὐτούς, ἥτις

τούτων τῶν ἡμερῶν ἡ ἀνέστη Θεοδᾶς λέγων εἶναι ἰτινα ἡ = ch. vii. 18, from Exod. i. 8, see ch. vi. 9.
 ἑαυτόν, ᾧ^k προσεκλήθη ἀνδρῶν ἀριθμὸς ἰὼς τετρα-
 κοσίων ὃς^m ἀνῆρέθη, καὶ πάντες ὅσοιⁿ ἐπέιθοντο αὐτῷⁱ
 ὁ διελύθησαν καὶ ῥέγονοντο ῥεῖς οὐδέν. 37^q μετὰ τοῦτον
 ἡ ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἰ απο-
 γραφῆς, καὶ ὁ ἀπέστησεν ἰ λαὸν ἡ ὀπίσω αὐτοῦ· κἀκεῖνος
 ῥεσιν, Polyb. iv. 51. 5. 1 = ver. 7 al. m = ver. 33. n = ch. xxiii. 21. xxvii. 11. Gal.
 v. 7. James iii. 3. Prov. xxvi. 25. o here only. διαλ. τὴν στρατιάν, Xen. Cyr. v. 5. 43.
 p Matt. xxi. 42, ch. iv. 11 and 1 Pet. ii. 7, from Ps. cxvii. 22. Luke xiii. 19. Rom. xi. 9. q ch. xiii. 25 reff.
 r Luke ii. 2 only. 2 Macc. ii. 1 only. s = here only. (ver. 38.) Deut. xiii. 10. Herod. i. 154, and
 classics passim. t = Luke xxiii. 5 al. u = ch. xx. 30. 1 Tim. v. 15. Itev.
 xiii. 3, constr. prægna., see ch. xiii. 8. Luke iv. 38. Rom. xvi. 20.

36. ins *μεγαν* bef *εαυτον* D: aft, A²E k o 13. 36 tol Syr Cyr Jer: om A¹BCHN rel
 vulg syr copt Eus Chr Thl. aft ω ins kai D-gr. rec *προσεκολληθη*, with
 f k o Chr Thl (Ec: *προσεκληθησαν* C¹(app): *προσεκλειθησαν* D-corr: *προσετεθη* 36:
apposili sunt Jer: *inclinaverunt* syr: *adhæserunt* copt: *secuti sunt* Syr sah æth:
accesserunt arm: txt ABEHN a² b d h m, *προσεκληθη* (*itacism*) C²D¹P a¹ g l, *consensit*
 vulg E-lat, *adsensum est* D-lat (*the varr have been interpretations of or substitutions*
for the απαξ λεγ. in N T, προσεκλιθη). rec αἰθ. bef ἀνδρ., with DHP rel vulg
 syr Chr: txt ABCEN m demid. rec ωσει, with HPR¹ rel 36 Thl: txt ABCDEN³
 h. τετρακοσιοι N¹. os διελυθη(ανῆρεθη D⁴) αὐτος δι' αὐτου D. om
 διελυθησαν D¹(ius D⁴). ουθεν D 33.

37. rec aft λαον ius ικανον, with IIP rel 36 syrr sah Thl: pref E k 40 copt Chr: λα.

ἀπροσδόκητος ἐπιπεσοῦσα πολλοὺς μὲν
 ἀνείλε, πολλοὺς δὲ ζῶντας ἔλαβεν αὐτόν
 τε τὸν Θεοδᾶν ζωγρήσαντες ἀποτέμνουσι
 τὴν κεφαλὴν, καὶ κομίζουσιν εἰς Ἱεροσό-
 λυμα.

But this was in the reign of Clau-
 dius, not before the year A.D. 44; and con-
 sequently at least twelve years after this
 speech of Gamaliel's. On this difficulty
 I will remark, that we are plainly *in no*
posilion (setting all other considerations
 aside) to charge St. Luke with having put
 into the mouth of Gamaliel words which he
 could not have uttered. For Josephus him-
 self, speaking of a time which would accord
 very well with that referred to by Gamaliel,
 viz. the time when Archelaus went to Rome
 to be confirmed in the kingdom, says, ἐν
 τούτῳ δὲ καὶ ἕτερα μνρία θορύβων ἐχό-
 μενα τὴν Ἰουδαίαν κατελάμβανε, πολλῶν
 πολλαχόσε κατ' οἰκείων ἐλπίδας κερδῶν
 καὶ Ἰουδαίων ἐχθρας ἐπὶ τὸ πολεμεῖν
 ὀρημένων. And among these there may
 well have been an impostor of this name.
 But all attempts to identify Theudas with
 any other leader of outbreaks mentioned by
 Josephus have failed to convince any one
 except their propounders: e. g. that cited
 in Biscoe from Usher, Ann., p. 797, who
 supposes him the same as Judas the robber,
 son of Eleazar, Jos. Antt. xvii. 10. 5,—
 of Sonntag, who tries to identify him with
 Simon, mentioned Jos. Antt. xvii. 10. 6;
 B. J. ii. 4. 2,—and of Wieseler, who would
 have us believe him the same with Matthias
 ὁ Μαργαλῶθου, Antt. xxvii. 6. 2, 4. The
 assumption of Josephus having *misplaced*
his Theudas is perhaps improbable; but
by no means impossible, in a historian

teeming with inaccuracies. (See this abun-
 dantly demonstrated in an article on 'the
 Bible and Josephus,' in the Journal of
 Sacred Literature for Oct. 1850.) All we
 can say is, that such impostors were too
 frequent, for any one to be able to say that
 there was not one of this name (a name by
 no means uncommon, see Cicero ad divers.
 vi. 10, and Grot. h. l.) at the time spe-
 cified. It is exceedingly improbable, con-
 sidering the time and circumstances of the
 writing of the Acts, and the evident super-
 vision of them by St. Paul, the pupil of
 Gamaliel, that a gross historical mistake
 should have been here put into his mouth.

The λέγων εἶναι of our text is curiously
 related to the ἐλεγεν εἶναι of Josephus.

ὡς τετρακοσίων hardly agrees with
 the τὸν πλείστον ὄχλον of Josephus above,
 and confirms the idea that different events
 are pointed at in the two accounts. But
 the Jewish historian speaks very widely
 about such matters: see note on ch. xxi. 38.

37.] The decided μετὰ τοῦτον fixes
 beyond doubt the place here assigned to
 Theudas. This Judas, and the occasion
 of his revolt, are related by Josephus, Antt.
 xviii. 1. 1, Κυρήνιος δὲ . . . ἐπὶ Συρίας
 παρῆν, ὑπὸ Καίσαρος δικαιოდότης τοῦ
 ἔθνους ἀπεσταλμένος, κ. τιμητῆς τῶν
 οὐσιῶν γενησόμενος . . . παρῆν δὲ καὶ
 Κυρ. εἰς τὴν Ἰουδαίαν προσθήκη τῆς
 Συρίας γενομένην ἀποτιμησόμενός τε αὐ-
 τῶν τὰς οὐσίας, κ. ἀποδωσόμενος τὰ
 Ἀρχελαῶν χρήματα. Οἱ δέ, καίπερ τὸ
 κατ' ἀρχὰς ἐν δεινῷ φέροντες τὴν ἐπὶ
 ταῖς ἀπογραφαῖς ἀκρόασιν, ὑποκατέβησαν
 τοῦ εἰς πλεόν ἐναντιοῦσθαι . . . Ἰούδας

v ver. 36 reff.
 w Matt. xxvii.
 31 (from
 Zech. xiii. 7
 A83). Luke
 i. 51. John
 xi. 52. Naim.
 5. 25.
 x ch. iv. 29 f. reff.
 y = Luke iv.
 13. ch. xii.
 29. 2 Cor.
 xii. 9. Sir.
 vii. 2.
 z = Matt. xv.
 14. Mark
 xiv. 6. 4 Kings
 iv. 27.
 a see Matt. xxi.
 25.
 b = Luke xxi.
 51. ch. xxvii.
 12, 42.
 c John vii. 21.
 d = Rom. xiv. 20. 2 Macc. ii. 22.
 e constr., here only. see note.

f here only †. Symm. only, Job xxvi. 5. Prov. ix. 18. xxi. 16. (-χεῖν, 2 Macc. vii. 19. Eur. Iph. in Aul. 1409.)
 g = 2 Cor. iv. 2 reff. h Matt. xxi. 35. ch. xvi. 37. xii. 19 al. ‡ 2 Chron. xxix. 34 A (ἐκδ. B) only. i = ch. i. 4 reff.
 k ch. iv. 17 reff. l = ch. xxvi. 32 reff.

ABCD
 HPNa
 c d f g
 k l m
 13

ἀπώλετο, καὶ πάντες ὅσοι ὕπειθοντο αὐτῷ ὡδισκορπίσθησαν. 38 καὶ τὰ νῦν λέγω ὑμῖν, ὑπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· ὅτι ἐὰν ἡ ἕξ ἀνθρώπων ἢ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθῇσεται· 39 εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε καταλύσαι αὐτούς, μήποτε καὶ θεομίχοι εὐρεθῇτε. 40 ὕπεισθησαν δὲ αὐτῷ, καὶ προσκαλεσάμενοι τοὺς ἀποστόλους ἠδείραντες ἰπαρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίρον-

πολυν C D-gr: txt A¹B⁸ vulg D-lat Eus Cyr. om πάντες D 95. for όσοι, οὐ C¹3.

38. om τα (not B¹: corr'd eadem manu: see table) E. aft νυν ins εἰσιν ἀδελφοί D (εἰσιν is marked for erasure). om νῦν N¹(ins N-corr¹). rec (for ἀφετέ) εασατε, with DEHP rel 36 Chr Thl: txt ABCN. aft αὐτοὺς ins μη μιαναντες τας

χειρας D 34: μη μολυνοντες τας χ. υμων E. om αυτη HP a b c f g h l Thl-fin Ec.

39. for ει, εαν E. *δυνήσεσθε BCDE⁸ a h k 13(appy) 36 vulg Syr sah Orig Chr (Ec Thl-fin (alteration to agree with the foregoing future, and the conditional ει? see note): δυνασθε AHP rel fuld syr copt Chr, Thl-sif. rec αυτο (alteration to suit εργον), with UHP rel demid Syr coptt Chr Thl (Ec: αυτον 180: τουτου διδασκαλιαν Orig: txt ABC²DE⁸ Am fuld syr æth arm Bede. aft αὐτοὺς add ουτε υμεις ουτε οι αρχοντες υμων E; ουτε υμεις ουτε βασιλεις ουτε τυραννοι απεχεσθαι ουν απο των ανθρωπων τουτων D: simply 33-marg 180 demid syr-w-ast. om και D¹(and lat: ins D²) 163 coptt.

40. for ἐπεισθησαν, ἐπειστ . . . es ("una litera ante επ. et quatuor fere ante es deletis") D¹(txt D²[?]). aft δειρ. ins αὐτοὺς E: cæsis eis D-lat. aft λαλειν ins τινη E: αὐτοὺς A. rec aft απελ. ins αὐτοὺς, with DEHP rel 36 vulg Chr: om ABCN.

δὲ Γαυλανίτης ἀνὴρ ἐκ πόλεως ὄνομα Γάμαλα . . . ἠπείγετο ἐπὶ ἀποστάσει. And, in returning to the mention of him as the founder of the fourth sect among the Jews (xviii. 1. 6), he calls him ὁ Γαλιλαῖος Ἰουδᾶς. From the above citation it is plain that this ἀπογραφὴ was that so called κατ' ἐξοχὴν, under Quirinus: see Luke ii. 2 and note. His revolt took a theocratic character, his followers maintaining μόνον ἡγεμόνα καὶ δεσπότην τὸν θεόν (Jos. as above). ἀπώλετο] Not related by Josephus. διεσκορπίσθησαν] Strictly accurate—for they still existed, and at last became active and notorious again, under Menahem, son of Judas τοῦ καλουμένου Γαλιλαίου, ὃς ἦν σοφιστὴς δεινότατος, καὶ ἐπὶ Κυρηνίου ποτὲ Ἰουδαίους ὀνειδίσας. (B. Jud. ii. 17. 7; see also Antt. xx. 5. 2.) 38.] ἐὰν ἡ, εἰ . . . ἐστίν: implying by the first, perhaps, the manifold devices of human imposture and wickedness, any of which it might be, (q.d. ὅτι ἂν ἡ ἕξ ἀνθρώπων,) and all of which would equally come to nought,—and, on the other hand, the solemnity and fixedness of the divine purpose, by the indicative, which are also intimated, in our text, by the pres. οὐ δύνασθε.

Or perhaps the indicative is used in the

second place, because that is the case assumed, and on which the advice is founded.

ἡ βουλή] The whole plan—the scheme, of which this ἔργον, the fact under your present cognizance, forms a part. 39.]

The somewhat difficult connexion of μήποτε κ. θ. εὖρ. may be explained,—not by parenthesizing ὅτι . . . αὐτούς, but by understanding 'and ye will be obliged to give up your attempt' (which thought is contained in οὐ δύνασ. κατ. αὐτ.), lest ye be, &c.

καί] Opponents not only to them, but also to God:—'even,' in E. V., does not give the sense. As regards Gamaliel's advice, we may remark that it was founded on a view of the issues of events, agreeing with the fatalism of the Pharisees: that it betokens no leaning towards Christianity, nor indeed very much even of worldly wisdom;—but serves to shew how low the supreme council of the Jews had sunk both in their theology and their political sagacity, if such a fallacious laissez-aller view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people (see ver. 26), this opportunity of compromising the matter, which Gamaliel had designedly afforded them. 40. δείραντες] See Deut.

τες ^m ἀπὸ προσώπου τοῦ ⁿ συνεδρίου, ὅτι ^o κατηξιώθησαν ^m ch. vii. 45
^p ὑπὲρ τοῦ ^p ὀνόματος ^q ἀτιμασθῆναι, ⁴² ^r πᾶσάν τε ^r ἡμέραν ⁿ ch. iv. 15 reff.
ἐν τῷ ἱερῷ καὶ ^s κατ' οἶκον οὐκ ⁱ ἐπαύοντο διδάσκοντες ^o Luke xx. 35.
καὶ ^u εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν. ^(xxi. 36 v. r.)
² Thess. i. 5
only. Gen.
xxxi. 28 com-
piut. 2 Macc.
xiii. 12.
3 Macc. iii. 21
(only?).
^p ch. ix. 16 reff.
ellips., 3 John
7 only.
^q Mark xii. 4.
Luke xx. 11.
John vii.
49. Rom.

VI. 1. ¹ Ἐν δὲ ταῖς ἡμέραις ταύταις ^v πληθυνόντων τῶν
μαθητῶν ἐγένετο ^w γογγυσμὸς τῶν ^x Ἑλληνιστῶν πρὸς ^p ch. ix. 16 reff.
τοὺς ^y Ἑβραίους, ὅτι ^z παρεθεωροῦντο ἐν τῇ ^a διακονίᾳ τῇ ^q Mark xii. 4.
^b καθημερινῇ αἱ ^c χῆραι αὐτῶν. ² προσκαλεσάμενοι δὲ οἱ ^u constr., ch. xi. 20 reff.
ⁱ 24, ii. 23. James ii. 6 only. Prov. xxii. 22. ^r Jer. xx. 7, 8. see Matt. xxviii. 20. 2 Pet. ii. 8.
^s ch. ii. 46 reff. ^t ch. xiii. 10 reff. ^v intrans., here only. Exod.
i. 20. see ver. 7 reff. ^w John vii. 12. Phil. ii. 14. 1 Pet. iv. 9 only. Exod. xvi. 7. 9.
^x ch. ix. 29 (ch. xi. 20 rec.) only †. see 2 Macc. iv. 13. ^y 2 Cor. xi. 22. Phil. iii. 5 only. Gen. xxxix. 14. xli. 13.
^z here only †. Xen. Mem. iv. 8. 7, but not =. ^a = ch. xi. 29. 2 Cor. ix. 1, 12, 13 † (1 Macc. xi. 58 only).
^b here only †. Judith xii. 15 only. ^c ch. ix. 39, 41 reff.

41. aft *oun* add *αποστολοι* D 180 syr. rec *υπ. τ. ον.* bef *κατηξ.*, with DEHP rel
syr Chr Thl Lucif: txt ABCN a d h m vulg Syr (coptt) Orig₂ Thdrt Ambrst₂ Quæst.
rec aft *ονομ.* ins *αυτου*, with c d æth Orig₂ Lucif; *τον κυριου ιησου* E b f g l² syr
Thl-sif; *ιησου* k o 13 vulg Thdrt; *τ. ιησ.* 36; *τ. χριστου* a e h m fuld tol Chr Thdrt₁
Thl-fin Ambrst Quæst (*all plainly shewing the additions to be spurious*): om ABCDHFN
Syr coptt Ammon-c.

42. for *τε, δε* D vulg E-lat coptt Lucif. rec *ιησ.* bef *τ. χρ.*, with HP rel am
tol Syr copt æth-rom Lucif: *ιησ. χρ.* E 65 Chr: *τ. κυριον ιησ.* C 13: *τον κν ιν*, omg
χρ., k: *τ. κυρ. ιησ. χρ.* D sah æth-pl: txt ABN 36 fuld syr Bas Cyr-jer (Iren-int).
—(om ver c.)

CHAP. VI. 1. *ταυταις* bef *τ. ημ.* D-gr: for *ταυτ.*, *εκειναις* C³ 73 vulg sah. om 2nd
τη D¹(ins D⁶). at end ins *εν τη διακονια των εβραιων* D¹(and lat). *χειραι* P.

xxv. 2,—for disobedience to their command.

41. τοῦ ὄν.] Not 'this Name' (as Beng. and Kuin.), but the Name, κατ' ἔξοχην, viz. of Christ. So the Heb. עֵשֶׂה is used Levit. xxiv. 11, 16: see reff and compare τῆς ὁδοῦ, ch. ix. 2, and Euseb. H. E. v. 18, κέκριται (sc. Alexander) . . . οὐ διὰ τὸ ὄνομα, ἀλλὰ δι' ἃς ἐτόλμησε ληστείας.

42. πᾶσαν ἡμ.] every day, not 'all day long,' which would be πᾶσ. τὴν ἡμ. On κατ' οἶκον see note on ref.

τὸν χρισ. Ἰησ.] According to the true reading even more pointedly than in the rec., τὸν χριστ. is the predicate, and Ἰησ. the subject: preaching (that) Jesus (is) the Christ.

CHAP. VI. 1—7.] ELECTION OF SEVEN PERSONS TO SUPERINTEND THE DISTRIBUTION OF ALMS. 1.] δέ, in contrast to the former entire unity of the church: introducing that great and important chapter in her history of Judaizing divisions, which from this time onward disquieted her.

ἐν τ. ἡμ. τ.] See ch. i. 15:—but not necessarily as there, 'within a very few days:' the expression is quite indefinite. Some time must have elapsed since ch. iv. 32.

Ἑλληνιστῶν—Ἑβραίους] The Hellenists (from ἐλληνίζειν) were the Grecian Jews: not only those who were themselves proselytes, nor only those who came of families

once proselytized,—but all who, on account of origin or habitation, spoke Greek as their ordinary language, and used ordinarily the LXX version.

The Hebrews were the pure Jews, not necessarily resident in Palestine (e.g. Paul, who was Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5. See also 2 Cor. xi. 22),—nor necessarily of unmixed Jewish descent, else the ἐξ Ἑβρ. would hardly have been an additional distinction,—but rather distinguished by language, as speaking the Syro-Chaldaic and using the Hebrew Scriptures.

παρεθεωροῦντο] The use of this appropriate word shews, I think, that Olsh.'s supposition, that χῆραι implies all their poor, is not correct. Those poor who could attend for themselves and represent their case were served: but the widows, who required more searching out at their own houses, were overlooked. And this because the Apostles, who certainly before this had the charge of the duty of distribution, being already too much occupied in the ministry of the Word to attend personally to it, had entrusted it apparently to some deputies among the Hebrews, who had committed this oversight. For the low estimation in which the Hellenistic Jews were held by the Hebrews, see Biscoe, History of the Acts, pp. 60, 61. ἐν τῇ διακ. τ. καθ.]

δώδεκα τὸ ^a πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ^e ἄρεστον
 ἐστὶν ἡμᾶς ^f καταλείψαντας τὸν ^g λόγον τοῦ ^h θεοῦ ⁱ δια-
 κονεῖν ^j τραπέζαις. ^k ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας
 ἐξ ἱμῶν ^l μαρτυρουμένους ἐπὶ τῇ, ^m πλήρεις ⁿ πνεύματος καὶ
^o σοφίας, οὓς ^p καταστήσομεν ἐπὶ τῆς ^q χρείας ταύτης·
 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ ^r διακονίᾳ τοῦ λόγου

10. xix. 37
 ver. 2.
 John iii. 22
 2 Pet. ii. 13
 ch. xi. 1 reff.
 xvi. 21. ch. xvi. 34.
 Gen. xli. 33.
 n = Col. iv. 5.
 x. 37. 2 Macc. viii. 9.

h = here only. see Matt. iv. 11. Luke x. 40. John xii. 2.
 2 Kings ix. 7. (see Matt. xxi. 12.)
 1 = ch. x. 22 reff. 1 Tim. v. 10. Heb. xi. 2, 30 f. (Num. xxxv. 30.)
 o Matt. xxiv. 45, 47. Luke xii. 42. Gen. xli. 33, 41, 43.
 q = ch. xii. 25 reff. see ver. 1 reff.
 i = Matt. xv. 27. Luke
 Ezek. xxxiv. 11. = σκ.,
 m ch. vii. 55 reff.
 p = here only. 1 Macc.

2. om δὲ D¹-gr(ins D-corr¹) sah. [εἶπαν, so ABC.] aft εἰπ. ins προς
 αντους D, eis Syr sah Cyp. Thl-fin: txt AB^eHP rel 36 Bas Mac Marc
 Chr Thl-sif. — καταλ. bef ημ. E 13. 180. καταλιποντας E 5. 13. 40. 180 lect-12.
 3. επισκεψομεθα B. for ουν, δη Α: δε B^x: om aeth sah Quæst: om αδελφ. Α
 13 aeth Bas Marc Orig-int Quæst: τι ουν εστιν αδελφοι επισκεψασθαι D: txt CEH
 rel vss ff. εξ υμ. αυταν bef ανδρ. D Marc. πληρης AEHP k. rec
 aft πνευμ. ins αγιου, with A C¹⁻³(appy) EHP rel 36 demid sah Bas, ins κυριον μου
 αγιου Syr: om B C²(appy) D(N) am fuld lux (syr) copt Chr Thl-sif-comm. (The
 omission may have been made to suit ver 10: at the same time the insertion of αγιου
 from ver 5 was very obvious, and is the more probable of the two.)—N¹ syr omit και also.
 rec καταστησομεν (corrū), with HP e 13 vulg D-lat E-lat Marc Thl-fin: txt
 ABCDEN rel Syr sah aeth Bas Chr Ec Thl-sif. αυτης D(txt D³[?]).
 4. ημ. δε εσομεθα προσκαρτερουντες D(sumus and perseveramus D-lat): προσ-
 καρτερησωμεν EH 1 m coptt Ephr Bas Chr Marc Procop.

Some have argued from this that there must have been 'deacons' before: and that those now elected (see below on their names) were only for the service of the Hellenistic Jews. But I should rather believe, with De Wette and Rōthe, that the Apostles had as yet, by themselves or by non-official deputies, performed the duty. The διακονία was the daily distribution of food: see on ver. 2. 2.] τὸ πλῆθος τ. μ.,— 'the whole number of disciples in Jerusalem' summoning a general meeting of the church. How many they were in number at the time, is not said. Clearly the 120 names of ch. i. 15, cannot (Lightf.) be meant. οὐκ ἄρεστον ἐστὶν] 'non placet': it is not our pleasure: not 'non æquum est,' as Beza, Calv., Kuin., and others (and E. V.), defending this rendering by ἄρεστον being used in the LXX for the Heb. צַדִּיק: but even there it never signifies good or right absolutely, but is used subjectively, with עַיְנֶיךָ, 'in thine eyes:' see Gen. xvi. 6, ὡς ἂν σοι ἄρεστον ᾦ: also Deut. xii. 28, τὸ ἄρεστον . . . ἐναντίον κυρίου τ. θεοῦ σου. καταλείψαντας] For to this it would come, if the Apostles were to enquire into, and do justice in, every case of asserted neglect. διακονεῖν τραπέζαις] It is a question whether this expression import the service of distributing money (see reff. and Luke xix. 23 al.)—or that of apportioning the daily public meals. The latter seems to me most probable, both

on account of the καθημερινή above, and of the usage of διακονεῖν (see reff.). That both kinds of tables may be meant, is possible: but hardly probable. 3. ἐπισκ. οὖν] The similarity to ref. Gen. seems to shew that the look ye out of the E. V. is the right rendering. μαρτυρουμένους] For this use of the pass. not found in the Gospp., compare besides reff., Jos. Ant. iii. 2. 5, τὸν στρατηγὸν Ἰησοῦν ἐνεγκωμίαζε, μαρτυρούμενον ἐφ' οἷς ἔπραξεν ὑπὸ παντὸς τοῦ στρατοῦ—and Marc. Antonin. vii. 62, συνεχῶς ἐφιστάναι, τίνες εἰσιν ὅσοι ἐφ' ἃν μαρτυροῦνται ἔλεως. ἐπὶ τῇ χρείᾳ τ.] Some have supposed a reference to the number of nations of which the Hellenistic Jews would perhaps be composed: some, to 7000, to which number the believers would by this time amount (Bengel): some, to the mystic number seven, so common in Jewish writings (Meyer, De Wette):—but the best remark is Lightfoot's:—'quare septem eligendi, dicat cui est audacia.' Some present consideration of convenience probably regulated the number. ἐπὶ τ. χρείας τ.] 'super hoc opus,' Vulg.:—'ad hunc usum,' Grot.:—'over this requirement (desideratum),' Meyer:—but the occurrence of the very same expression 1 Macc. x. 37, ἐκ τούτων κατασταθήσεται ἐπὶ χρεῶν τῆς βασιλείας τῶν οὐσῶν εἰς πίστιν, seems to make the sense business (as E. V.), duty, more probable. The duty (see above) was,

ABCDI
HPN al
c d f g
k l m o
13

[†] προσκαρτερήσομεν. ⁵ καὶ st ἤρεσεν ὁ λόγος ^{tu} ἐνώπιον ^{r = ch. i. 14} παντὸς τοῦ ^v πλῆθους, καὶ ^w ἐξελέξαντο Στέφανον ἄνδρα ^{reff.}
^x πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ ^{s Matt. xiv. 6.} Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ ^{30. d. aw.} Νικόλαον ^{Paul (Rom. viii. 8 reff.).} ^{t Jer. xviii. 4.} ^{1 Macc. viii. 21.} ^{u = Luke xiv. 10 al. Num. xiii. 31.} ^{v absol., ch. ii. 6 reff.} ^{Exod. xxi. 48, 49 al.} ^{b ch. viii. 17, 12 reff.} ὡπion τῶν ἀποστόλων· καὶ προσευξάμενοι ^a ἐπέθηκαν

w ch. xv. 7 reff. x ch. xix. 28 reff. y ch. ii. 10. xiii. 43. Matt. xxiii. 15 only. Exod. xxi. 48, 49 al.
 z ch. i. 23. iv. 7. xxii. 30. Num. xxvii. 19, 22. a = ch. ii. 25 reff. b ch. viii. 17, 12 reff.

5. aft λογ. ins ουτος D Syr sah æth. εναντιον C. aft πληθ. ins των
 μαθητων D. εξελεξαν τον (sic) N. πληρης DP-(ρις) N. transpose πιστεως
 and πνευματος N¹. προχωρον E l. νικανωρα B²E: νικορα D-gr: νικαρινον
 syr-ing-gr. τειμωνα B¹D: τιμωνα C². παρμενα D¹(txt D-corr² [P]).
 αντιοχεαν C.

6. ουτοι εσταθησαν D-gr Syr sah.

for και, ουτινες D-gr.

not that of ministering to the Hellenistic Jews only, but that of superintending the whole distribution.

4.] τ. διακονία λόγου, in opposition to the διακονία τραπεζῶν. 'Hæ partes sunt nobilissimæ, quas nemo episcopus alteri, quasi ipse majoribus rebus intentus, delegare potest.' Bengel. 'Hinc apparet non frustra precandi studium commendari verbi ministris.' Calvin.

5.] πίστewς,—not in the lower sense (Kuin.) of 'truthfulness,'—but in the higher of faith, the root of all Christian virtues: see ch. xi. 24 (De W.).

Of these seven, Stephen and Philip (ch. viii. 5, 26, 40; xxi. 8) only are elsewhere mentioned. On the idea of Nicolas having founded the heretical sect of the Nicolaitanes, Rev. ii. 6, 15 (Lightf. and Grot. from Iren. adv. Hær. i. 26, p. 105, and Epiph. Hær. 25, p. 76), see note ad loc. From his being called προσήλυτον Ἀντιοχέα, some have argued (Heins.) that he only was a proselyte, and none of the rest: some (Salmasius.) that all were proselytes,—but the rest, of Jerusalem. But neither inference seems justified: rather I should say that the addition simply imports that he became better known than the rest, from the very circumstance perhaps of Antioch having been afterwards so important a spot in the Christian history (ch. xi. 19, note). These names are all Greek: but we cannot thence infer that the seven were all Hellenists: the Apostles Philip and Andrew bore Greek names, but were certainly not Hellenists. There does appear however, in the case of these two Apostles, to have been a connexion with Greeks of some sort, see John xii. 20—22. Possibly, though Ἑβραῖοι, they may not have been ἐξ Ἑβραίων (see above on ver. 1), but sprung from inter-marriage with Hellenists. And so these seven may have been partly Ἑβραῖοι, though their names seem to indicate, and their office would appear to require, that they were connected with Hellenists, and

not likely to overlook or disparage them. The title of 'deacons' is no where applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii. 8 ff. there is no absolute identification of the duties of deacons with those allotted to the seven, but at the same time nothing to imply that they were different. And ἀνέγκλητοι, ib. ver. 10, at all events is parallel with our μαρτυρουμένους, ver. 3. The universal consent of all Christian writers in regarding this as the institution of the office of deacons should not be overlooked: but at the same time we must be careful not to imagine that we have here the institution of the ecclesiastical order so named. The distinctness of the two is stated by Chrysostom, Hom. xiv. p. 115, ὁποῖον δὲ ἄρα ἀξίωμα εἶχον οὗτοι, καὶ ποῖαν ἐδέξαντο χειροτονίαν, ἀναγκαῖον μαθεῖν. ἄρα τὴν τῶν διακόνων; καὶ μὴν τοῦτο ἐν ταῖς ἐκκλησίαις οὐκ ἔστιν· ἀλλὰ τῶν πρεσβυτέρων ἐστὶν ἡ οἰκονομία. ὅθεν οὐτε διακόνων, οὐτε πρεσβυτέρων ὀμιλᾷ τὸ ὄνομα εἶναι δῆλον καὶ φανερόν. ἀλλὰ τῶς εἰς τοῦτο ἐχειροτονήθησαν. So also Eusebius in loc.: τοὺς ἐκλεγέντας εἰς διακόνους ἐχειροτόνησαν, οὐ κατὰ τὸν νῦν ἐν ταῖς ἐκκλησίαις βαθμόν, ἀλλὰ τοῦ διανέμειν μετὰ ἀκριβείας καὶ ὀρφανοῖς καὶ χήραις τὰ πρὸς διατροφήν. See Suicer sub voce.

But that the subsequent office of deacon was founded upon this appointment is very probable. The only one of these seven who appears in the subsequent history (ch. xxi. 8), is called Φίλιππος ὁ εὐαγγελιστής, probably from the success granted him as recorded in ch. viii. 12. In these early days titles sprung out of realities, and were not yet mere hierarchical classifications.

6.] ἐπέθηκαν, viz. the Apostles. Their office of giving themselves to prayer is here specially exercised. The laying on of hands, the earliest mention of which is connected with blessing only (Gen. xlviii. 14), was prescribed to

c = ch. xi. 1.
d = ch. xii. 17.
e = ch. xii. 24 al.
f = ch. xii. 27.
g = as above (d).
h = ch. xix. 20.
i = Matt. vi. 28.
j = Luke i. 80.
k = al. trans.
l = 1 Cor. iii. 6.
m = as above (d).
n = ch. ix. 31.
o = 1 Pet. i. 2.
p = see ver. 1.
q = ch. i. 15, Luke
v. 24, vi. 17.
r = Ezek. xxiii.
24.
s = h = Rom. vi. 16, 17. x. 16 al.
t = Deut. xx. 12. see Rom. i. 5. xvi. 26.
u = i = Luke x. 23. Mark xiv. 57, 60. 2 Chron. xiii. 4, 6.
v = j ver. 5. k ch. vii. 36 reff.

αὐτοῖς τὰς ^b χεῖρας. ⁷ Καὶ ὁ ^c λόγος τοῦ ^e θεοῦ ^{de} ἤνϋαυεν,
καὶ ^{df} ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ
σφόδρα, πολὺς τε ^g ὄχλος τῶν ἱερέων, ^h ὑπήκουον ⁱ τῇ ...σφ
πίστει.

⁸ Στέφανος δὲ ^j πλήρης χάριτος καὶ δυνάμεως ἐποίει
^k τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ⁹ ^l Ἄνέστησαν δέ
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων

7. for θεου, κυριου DE vulg syr Chr: txt ABCHP rel. μανθανοντων E.
for ἱερεων, ιουδαιων N¹ c o. υπηκουον αν (or rather αν, Scriv) D¹: -ουεν AE g vulg
Chr. at end ins του ευαγγελιου syr-mg.

8. rcc (for χάριτος) πιστεως (corrⁿ from ver 5), with HP rel: χάριτος κ. πιστ. E:
χάριτος θεου æth: txt ABDN k 36 vulg Syr coptt arm Bas Did Nyss Chr Aug.
transp τερ. and σημ. E 40. 96. aft λαω add δια του ονοματος κυριου ιησου χρ.
D sah Aug; δια του ονοματος του κυρ. ιησ. χρ. k 13; εν ονοματι του κυριου E; δ. τ. ον.
κυρ. syr-w-ast.

9. καθ ο ανεστ. τινες E: adversus quem &c E-lat. om 1st των N. των

Moses as the form of conferring office on Joshua, Num. xxvii. 18, and from that time was used on such occasions by the Jews. From its adoption by the Apostles, it has ever been the practice of the Christian church in *ordaining*, or *setting apart* her ministers. It was also used by the Apostles on those who, having been baptized, were to be fully endowed with the gifts of the Holy Spirit: see ch. viii. 17; xix. 6, and Heb. vi. 2. ^{7.]} καὶ (not 'therefore,' as Kuin.), and, i.e., on this measure being completed; as would be the case, seeing that these seven were not only servants of tables, but men full of the Holy Ghost and of wisdom:—and we soon hear of the part which Stephen bore in the work. πολὺς ὄχλ. τ. ἱερέων] The number of priests who returned from Babylon, Ezra ii. 36—39, was 4289: and the number would probably have much increased since then. No evasion of the historian's assertion is to be attempted. Casaubon, approved by Beza and Valcknaer, would read, πολὺς τε ὄχλος, καὶ τῶν ἱερέων (sc. τινές) ὑπ.; and Heinsius, Wolf, Kuinoel, and Elsner attempt a distinction between ὄχλος τῶν ἱερ., 'sacerdotes ex plebe,' and the 'sacerdotes docti.' But, besides that the words will not bear this meaning, the distinction is one wholly unknown in the N. T. At this time was probably the *culminating point of popularity of the church at Jerusalem*. As yet, all seemed going on prosperously for the conversion of Israel. The multitude honoured the Apostles: the advice of Gamaliel had moderated the opposition of the Sanhedrim: the priests were gradually being won over. But God's designs were far different. At this period another great

element in the testimony of the church is brought out, in the person of Stephen,—its *protest against Pharisaism*. This arrays against it that powerful and zealous sect, and henceforward it finds neither favour nor tolerance with either of the parties among the Jews, but increasing and bitter enmity from them both.

8—CH. VII. 60.] THE ACCUSATION, DEFENCE, AND MARTYRDOM OF STEPHEN.

8.] This is the first instance of any, *not an Apostle*, working signs and wonders. The power was perhaps conferred by the laying on of the Apostles' hands; though, that having been for a special purpose merely, and the working miracles being a fulfilment of the promise, Mark xvi. 17, 18, to *all believers*, I should rather refer the power to the *eminence of Stephen's faith*.

χάριτος, divine grace (not 'favour with the people'): the effects of which, the miracles, were called *χαρίσματα*.

9.] Λιβερτίνων is rightly explained by Chrysostom: οἱ Ῥωμαίων ἀπελευθέροι. Philo, Legat. ad Caicum, § 23, vol. ii. p. 568, speaks of τὴν πέραν τοῦ Τιβέρεως ποταμοῦ μεγάλην τῆς Ῥώμης ἀποτομήν. . . . κατεχομένην καὶ οἰκουμένην πρὸς Ἰουδαίων, and adds, Ῥωμαῖοι δὲ ἦσαν οἱ πλείους ἀπελευθερωθέντες· αἰχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν, ὑπὸ τῶν κτησαμένων ἠλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες (p. 1014, Potter). Tacitus, Ann. ii. 85 (A.D. 19), relates, 'Actum et de sacris Aegyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia libertini generis, ea superstitione infecta, quæis idonea ætas, in insulam Sardinian veherentur . . . ceteri cederent Italia, nisi certam ante diem profanos ritus exuissent.' In this Josephus agrees, Antt. xviii. 3. 5,

καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ^m ἀπὸ Κιλικίας ⁿ καὶ Ἀσίας ⁿ συνζητοῦντες τῷ Στεφάνῳ, ¹⁰ καὶ οὐκ ὀῖσχυον ^p ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ ^q πνεύματι ^o ᾧ ἐλάλει. ¹¹ τότε ^r ὑπέβαλον ἄνδρας ^s λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ ^t λα-
λοῦντος ^t ῥήματα ^u βλάσφημα ^v εἰς Μωσῆν καὶ τὸν θεόν. ^p ¹² ^w συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ

xxvi. 37. Job xli. 2.

q = Luke i. 17 al. Dan. vi. 3.

r here only †. Josh.

xxiii. 4 Symm. so ὑπόβλητος, Jos. B. J. v. 10. 4.

edn. 6, 7 45. 1. t ch. xi. 14 reff.

s constr., ch. xv. 27. 2 Pet. ii. 4. Winer,

i. 13. 2 Tim. iii. 2 only. Isa. lxvi. 3 only. Wisd. i. 6 al.)

u = 2 Pet. ii. 11. Rev. xiii. 5 only †. (1 Tim.

viii. 4. Bel and Dr. 9 Theod.

w here only †.

v constr., Mark iii. 29. 2 Macc.

λεγονμενων ΑΝ k coptt Chr-mss.

om και ασιας AD¹(and lat: ins D²).[συμζητ., so AB¹CDEN.]

10. for και, οτινες ουκ D: om και sah.

τη σοφ. τη ουση εν αυτω κ. τω πν. τω

αγιω ω ελαλει, δια το ελεγχεσθαι αυτους (διوتي ελεγχοντο E) υπ (επ D¹: υπ D²) αυτου
μετα πασης παρρησιας: μη δυναμενοι ουν (ου D¹) αποθβαλμειν (so syr-mg, επιδη ουκ
ηδυναντο αντιλεγιν E) τη αληθεια DE: simply from δια το ελεγχ. am² syr-mg.

11. λεγοντες ΑΝ, so probably D¹.for λαουντος, λεγοντος Ν¹.

ρημ.

βλασφημιας D-gr Ν¹(but corrd) 137 vulg.

12. ins και ταυτα ειποντες bef συνεκ. τε E.

relating a story as one of its causes, in which Ida, a freedwoman, was the agent of the mischief. Here then we have abundant reason for numbers of these Jews 'libertini generis' having come to Jerusalem, being among the *cæteri* who were ordered to quit Italy: and what place so likely a refuge for Jews as Jerusalem? Those who find

a difficulty in this interpretation suppose them to have been inhabitants of Libertum, a town in Africa propria, or proconsularis, from which we find an episcopus Libertinensis sitting in the synod of Carthage in 411 (so Suidas, Λιβερτῖνοι, ὄνομα ἔθνους, —Schleusn., al.); or conjecture Λιβυστῖνων to have been the true reading (so the Arm. version, *Libyorum*, Œcum., Lyra, Beza, Le Clerc, al.),—or even Λιβύων τῶν κατὰ Κυρήνην (Schulthess);—or suppose them (Lightf.) to have been freedmen from Jewish servitude,—or Italian freedmen, who had become proselytes. (The Arabic version given in the Paris polyglott curiously renders it *Corinthiorum*.) But none of these suppositions will bear examination, and the best interpretation is the usual one—that they were the descendants of Jewish freedmen at Rome, who had been expelled by Tiberius. There is no difficulty in their having had a synagogue of their own: for there were 460 or 480 synagogues at Jerusalem (Vitringa, Synag. p. 256. Lightf., Meyer).

Κυρηναίων] See ch. ii. 10, note. Ἀλεξανδρέων] Two of the five regions of Alexandria were inhabited by Jews (see Jos. Antt. xiv. 7. 2, 10. 1; xix. 5. 2 al.). It was also the seat of the learning and philosophy of the Grecian Jews, which was now at its height. This metropolis of the Hellenists would certainly have a synagogue in Jerusalem. I understand three distinct

synagogues to be meant, notwithstanding the somewhat equivocal construction,—and λεγομένης only to apply to the unusual term Λιβερτῖνων. τῶν ἀπὸ Κ.] It

seems doubtful whether this genitive also depends on συναγωγῆς. At first sight it would seem not, from the repetition of τῶν, answering to the τῶν before. But then we must remember, that as Κυρηναίων and Ἀλεξανδρέων both belong to towns, and towns well known as the residences of Jews, a change of designation would be necessary when the Jews of whole provinces came to be mentioned, and the synagogue would not be called that of the Κίλικες or Ἀσιανοί (ch. xx. 4), but that of οἱ ἀπὸ Κ. κ. Ἀ.:—and, this being the case, the article could not but be repeated, without any reference to the τῶν before.

Cilicia was at this time a Roman province, the capital being the free city of Tarsus, see note on ch. ix. 11.

Asia,—not exactly as in ch. ii. 9, where it is distinguished from Phrygia,—here and usually in the Acts implies Asia proconsularis, a large and important Roman province, including Mysia, Lydia, Caria, and Phrygia—known also as Asia cis Taurum.

11.] Neander well remarks (Pfl. u. Leit., p. 81 ff.) that this false charge, coupled with the character of Stephen's apologetic speech, shews the *real character of his arguments with his opponents*:—that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the latter and better covenant, thus being in a remarkable manner the forerunner of St. Paul.

12.] τὸν λαόν, *first*,—that by means of the popular feeling they might act upon the πρεσβ. κ. γρ., the members of the Sanhedrim.

x absol., Luke xx. 1. Zech. i. 10, 11.
 y ch. xix. 29.
 xxvii. 15.
 only. Prov. vi. 25. 2 Mac. iii. 27. 13. 41 only.
 7. h. 18. 15. 16 ff.
 a ch. i. 23.
 ver. 6.
 b Rev. ii. 2.
 xxi. 8 only.
 17. v. xxv. 32 (xxx. 9).
 see 1 Cor. xv. 15.
 c and constr., ch. xiii. 10 reff.
 d Matt. x. 11. xii. 32.
 e Matt. xiv. 15. ch. xxi. 28 only. Ps. lxxvii. 5. f — Matt. xxvi. 61 ||. 2 Cor. v. 1. Ezra v. 12. g 1 Cor. xv. 51, 52 reff.
 h = Luke i. 9. ii. 42. ch. xv. 1. xxi. 21 al. Luke only, exc. John xix. 40. H. g. 2. 2 Mac. xi. 27.
 i = 1 Cor. xi. 2, 23. 2 Pet. ii. 21. Jud. 3. k ch. i. 10 reff.
 1 Matt. xxi. 36. Luke ii. 16. John iv. 6. xi. 20. x. 12. ch. xx. 9 only. Lev. xii. 5. Job xxxix. 27. Ezek. xlvii. 16 only.
 m ch. viii. 22 reff. n ch. xii. 15. xvii. 11. xxiv. 9.

om 2nd τους C¹ k. om επισταντες N. aft ηγαγον ins αυτον A e (Syr syr-w-
 ob) coptt.

13. εστ. δε H 13. 40. 96 E-lat copt: και εστ. D. aft ψευδ. ins κατα(κατ D-corr)
 αυτου D. λεγοντες N. ουτ. bef ο ανθρ. C some-vss Chr Thl. rec aft ρημ.
 ins βλασφημα (insertion from ver 11), with EHP (k) 36 lux ath arm Procl, Thl: om
 ABCDN rel vulg syr coptt.—κατα τ. τοπ. τ. αγιου κ. τ. νομου λαλων ρημ. βλασφ. k 13
 Chr Procl, λαλ. bef ρημ. BCN (k) vulg syr coptt Procl: txt ADEH rel Chr Thl.

rec aft αγ. ins τουτου (to agree with ver 14: or perhaps because the meeting of
 the Sanhedrim seemed to have been in a part of the temple), with BC 13 rel 36 tol
 syr sah Chr Thl-fin: bef, k: om ADEHPN a b c e f h l o vulg copt æth arm Nyss-ms
 Chr comm Damasc Thl-sif.

14. εθη B¹(corr'd appy eadem manu). for α παρεδ., απερ εδωκεν P d 78. 116-23.

15. ητενιζον δε αυτω D¹-gr(txt D²[and lat]): om eis N¹(ins N-corr¹). for
 απαντες, παντες ABCD²EN¹ c Thl-sif: om 13: txt (see proleg) D¹HP rel Chr (Ec Thl-
 fin. καθημενοι D c 137-80. aft αγγ. ins εστωτος εν μεσω αυτων D:
 του θεου æth sah.

CHAP. VII. 1. aft αρχ. ins τω στεφανω DE tol. om αρα (as unnecessary) ABCN 36:
 ins D-grEHP rel syr Chr Thl Ec: enim E-lat: not expressed in vulg D-lat. τουτο D.

ἐπιστάντες] The same persons,—acting now by the authority of the Sanhedrim; Saul, among οἱ ἀπὸ Κιλικίας, being, as is afterwards (ch. vii. 58) implied, among the foremost,—came upon him (see reff.), and seized him.

13. ψευδεῖς] The falsehood of their witness consisted, as in the similar case of our Lord, in taking Stephen's words out of their context, and misrepresenting what perhaps, totidem verbis, he had actually said.

τοῦ τόπ. τ. ἀγ.] The temple, see reff. 14.] We may either take the words thus, ὅτι Ἰησοῦς ὁ Ναζωραῖος, οὗτος κατ., 'that Jesus of N., he it is who shall destroy' . . . (see ch. vii. 35; 1 Cor. vi. 4).—or ὅτι Ἰησοῦς, ὁ Ναζωραῖος οὗτος, κατ., 'that Jesus, this Nazarene, shall destroy' . . .;—or, which seems by far the best, take the whole together, that this Jesus of N. shall destroy, as in E. V. Compare ὁ Παῦλος οὗτος, ch. xix. 26.

15.] It is a question with regard to this verse, Does it relate any supernatural appearance, glorifying the face of Stephen,—or merely describe the calm and

holy aspect with which he stood before the council? The majority of Commentators suppose the latter: and certainly the foregoing description of Stephen would lead us to infer, that there was something remarkably striking in his appearance and demeanour, which overawed his adversaries. But both from the plain language of our text, well understood among the Jews to signify supernatural brightness (see examples in Wetstein), and from the fact that in Luke's own narrative we have supernatural brightness associated with angelic appearances more than once (see Luke ii. 9; ch. xii. 7), I should be inclined to think that the face of the martyr was lighted up with a divine radiance. That the effect on those present was not such as to prevent the examination proceeding, is no argument against this view: in the very mildness of the question of the H. P. which follows, I see the trace of some unusual incident exercising an influence over him. Chrysostom (who does not, however, seem to adopt the above interpretation, his τοῦτο καὶ ἡ δόξα Μωυσέως

ABCD
HPNa
cd f g
k l m
13

ⁿ ἔχει ; ² ὁ δὲ ἔφη Ἀνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ^o here only. Ps. xxviii. 3. see 1 Cor. ii. 8. Heb. ix. 5. Ps. xxiii. 7, 9.

ὁ ὁ θεὸς τῆς ὁ δόξης ^p ὥφθη τῷ ^q πατρὶ ἡμῶν ^a Ἀβραὰμ

p ch. ii. 3 reff.
ii. 21 only.

q Luke i. 73. (xvi. 24, 30.) John viii. 39, 53 (56). Rom. iv. (1) 12, 16. James

2. ἀδελφῆ (sic) D¹-gr(txt D²).

being apparently only rhetorical explains well the effect on the council: ἐπίχαριν δὲ αὐτὸν δοκεῖ μοι ποιῆσαι τὸν θεόν, τάχα ἐπεὶ ἔμειλλε τινὰ εἶρην, καὶ ἵνα εὐθὺς τῇ προσώπῃ καταπλήξῃ αὐτοὺς. ἔστι γάρ, ἔστι καὶ πρόσωπα χάριτος γέμοντα πνευματικῆς ἐπέραστα τοῖς ποθοῦσιν. εἶναι, καὶ αἰδέσιμα τοῖς μισοῦσι καὶ φοβερά. ἡ καὶ ὡς αἰτίαν τοῦτο εἶπεν, δι' ἣν ἠνέσχοντο τῆς δημηγορίας αὐτοῦ. τί δαὶ ὁ ἀρχιερεὺς; . . . ὁρᾷς πᾶς μετὰ ἐπιεικείας ἡ ἐρώτησις καὶ οὐδὲν τέως φορτικὸν ἔχουσα; In Act. Homil. xv. p. 120.

CHAP. VII. 1.] On the H. P.'s question, see Chrys. just quoted. It is parallel with Matt. xxvi. 62, but singularly distinguished from that question by its mildness: see above. 2—53.]

STEPHEN'S DEFENCE. In order to understand this wonderful and somewhat difficult speech, it will be well to bear in mind, (1) that the *general character* of it is *apologetic*, referring to the charge made against him: but (2) that in this apology, forgetting himself in the vast subject which he is vindicating, he every where mixes in the polemic and didactic element. A general synopsis of it may be thus given: (1) He shews (*apologetically*) that, so far from dishonouring Moses or God, he believes and holds in mind God's dealings with Abraham and Moses, and grounds upon them his preaching; that, so far from *dishonouring* the temple, he bears in mind its history and the sayings of the prophets respecting it; and he is proceeding,—when (interrupted by their murmurs or inattention? but see note, ver. 51) he bursts forth into a holy vehemence of invective against their rejection of God, which provokes his tumultuary expulsion from the council, and execution. (2) But simultaneously and parallel with this *apologetic* procedure, he also proceeds *didactically*, shewing them that a future Prophet was pointed out by Moses as the final Lawgiver of God's people,—that the Most High had revealed His spiritual and heavenly nature by the prophets, and did not dwell in temples made with hands. And (3) even more remarkably still does the *polemic* element run through the speech. "It is not I, but you, who from the first times till now have rejected and spoken against God." And this element, just appearing ver. 9, and again more plainly vv. 25—28, and again more pointedly still in ver. 35, becomes dominant in vv. 39—44, and finally prevails, to the

exclusion of the apologetic and didactic, in vv. 51—53. That other connected purposes have been discovered in the speech, as e. g. that so ably followed out by Chrys. Hom. xv.—xvii. (similarly Grot. and Calv.), of shewing that the covenant and promises were *before the law*, and sacrifice and the law *before the temple*,—is to be attributed to the wonderful depth of words uttered like these under the immediate inspiration of the Holy Spirit, presenting to us, from whichever side they are viewed, new and inimitable hues of heavenly wisdom. Many of these will be brought out as we advance.

The question, *from what probable source Luke derived his report of this speech*, so peculiar in its character and citations as to bear, even to the most prejudiced, decisive evidence of authenticity, can be only conjecturally answered: but in this case the conjecture can hardly be wrong. I have discussed the point in the Prolegg. to this vol. ch. i. § ii. 12 (a). Another question has been, in *what language* the speech was delivered. (1) It is a hardly disputable inference from ch. vi. 9, that Stephen was a Hellenist: (2) his citations and quasi-citations for the most part agree with the LXX version. Hence it seems most probable that he spoke in *Greek*, which was almost universally understood in Jerusalem. If he spoke in Hebrew (Syro-Chaldaic), then either those passages where the LXX varies from the Hebrew text (see below) must owe their insertion in that shape to some *Greek narrator* or to *Luke himself*,—or Stephen must have, in speaking, *translated them, thus varying*, into Hebrew: either supposition being in the highest degree improbable.

2. ἀνδρ. ἀδ. κ. πατ.] So Paul, ch. xxii. 1, before a mixed assembly of Jews. The ἀνδρ. ἀδ. would embrace all: the πατ. would be a title of respect to the members of the Sanhedrim, in *this case*, but hardly in ch. xxii. 1.

ὁ θεὸς τ. δόξης] Not = θεὸς ἔνδοξος, but the God of (i. e. who possesses and manifests Himself by) Glory, viz. the Shechinah, see Exod. xxiv. 16, 17, and ver. 55.

The words τῷ πατρὶ ἡμῶν decide nothing as to Stephen's genuine Hebrew extraction. Any Jew would thus speak.

ὥφθη . . . πρὶν ἢ κατ. αὐτ. ἐν Χαρ.] This was the Jewish tradition, though not asserted in Genesis. Thus Philo (de Abrah. § 15 end, vol. ii. p. 12), having paraphrased the divine command, says, διὰ τοῦτο τὴν

r Matt. i. 18.
Mark xiv. 30.
ch. ii. 20.
Isa. vii. 15.
s GEN. xii. 1.
t Luke i. 61.
ver. 14 only.
Exod. xii. 21.
Job xxxii.
u ver. 34 (from
Exod. iii. 10).
Matt. xix.
21 |. John xi. 43. Rom. i. 13. Rev. xvii. 1. xxi. 9 only.

ὄντι ἐν τῇ Μεσοποταμίᾳ ἵπρὶν ἢ κατοικῆσαι αὐτὸν ἐν
Χαρράν, ³ καὶ εἶπεν πρὸς αὐτὸν ^s Ἐξελθε ἐκ τῆς γῆς σου
καὶ [ἐκ] τῆς συγγενείας σου, καὶ ^u δεῦρο εἰς τὴν γῆν ἣν
ἂν σοι δείξω. ^t Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκη-
σεν ἐν Χαρράν. καὶ κεῖθεν ^v μετὰ τὸ ἀποθανεῖν τὸν πατέρα

...προς
αυτον
ABCD
HPs a
cf gl
k l m c
13

v ch. xix. 21 reff.

χαρρα E m²(Aug): χαρα m¹: χαραν D-gr vulg(not am demid fuld &c).

3. for 1st εκ, απο D¹(txt D³, de D-lat). om 2nd εκ BD-gr sah Thl-sif: ins
(so LXX) ACEHPs rel 36 vss Thl-fin Iren-int Aug. aft συγγ. σου ins (from LXX)
και εκ του οικου του πατρος σου E 65-7 Aug. aft δευρο ins ει D¹. rec om
την (perhaps an error owing to similarity of endings: perhaps an attempt to render
γην more indefinite), with HP rel 36 Chr Thl: ins ABCDEX. εαν N¹.

4. aft τοτε ins αβρααμ D Syr. και κατωκησεν D¹(and lat). for εν, εις H
c f m o Thl: om 65-7: επι 13. for κακειθεν, κακει ην, insg και bef μετωκ., D¹

πρώτην ἀποικίαν ἀπὸ τῆς Χαλδαίων γῆς εἰς
τὴν Χαρράν λέγεται ποιεῖσθαι. But he
accurately distinguishes between the λόγιον
which he obeyed in leaving Chaldaea, and
the θεὸς ὥφθη afterwards, adding a reason
after his manner, why God could not be
seen nor apprehended by him while he was
yet χαλδαῖζων and an astrologer. The
fact of his having left Ur by *some divine*
intimation is plainly stated in Gen. xv. 7,
and referred to in Neh. ix. 7. It was surely
both natural and allowable to express this
first command in the well-known words of
the second. But we can hardly suppose
that Stephen adopted the pluperfect ren-
dering of ἤσκη in Gen. xii. 1, as the LXX
has εἶπεν. (Josephus, ordinarily cited as
relating the same tradition, throws, as he
often does, the whole history into confusion,
saying, it is true, Antt. i. 7. 1, καταλείπει
τ. Χαλδαίαν . . . τοῦ θεοῦ κελεύσαντος εἰς
τὴν Χαναάναν μετελθεῖν, but omitting
entirely the sojourn in Haran, and connect-
ing the migration with an outbreak of the
Chaldeans against him for teaching the
worship of the true God.)

Χαρράν] So
the LXX for ἡ, Gen. xi. 31, &c.; 4 Kings
xix. 12; Ezek. xxvii. 23,—Κάρραι τῆς
Μεσοποταμίας, Hierodian iv. 13 (Ptol. v.
18. 12. Strabo, xvi. p. 747),—‘Carras cæde
Crassi nobiles,’ Plin. v. 24,—‘Miscrando
funere Crassus Assyrius Latio maculavit
sanguine Carras,’ Lucan i. 104. It lay
on an ancient road, in a large plain sur-
rounded by mountains; it was still a
great city in the days of the Arabian
caliphs. See Winer, Realw. 4. μετὰ
τὸ ἀποθανεῖν τὸν πατ. αὐτ.] In Gen. xi.
26, we read that Terah lived 70 years
and begot Abram, Nahor, and Haran;
in xi. 32, that Terah lived 205 years, and
died in Haran; and in xii. 4, that Abram
was 75 years old when he left Haran.
Since then cir. 70 + 75 = cir. 145, Terah
must have lived cir. 60 years in Haran
after Abram’s departure. It seems

evident, that the Jewish chronology,
which Stephen follows, was at fault here,
owing to the circumstance of Terah’s
death *being mentioned* Gen. xi. 32, *before*
the command of Abram to leave Haran;—
it not having been observed that the men-
tion is *anticipatory*. And this is confirmed
by Philo having fallen into the same mis-
take, de Migr. Abrah. § 32, vol. i. p. 464,
πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς
Ἀβραὰμ ᾤκησεν εἰς Χαρράν *τελευτήσαν-*
τος δὲ αὐτοῦ τοῦ πατρὸς ἐκεῖθε καὶ ἐκ ταύ-
της μετανίσταται. It is observable that the
Samaritan Pentateuch in Gen. xi. 32, for
205, reads 145, which has most probably
been an alteration to remove the apparent
inconsistency. The subterfuge of under-
standing the *spiritual death* of Terah, who
is, as a further hypothesis, supposed to
have *relapsed into idolatry* at Haran, ap-
pears to have originated with the Rabbis
(see Kuinoel ad loc. and Lightf. Hor.
Heb.) on discovering that their tradition
was at variance with the sacred chronology.
They have not been without followers in
modern Christendom. It is truly lament-
able to see the great Bengel, warped by the
unworthy effort of squaring at all hazards,
the letter of God’s word in such matters,
write thus: ‘Abram, dum Thara vixit in
Haran, domum quodammodo paternam ha-
buit in Haran, in terra Canaan duntaxat
peregrinum agens; mortuo autem patre,
plane in terra Canaan domum unice habere
cepit.’ (This alteration of relation *in the*
land being expressed by μετῴκησεν αὐτὸν
εἰς!) The way in which the difficulty has
been met by Wordsworth and others, viz.
that we have no right to assume that
Abram was born when Terah was 70, but
may regard him as the *youngest son*, would
leave us in this equally unsatisfactory po-
sition:—Terah, *in the course of nature*,
begets his son Abram at 130 (205—75):
yet this very son Abram regards it as in-
credible that he himself should beget a son

αὐτοῦ ^w μετόκησεν αὐτὸν εἰς τὴν γῆν ταύτην ^x εἰς ἣν ὑμεῖς ^w ver. 43 only. 1 Chron. viii. 6. (-*κεσία*, see Matt. i. 11.)
 νῦν ^x κατοικεῖτε, ⁵ καὶ οὐκ ἔδωκεν αὐτῷ ^y κληρονομίαν ^x Matt. ii. 23. iv. 13. 2 Chron. xix. 14.
 ἐν αὐτῇ, οὐδὲ ^z βῆμα ποδός· καὶ ^a ἐπηγγείλατο ^a δοῦναι ^y = Heb. xi. 8. Josh. xiii. 14.
 αὐτῷ ^b εἰς ^c κατάσχεσιν αὐτὴν καὶ τῷ ^d σπέρματι αὐτοῦ ^z = here only. Deut. ii. 5. (ch. xii. 21 reff.)
^e μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ⁶ ἐλάλησεν δὲ ^a G1.N. xiii. 15. constr., Mark xiv. 11.
 οὕτως ὁ θεός, ὅτι ἔσται τὸ ^d σπέρμα αὐτοῦ ^f πάροικον ἐν ^b = Mark xiii. 9. xiv. 9 al. GEN. xvii. 8.
 γῇ ^g ἀλλοτρίᾳ, καὶ ^h δουλώσουσιν αὐτὸ καὶ ⁱ κακώσουσιν ^c ver. 45 only. Num. xxxii. 5.
 ἔτη τετρακόσια. ⁷ καὶ τὸ ἔθνος ^φ ἐὰν δουλεύουσιν
^k κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται
 καὶ ¹ λατρεύουσιν μοι ἐν τῷ τόπῳ τούτῳ. ⁸ καὶ ἔδωκεν

d Rom. ix. 7 reff. e ch. xiii. 25 reff. f ver. 29. Eph. ii. 19. 1 Pet. ii. 11 only. GEN. xv. 13.
 g Rom. xiv. 4 reff. h Rom. vi. 18, 23. 1 Cor. vii. 15. ix. 19. Gal. iv. 3. Tit. ii. 3. 2 Pet. ii. 19 only.
 Gen. i. c. Wisd. xix. 14. 1 Macc. viii. 11 only. i ver. 19. ch. xii. 1. xiv. 2. xviii. 10. 1 Pet. iii. 13 only. Exod. v. 22 al. k = 1 Cor. xi. 31, 32. Rev. xviii. 8. xix. 2. Gen. i. c. 1 Matt. iv. 10 (from Deut. vi. 13). ver. 42. ch. xxiv. 14. Rom. i. 9 al. Exod. iii. 12. (-*ρεία*, Rom. ix. 4.)

(and lat : κακεῖθε D²). μετοικησεν D¹(txt D²). aft αυτ. ins ο θεος E Syr.
 aft κατοικ. ins και οι πατερες ημων DE syr-w-ast Aug, but for ημων, υμων E
 syr-w-ast Aug; D adds further οι προ ημων, syr-w-ast οι προ υμ.

5. for 2nd και, αλλ D an &c sah Iren-int: txt ABCEHPN rel fuld syrr copt Chr
 Thl. rec αυτω bef δοῦναι: txt ABCEHPN b c e f g l m o Thl.—δουναι αυτην εις
 κατασχ. αυτω AEN a h k 13. for last αυτω, αυτου C.

6. for ουτως, αυτω H¹N k: αυτω ουτως b 49. 96 Ath. aft ο θ. ins προς αυτον
 D Iren-int: λεγων πρ. αυτον Syr. for αυτου, σου N. for αυτο, αυτους D vulg
 coptt æth: αυτω e 13. aft κακωσ. ins αυτο C vss Thl-sif-comm; αυτω 13.—κακ
 αυτο κ. δουλ. E.

7. το δε C e 120 sah æth-pl. αν BD: txt ACEHN rel Chr. rec δουλευ-
 σωσιν (corr to suit LXX), with BEHPN rel vulg Chr: txt AC D-gr syrr coptt Iren-int.
 rec ειπεν bef ο θ., with DEHP rel 36 vss Chr Thl Iren-int: txt ABCN. aft
 εξελ. ins εκειθεν E. λατρευσωσιν C'E.

at 99 (Gen. xvii. 1, 17); and on the fact of the birth of Isaac being *out of the course of nature*, most important Scriptural arguments and consequences are founded, cf. Rom. iv. 17—21, Heb. xi. 11, 12. We may fairly leave these Commentators with their new difficulty: only remarking for our instruction, how sure those are to plunge into hopeless confusion, who, from motives however good, once begin to handle the word of God deceitfully. μετ. αυτ. εις] In these words Stephen clearly recognizes the *second command*, to migrate from Haran to Canaan: and as clearly therefore made no *mistake* in ver. 2, but applied the expressed words of the second command to the first injunction, the λόγιον of Philo. 5. οὐκ ἔδωκεν] There is no occasion here to wrest our text in order to produce accordance with the history. The field which Abraham bought for the burial of his dead surely did not come under the description of κληρονομία, nor give him any standing as a possessor in the land. To avoid this seeming inconsistency, Schöttgen and Bengellay a stress on ἔδωκεν, 'agrum illum . . . non ex donatione divina accepit Abraham, sed emit, ipsa emtionem peregrinum eum esse docente' (Bengel).

Kuinoel and Olshausen take οὐκ for οὐπω. καί before ἐπηγγ. is not 'yet' (Beza), nor is ἐπηγγ. to be construed *pluperfect* (id.); and **he promised** is the simple rendering of the words, and the right one. The following καί is by Kuin. rendered '*nimirum*?' but again it is only the simple copula, καὶ. 6. 7.] A free citation from the LXX, with the words καὶ λατρ. μοι ἐν τ. τόπ. τούτῳ adapted and added from Exod. iii. 12. The shifts of some Commentators to avoid this plain fact are not worth recounting: but again, the student who would not handle the word of God deceitfully should be here and every where on his guard against them. The round number, 400 years, given here and Gen. i. c., is *further specified* Exod. xii. 40 as 430. (See Gal. iii. 17, and note.) 7.] ὁ θεὸς εἶπεν is inserted by Stephen in passing from the narrative form (τὸ σπ. αὐτοῦ) into the direct (κρ. ἐγώ). 8.] On the institution of circumcision, it is called a διαθήκη, Gen. xvii. 10, and the immediate promise of that covenant was δώσω σοι κ. τῷ σπέρματί σου μετὰ σε τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναάν εἰς κατάσχεσιν αἰώνιον· καὶ ἔσομαι αὐτοῖς εἰς θεόν, id. ver. 8.

m = ch. iii. 25. Heb. ix. 4. 1 Cor. vii. 12. n 1 Cor. vii. 12. ref. a = Rom. v. 12. ref. p 1 Cor. vi. 18. ref. Gen. xxi. 1. xxi. 1. q here bis. ch. ii. 29. Heb. vii. 4 only. 1 Tim. xxiv. 31. b. xxvii. 22. r = ch. xvii. 5. 1 Cor. xiii. 1. James iv. 2. GEN. xxxvii. 11. s = ch. v. 8. Heb. xii. 16 only. GEN. xxxvii. 28. t ch. x. 38. ref. GEN. xxxix. 21, 23. u = ver. 34. ch. xii. 11. xxi. 27. xxvi. 17. Gal. i. 4. (Matt. v. 29. xxi. 9) only. Exod. iii. 8. v Rom. v. 3. ref. w = ch. ii. 47. ref. GEN. xxxix. 21. x Mark ii. 12. Luke i. 6. xx. 26. xxi. 19. ch. viii. 32 only. Gen. vi. 8. y Luke xii. 14. vv. 27, 35. Heb. vii. 28. GEN. xli. 41. a = ch. x. 2. ref. b Luke z = Matt. ii. 6. Luke xxii. 26. Heb. xiii. 7, 17, 24. Deut. i. 15. c = Luke ix. 12. [Rom. iv. 1.] 2 Tim. i. 18. Lam. i. 6. d here only. GEN. xlii. 27. Deut. xi. 15 al. e ch. v. 30. ref. f constr. ch. xxiv. 10. ref. g here only. Prov. xxx. 22. σίτος, GEN. xlii. 2. σίτα, Job xii. 11 al. h = ch. xix. 22. ref. i ch. ix. 30. xi. 22 al. Gal. iv. 4, 6. Luke i. 53. xx. 10, 11 only. L.P. Gen. xlv. 1. n = ch. iv. 6. ref. k = here only. o ch. x. 32. xx. 17. xxiv. 25 only. GEN. xlv. 1. p ver. 3. ref.

8. for ογδοή, εβδομή Ν¹. rec ins o bef 2nd ισαακ, with DHP rel 36 Chr Thl-fin
 Ec: om ABCEN Thl-sif. aft ισ. ins εγεννησε E. rec ins o bef 2nd ιακωβ,
 with D²HP rel 36 Chr Ec Thl: om ABCD¹EN.

10. [εξείλατο, so ABCDEN m 36 Thl-fin.] χαριν bef αυτ. D-gr: om αυτω A.
 εναντι Ν κ. ins ef bef ολον AC E-gr Ν g vulg Syr copt: om BDHP rel
 36 E-lat Chr. for αυτου, τουτου B¹.

11. rec την γην αιγυπτου, with EHP rel 36 syr aeth Chr: ef ολης της αιγυπτου D,
 super omnem terram aegypti D-lat (see LXX): txt ABCN vulg Syr coptt. [ηγυρισκον,
 so B(sic: see table) EP k.]

12. rec σιτα, with HP rel Chr: σιτον 13 Thl-sif: σιτεια 15. 40. 100: txt ABCDEN.
 rec εν αιγυπτω (corr'n, as more usual: Meyer thinks eis αιγ. to have been a
 gloss to εξαπεστειλεν, and then to have found its way into the txt to the exclusion of
 the original εν αιγ., but this is far-fetched), with DHP Chr Thl: txt ABCEN 40.
 εξαπεστειλαν Ν¹.

13. for εν, επι D 18. εγνωρισθη AB: εγνωσθη 25: agnitus est E-lat: recog-
 nitus est D-lat: cognitus est vulg: txt CDEHN rel 36 Chr Thl. om αδελφοις P.
 for εγενετο, εγεννηθη D. om τω [bef φαραω] Ν. rec ins του bef ιωσηφ
 (added for clearness), with DHP rel Chr: om BC.—for ιωσ., αυτου AEN 40 vulg arm.

14. rec τον πατ. αυ. bef ιακωβ, with HP rel syrr Chr: om ιακωβ 15-8. 47¹. 163
 aeth: txt ABCDEN a h m vulg coptt arm. rec aft συγγ. ins αυτου (for ex-
 plicitness), with DE rel: om ABCHPN b f g m o 36 am demid fuld arm Chr Thl.

οὕτως, thus, 'in this new covenant state;'—or, 'in fulfilment of the promise of seed implied in the above words.' In this word οὕτως lies hid the germ of the subsequent teaching of the Holy Spirit by St. Paul, Gal. iii. 9.] Here we have the first hint of the rebellious spirit in Israel, which the progress of the history brings out.

10.] Observe (Mey.) the simple coupling of the clauses by καί, as characteristic of this speech. χάριν κ. σοφ.] No Hendiadys: favour, so that he was acceptable to Pharaoh (see ref.): and wisdom, so that Ph. consulted him and followed his suggestion, especially in the important case recorded Gen. xli. 38. ΚΑΤ-

^q ἐν ^r ψυχαῖς ἐβδομηκονταπέντε. ¹⁵ καὶ ^s κατέβη Ἰακώβ ^q = Luke xiv. 31. Jude 14. ^r εἰς Αἴγυπτον, καὶ ^t ἐτελεύτησεν αὐτὸς καὶ οἱ ^u πατέρες ^r = Deut. x. 22. ^u ἡμῶν, ¹⁶ καὶ ^v μετετέθησαν εἰς Συχὲμ καὶ ^w ἐτέθησαν ἐν ^s = ch. xviii. 22 al. Gen. xii. 10. ^{τῷ} ^x μνήματι ^y ᾧ ^z ὠνίσατο Ἀβραάμ ^a τιμῆς ^b ἀργυρίου ^t ch. ii. 29 reff. ^u ch. v. 30 reff. ^v Gal. i. 6. Heb. vii. 12. xi. 5 bis. Jude 4 only. Sir. xlv. 16. Deut. xxvii. 17. ^w = John xix 41, 42 al. 3 Kings xiii. 31. ^x Luke viii. 27 || Mk. xxiii. 53. xxiv. 1. ch. ii. 29. Rev. xi. 9 only. Exod. xiv. 11. ^y attr., ch. i. 1 reff. ^z here only +. ^a = ch. iv. 34 reff. ^b ch. iii. 6. xx. 33. Exod. xxi. 32.

εβδ. bef ψυχ. (see LXX) DH a (c) f h m : δ καί ε ψ D : D syr Chr seem to join εν ε. π. ψ. with κατεβη follg (see LXX Deut x. 22).

15. rec κατεβη δε, with BH rel coptt Chr : κατεβη (alone) D 40. 73. 96 syr : txt ACEP8 36 vulg Syr æth. (From similarity of και κατ., και dropped out as in D, and then δε was supplied.) om eis αιγυπτον B. (Omitted as superfluous? or perhaps it was a gloss from the marg. Tischendorf [ed 7] excludes it from the txt : but the authority is too weak.) aft avtos ins εκει E Syr : τε D.

16. μετεχθησαν D. συχεν (1st) D-gr. rec (for ξ) ζ, with HP rel Chr Thl-

έστησεν] viz. Pharaoh: a change of subject: see reff. Gen.

14. ἐν ψυχαῖς ἐβδομηκονταπέντε] In the Hebrew text, Gen. xlv. 27; Exod. i. 5; Deut. x. 22, seventy souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph, and his two sons born in Egypt. So also Josephus, Antt. ii. 7. 4; vi. 5. 6. But the LXX, whom Stephen follows, insert in Gen. xlv. 20 an account of the children and grandchildren of Manasseh and Ephraim, five in number: and in ver. 27 read υἱοὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἴγ., ψυχαὶ ἐννέα. πᾶσαι ψυχαὶ οἴκου Ἰακώβ αἱ εἰσελθούσαι μετὰ Ἰακώβ (om μετὰ Ἰακώβ, and ψυχαὶ below, A, but obviously without any effect on the general statement) εἰς Αἴγυπτον, ψυχαὶ ἐβδομηκονταπέντε:—reckoning, as it appears, curiously enough, among the sons of Joseph, Joseph himself, and his wife Asenath; for these are required to make up the nine, according to their ver. 20. And similarly in Exod. i. 5, and in Deut. x. 22 A. (Wordsw., who is careful to note that A omits μετὰ Ἰακώβ in Gen. xlv. 27, omits the fact that it reads πέντε here, by stating “seventy” as the LXX testimony.) With regard to the various attempts to solve the difficulty (66 + 12 wives, minus [Joseph and his wife, and Judah’s wife who died in Canaan] = 75, Seb. Schmid and Wolf:—that Stephen spoke of those who were invited,—Moses of those who went, Krebs and Loesner:—that πάντες should be read for πέντε, Beza:—&c.), see above on vv. 6, 7. The remarks of Jerome are curious:—he is arguing, on Gen. i. c., that the number really was seventy,—and adds, ‘Quod si e contrario nobis id opponitur, quomodo in Actibus Apostolorum in concione Stephani dicatur ad populum, septuaginta quinque animas ingressas esse Ægyptum, facilis excusatio est. Non enim debuit sanctus Lucas, qui

ipsius (istius?) historiæ scriptor est, in gentes Actuum Apostolorum volumen emitens, contrarium aliquid scribere adversus eam scripturam, quæ jam fuerat gentibus divulgata.’ Philo, de Migr. Abr. § 36, vol. i. pp. 467 f., mentions both numbers (reading 75 in Gen. and 70 in Deut., see above), and gives allegorical reasons for both: and really Wordsworth’s solution, that Stephen includes those born of Jacob’s line in Egypt to shew that they “were equally children of the promise with those born in Canaan,” is hardly better. When we come to understand μετεκαλέσατο . . . πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομηκονταπέντε, as represented by including, for a purpose, those already in Egypt, it seems to me that a stigma is cast on St. Stephen far more serious than that of mere numeral inaccuracy.

16.] μετετέθησαν, viz. αὐτὸς καὶ οἱ πατέρες ἡμῶν, not the latter only,—as Kuin., Olsh., and Wordsw., to evade part of the difficulty of the verse. The facts, as related in the O. T., were these: Jacob, dying in Egypt, was (Gen. l. 13) taken into the land of Canaan, and buried in the cave of Machpelah, before Mamre (on the rest of the verse see below): Joseph, dying also in Egypt, was taken in a coffin (Gen. l. 26) at the Exodus (Exod. xiii. 19), and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs the sacred text says nothing, but rather by the specification in Exod. xiii. 19, leaves it to be inferred that they were buried in Egypt. Josephus, Antt. ii. 8. 2, relates that they were taken and buried in Hebron, and adds, B. J. iv. 9. 7, ὡν καὶ τὰ μνημεῖα μέχρι τοῦ νῦν ἐν τῇδε τῇ πολίχνῳ (Hebron) δέκνυνται, πάνν καλῆς μαρμαρύου καὶ φιλοστομῶς ἐργασμένα:—the Rabbinical traditions mentioned by Wetst. and Lightf. report them to have been buried in Sychem: and Jerome (Ep.

c Rev. iii. 18. c παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. 17 d καθὼς δὲ
 2 Kings. xxiv. 21. e ἡγγίζεν ὁ f χρόνος τῆς ἑπαγγελίας ἧς h ὡμολόγησεν p o xp
 e 1 Kings xxi. 28. xxii. 1 al. i ἡβύσησεν ὁ λαὸς καὶ i ἐπληθύνθη ABCT
 11. D¹et. xxxv. 11. f = ch. m. 21. 18 k ἄχρι οὗ l ἀνέστη βασιλεὺς m ἕτερος ὃς c f g l
 19 οὐκ ᾔδει τὸν Ἰωσήφ. 19 οὗτος n κατασοφισάμενος τὸ 13
 7. Jer. li. (xlv.) 25. o γένος ἡμῶν p ἐκάκωσεν τοὺς q πατέρας r τοῦ s ποιεῖν
 ἐδόντο δὲ . . . ὁ δὲ ὡμολόγει. Xen. Anab. vii. 4. 13. i ch. vi. 7 (reff.). Exod. i. 7. k w. indic.,
 ch. xxvii. 33. Rev. xvii. 17. see Heb. iii. 13. l = ch. v. 36, 37. Exod. i. 8. m = ch. ii. 40 al.
 n here only. Exod. i. 10. Judith v. 11. x. 19 only. o = ch. xviii. 2 reff. p ver. 6 reff. q absol.,
 John vi. 58. vii. 22. ch. xiii. 32. xxvi. 6. Rom. ix. 5. xi. 28. xv. 8. Heb. i. 1. 2 Pet. iii. 4 only. r = ch.
 iii. 12 reff. s = Matt. iii. 3 l. v. 36. Rev. xxi. 5.

fin: txt ABCDEH c g l m Thl-sif. aft αβρ. ins o πατηρ ημων E(sic). rec
 εμμορ, with EP rel Thl-sif: txt ABCDHN a c h copt Chr. for του, εν BCN¹ sah
 arm: του εν ΑΕΝ³ tol copt: του εκ syr: et Sychem D-lat: txt D-grH(P) rel vulg aeth
 Chr Thl Ec. (*The varr arise from this συχημ having been mistaken for a place, as
 above.*)—του χεμ (passing from υ to υ) P.

17. for καθως, ως Α. rec αμοσεν, with HP p rel syr-txt: επηγγελιατο DE tol
 syr-mg: txt ABC H(ομολογ.), confessus erat vulg. (*The varr have arisen from the
 unusul sense of ωμολ.*)

18. rec αχρις (corrⁿ), with AB²EHPN 36 Chr: txt B¹CD Thl-sif. aft ετερος ins
 επ αιγυπτου ABCN o 36 Syr syr-mg coptt: om DEHP p rel syr-txt Chr Thl Ec.
 for ηδει τον, εμνησθη του DE.

19. for ουτος, και D-gr(om D-lat).

rec aft πατερας ins ημων, with ACEHP rel

ad Eustochium: Epitaph. Paula, 108 [27]
 13, vol. i., p. 703) relating the pilgrimages
 of Paula to the sacred places, says: "trans-
 ivit Sichem, . . . atque inde divertens
 vidit duodecim Patriarcharum sepulchra."
 These traditions probably Stephen fol-
 lowed; and, in haste or inadvertence,
 classed *Jacob* with the rest. **ᾧ ὠνή-
 σατο Ἀβραάμ.** The burying-place which
 Abraham bought was not at *Sychem*, but
 (Gen. xxiii. 3–20) at *Hebron*, and was
 bought of *Ephron the Hittite*. It was
Jacob who (Gen. xxxiii. 19) bought a field
 where he had pitched his tent, near *Sychem*,
 of the *children of Hamor*, *Shechem's* father:
 and no mention is made of its being *for a
 burying-place*. The two incidents are cer-
 tainly here *confused*: and no ingenuity of
 the Commentators has ever devised an es-
 cape from the inference. The mention of
 a few such attempts may suffice.—(1) The
 omission of Ἀβραάμ (Beza, Valck., Kuin.,
 Schött., al.) against all ms. evidence [not
 excepting E, the reading of which, vari-
 ously stated by Meyer and Tischendorf,
 has been ascertained by inspection],—and
 against the construction also; for after
 μετετέθησαν, Ἰακώβ could hardly be the
 subject to ὠνήσατο:—(2) rendering, against
 all grammar, while omitting Ἀβραάμ, ὠνή-
 σατο 'emptum erat' (Kuin.):—(3) con-
 struing Ἀβραάμ, *Abrahamides*, i. e. *Jacob*
 (Surenhus. al.):—(4) that of Wordsworth,
 made up of—omitting *Jacob* from the
 grammatical construction (see above);
 —*proving, from Jerome and Bede* (with-
 out any allusion to the passage of Josephus

above cited!), that the other patriarchs
 were buried at Shechem:—a priori reasons
 why Stephen should have chosen to bring
 forward Shechem and not Hebron; reasons
 (see Wordsw.'s note) not very creditable,
 if they existed: &c. &c. The fact of
 the mistake occurring where it does, will
 be far more instructive to the Christian
 student than the most ingenious solution
 of the difficulty could be, if it teaches him
 fearlessly and honestly to recognize the
 phenomena presented by the text of
 Scripture, instead of wresting them to
 suit a preconceived theory. I entirely
 agree with Wordsworth, that "there is
 nothing in these difficulties which invali-
 dates the claims of St. Stephen to Inspira-
 tion," any more than those expressions
 in Scripture "invalidate its inspiration,"
 which imply that the sun revolves round
 the earth. But as Wordsw. lives in days
 when men are no longer burnt for asserting
 that the earth moves, he surely might
 abstain from railing in such unmeasured
 terms (see his Acts, p. 35, col. i.) at those
 who in contending for common fairness
 and honesty find it necessary to carry some-
 what further the same canon of reasonable
 interpretation. Humble searchers after
 divine truth will not be terrified by being
 charged with "assumption and conceit," or
 being told that their exegesis can produce
 no result but "degeneracy, degradation, dis-
 belief, and demoralization." But they will
 deeply feel it to be their duty, to caution
 the student against all crooked and disin-
 genuous ways of handling the word of God.

τὰ ^t βρέφη ^u ἔκθετα αὐτῶν ^v εἰς τὸ μὴ ^w ζωογονεῖσθαι. ^t Luke i. 41,
 20 ^x ἐν ^x ᾧ ^x καιρῷ ἐγεννήθη Μωσῆς καὶ ἦν ^y ἄστέιος xviii. 15.
^z τῷ θεῷ. ὃς ^a ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ 2 Tim. iii. 15.
 πατρὸς. ²¹ ^b ἐκτεθέντος δὲ ^c αὐτοῦ ^d ἀνείλατο αὐτὸν ἡ θυγά- 1 Pet. ii. 2
 τηρ Φαραὼ καὶ ^a ἀνεθρέψατο ^c αὐτὸν ἑαυτῇ ^e εἰς υἱόν. only +.
²² καὶ ^f ἐπαιδεύθη Μωσῆς ἐν πάσῃ σοφίᾳ Αἰγυπτίων, ἦν 1 Mac. i. 61.
 δὲ ^g δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. ²³ ὥς δὲ ^h ἐπλη- Ps. viii. 3 Ag.
 ροῦτο αὐτῷ ⁱ τεσσαρεκονταετῆς χρόνος, ^k ἀνέβη ἐπὶ τὴν u here only +.
 w. ἐπὶ, 1 Cor. ii. 12, 16. Zech. xiii. 3
 Alius in
 Hexap.
 (ἐκτιθέναι,
 ver. 21. Eur.
 Phoen. 25.
 El. Var.
 Hist. ii. 7.
 Philo, Vit.
 Moys. § 3,

vol. ii. p. 83. ἔκθεσις, Wisd. xi. 14.) w ch. iii. 19. Rom. i. 11, 20 al. w Luke
 xvii. 33. 1 Tim. vi. 13 only. Exod. i. 17, 18, 22 al. x here only. ἐν αὐτ. τ. κ., Luke xiii.
 1. ἐν ἐκείν. τ. κ., Matt. xi. 25. ἐν τῷ κ. τοῦτ., Mark x. 30. y Heb. xi. 23 only. Exon.
 ii. 2. z dat., Jonah iii. 3. 2 Cor. x. 4. James ii. 5. (1 Cor. ix. 2.) Winer, edn. 6, § 31. 4. see Gen.
 x. 9. xxiii. 6. xxx. 8 (Heb.). Luke i. 15. 2 Cor. i. 12. a here bis, ch. xxii. 3 only +. Wisd.
 vii. 4 BNF(not A) only. b = here only +. Wisd. xvii. 5. (ch. xi. 4 reff.) see ver. 19 reff.
 c constr., John viii. 30. xii. 37. d = here only. Exon. ii. 10. see ch. v. 33 reff. e = ver.
 5. ch. xiii. 22. Isa. xlix. 3. f = ch. xxii. 3. 2 Tim. ii. 25 (1 Cor. xi. 32 reff.). Prov. xxix. 17.
 g ch. xviii. 24 reff. h = Luke xxi. 24. ver. 30. ch. ix. 23. xxiv. 27. Gen. xxv. 24. i ch.
 xiii. 18 only. k w. ἐπὶ, 1 Cor. ii. 9 only. Isa. lxxv. 16. Jer. iii. 16. w. ἐν, Luke xxiv. 38 only.

36 am-corr¹ vss Chr: om BDN am¹ fuld. rec εκθετα bef τα βρεφη, with DEHP rel
 36 Chr Thl: τα βρεφη αυτων εκθετα m p: txt ABCN. aft ζωογον. ins τα αρρενα E.

20. rec aft πατρος ins αυτου, with DE g m o 13 Thl: om ABCHP rel Chr.—N¹ has
 μου, but marked for erasure by the same hand.

21. rec εκτεθεντα δε αυτου, with EHP rel: txt ABCDN p 36. [ανειλατο, so
 ABCDEH f¹ p.]—add eis (παρα D) τον ποταμον DE syr-w-ast. om αυτου [aft
 ανειλατο] a c e h k o Chr Thl. om και D¹-gr(ins D² or 4). om αυτου
 [aft ανεθρ.] D¹(and lat) c, ins syr-w-ob; for εαυτη, αυτη D¹ 180, εν αυτη 13: txt D³.
 om eis B.

22. rec om 1st εν, with B D-corr HP rel 36 vulg Orig-ms, Chr, Thl: ins ACEN
 vulg-ms syrr coptt aeth Orig, Ps-Just Bas Thdrt.—πασαν την σοφian D¹. for δε,
 τε D E-gr l vss: txt ABCHPN rel 36 E-lat copt Chr, Thl. rec ins εν bef εργ., with
 E-gr P g l m 13 vulg aeth: om A B(sic: see table) CDHN a b f h o p 36 E-lat copt Chr
 Thl.—εργois κ' εν λογοis c.—εν λογω κ. εν εργω k. rec om αυτου (as unnecessary),
 with HP rel syr Ps-Just Chr: ins ABCDEN p 36 vulg Syr coptt.

23. μ' ετης (sic) bef αυτω D. for επι, eis H.

“Non tali auxilio, nec defensoribus istis.”

17.] καθώς, not ‘when’ (as E. V., Beza, Kuin.), but as, ‘in proportion as.’ See ref.

19. τοῦ ποιεῖν] so that they exposed, see ref. Meyer maintains that the inf. of the purpose is not to be departed from,—‘in order that they might expose:’ but I do not see that this meaning would express the fact. The purpose is afterwards expressed, εἰς τὸ κ.τ.λ.

20. ἀστ. τῷ θεῷ] add to reff. (Meyer), Hesiod, Op. 825, ἀναίτιος ἀθανάτοισιν,—and Æsch. Agam. 352, θεοὶς ἀναμπλάκητος. The expression here seems borrowed from tradition: Josephus calls the infant Moses παῖδα μορφῇ θεῶν. Philo de vita Mos. § 3, vol. ii. p. 83, says, γεννηθεὶς οὖν ὁ παῖς εὐθὺς ὕψιν ἐνέφηνεν ἀσπειωτέραν ἢ κατ’ ἰδιώτην.

22.] That Moses was instructed in the wisdom of the Egyptians, is not found in the O. T., but derived from tradition, and following as a matter of course from his adopted station as the son of Pharaoh’s daughter. This wisdom of the Egyptians, celebrated by so many ancient writers (see Wetst. ad loc.), consisted mainly in natural philosophy, medicine, and ma-

thematics, and its teachers were the priests. Philo de vita Mos. § 5, p. 84, enters into minute detail: ἀριθμοὺς μὲν οὖν κ. γεωμετρίαν, κ. τήν τε ῥυθμικὴν κ. ἀρμονικὴν κ. μετρικὴν θεωρίαν, κ. μουσικὴν τὴν σύμπασαν, διὰ τε χρήσεως ὀργάνων, κ. λόγων τῶν ἐν ταῖς τέχναις, κ. διεξόδοις τοπικωτέrais. Αἰγυπτίων οἱ λόγιοι παρέδοσαν, κ. προσέτι τῶν διὰ συμβόλων φιλοσοφίαν, ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδείκνυνται, κ. διὰ τῆς τῶν ζώων ἀποδοχῆς, ἃ καὶ θεῶν τιμαῖς γεραίρουσι. τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν Ἕλληνες ἐδίδασκον· οἱ δ’ ἐκ τῶν πλησιωχῶρων, τὰ τ’ Ἀσσυρίων γράμματα, κ. τὴν τῶν οὐρανῶν Χαλδαϊκὴν ἐπιστήμην.

δυνατὸς ἐν λόγοις] So Josephus calls Moses πλήθεισιν ὁμιλεῖν πιθανώτατος, but late in his course, during the journey through the wilderness;—when the divine Spirit, as the book of Deuteronomy abundantly testifies, had turned his ‘slowness of speech’ into the most fervid eloquence. That he was so thus early, during his Egyptian course, was probably reported by tradition, but hardly seems to agree with Exod. iv. 10—16.

23. τεσσαρε-

ἐγέννησεν υἱοὺς δύο. ³⁰ καὶ ⁿ πληρωθέντων ἐτῶν τεσσαρά- ^{n = ver. 23.}
 κοντα ^o ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος ^{o ver. 26.}
 ἐν ^p φλογὶ ^p πυρὸς ^r βάτου. ³¹ ὁ δὲ Μωσῆς ἰδὼν ^s ἐθαύ-
 μαξεν τὸ ^t ὄραμα· προσερχομένου δὲ αὐτοῦ ⁿ κατανοῆσαι
 ἔγένετο φωνὴ κυρίου ³² Ἐγὼ ὁ θεὸς τῶν πατέρων
 σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ^w ἔντρομος
 δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα ⁿ κατανοῆσαι. ³³ εἶπεν
 δὲ αὐτῷ ὁ κύριος ^x Ἀύσον τὸ ^{xy} ὑπόδημα τῶν ποδῶν σου·
 ὁ γὰρ τόπος ἐφ' ^z ᾧ ἔστηκας γῆ ἁγία ἐστίν. ³⁴ ^z ἰδὼν

s constr., Luke vii. 9. Jude 16. Job xxxii. 22. Xen. Cyr. iii. 1. 38. t ch. ix. 10 al⁸. Acts only,
 exc. Matt. xvii. 9. Gen. xli. 2. u Luke xii. 21, 27. ch. xi. 6. Heb. iii. 1. Gen. xlii. 2.
^v = John x. 35. ch. x. 13. xiii. 32. Gen. xv. 1, 4. w ch. xvi. 29. Heb. xii. 21 only. Ps. xvii. 7. Dan.
 x. 11 Theod. x = Luke iii. 16 || Mk. J. ch. xiii. 25. Exod. iii. 5. y as above (x). Matt.
 iii. 11. Luke xv. 22. Gen. xiv. 23. z here only. Exod. iii. 7 al. fr. constr., Heb. vi. 14, from
 Gen. xxii. 17.

δυο D¹(txt D⁸).

30. aft και ins μετα ταυτα D. πλησθεντων αυτω ετη D¹(txt D²[and lat]).
 rec aft αγγελος ins κυριου (natural addn, and here occasioned by Exod iii. 2,
 LXX), with DEHP rel Syr: om ABCN p vulg coptt. πυρι φλογος (see note) ACE
 36 vulg Syr: txt BDHPN p rel syr coptt Chr Thl.

31. rec εθαμασε (corrtn to historical tense), with ABC rel vulg Chr Thl-fin: txt
 DEHPN b f g l m p 36 Thl-sif Aug. om το οραμα Α. και προσερ. αυτ. [κ]αι
 κατ. D¹. ο κυριος ειπεν αυτω λεγων D Syr aeth. for κυρ., εκ του ουρανου λεγουσα
 E. rec aft κυρ. ins προς αυτον, with CEHP rel vulg-mss sah Chr: om ABN p am
 demid syr copt arm.

32. om ο [bef 1st θεος] CH¹: εγω ειμι θ. E vulg(not am fuld) D-lat. om ο [bef 2nd
 θ.] C¹. rec ins ο θεος bef ισ. and bef ιακ., with (D)EHP rel aeth Chr Thl: (om ο,
 twice, D:) om ABCN p syrr coptt arm. (The insertion has prob been to suit LXX,
 which D does still more closely by omg the artt.) μωσης bef γενομενος N.

ετολημisen N.

33. om ο [bef κυρ.] Α. for κυρ., θεος E. for 1st clause, και εγενετο φωνη
 προς αυτον D. λυσαι D⁴(?) 142. aft υποδ. ins σου εκ C¹: εκ C²E k syrr aeth.
 —σου bef τ. π. B. rec for εφ, εν (corrtn to suit LXX), with EHP rel 36 Chr: txt
 ABCD²N p.—for εφ ω, ου D¹: add συ (συν C¹) lect-13 sah arm.

visit Moses from a distance. See also
 Numb. x. 29 ff. υἱοὺς δύο] Exod. ii.
 22; iv. 20; xviii. 3. 30. ἐτ. τεσσ.]

This follows from the tradition of ver. 23,
 combined with Exod. vii. 7, 'Moses in
 palatio Pharaonis degit XL annos, in Mi-
 diane XL annos, et ministravit Israel XL
 annos.' Bereshith Rabba, f. 115. 3. (Mey.)

Σινᾶ] Horeb, Exod. iii. 1. But
 both were points of the same mountain
 range, and the names were convertibly used.
 In Exod., Levit., and Numb., the law is said
 to have been given from *Sinai*; in Deut.
 from *Horeb*. 'The desert of Mount Sina'
 is the desert in which Mt. S. is situated.
 So 'the Peak of Derbyshire,' originally no
 doubt some single hill, has come to mean
 the whole district in which that hill is
 situated.

ἄγγελος] Here, as con-
 tinually in the O. T., the angel bears the
 authority and presence of God Himself:
 which angel, since God giveth not *His*
glory to another, must have been the *great*
Angel of the covenant, the מַלְאָכְךָ of Isa.
 lxiii. 9, 'the Angel of His Presence,'—the

SON OF GOD. See below on εἰς διαταγὰς
 ἀγγέλων, ver. 53. Stier remarks, that

this *second* appearance of God, to *Moses* (see
 ver. 2), introduces the *legal* dispensation, as
 the *first*, to *Abraham*, the *patriarchal*.

The readings of the LXX, as well as of our
 text, vary between πυρὶ φλογός (B) and
 φλογὶ πυρός (A). The Heb. is עֲשֵׂה בְּאֵשׁ.
 The construction is, in the fiery flame (or,
 the flaming fire) of a bush. 32.]

The order of Exod. iii. 6, is here somewhat
 varied. The command to put off the shoe
 was given on the approach of Moses, and
 before these words were spoken. οὐκ
 ἐτόλμα. καταν. = εὐλαβεῖτο κατεμβλέσαι,
 LXX. 33.] See Josh. v. 15. Putting

off the sandals was a *mark of reverence*.
 The priests performed all their ministra-
 tions *barefooted*. The Arabs to this day
 continue the practice: they always enter
 their mosques barefooted. Among the
 Pythagoreans it was a maxim, ἀνυπόδητος
 θῷ κ. προσκύνει, Iamblich. vita Pythag.
 105 (Mey.). So Juvenal, Sat. vi. 158,
 'Observant ubi festa mero pede sabbata

^s ὡς ἐμέ. ³⁸ οὗτός ἐστιν ὁ ^t γενόμενος ἐν τῇ ^u ἐκκλησίᾳ ^s = ch. iii. 22, Matt. vii. 29, t ch. ix. 19, xx. 18, Mark xvi. 10, u ch. xix. 32, 39, 41, see notes, Deut. xxxii. 1, (xxxii. 30), v ch. v. 20 ff. w = 2 Cor. vi. 1, x Rom. iii. 2, Heb. v. 12, 1 Pet. iv. 11 only, Num. xxiv. 4, 16 al. y John vi. 51, Heb. iv. 12, x. 20, 1 Pet. i. 23, see Ps. cxviii. 50, z = ver. 8, ch. xiii. 21 al. Ezek. xx. 11 and pass.

^a 2 Cor. ii. 9. Phil. ii. 8 only. Prov. iv. 3. b ver. 27. Jer. ii. 37. c Matt. xvi. 1. d Exod. xxxii. 1. e Luke i. 76 only. f Exod. xiv. 19. Josh. x. 13. f constr., Rev. ii. 26. iii. 12. g see ver. 36. h Matt. xiii. 13. 1 Macc. iv. 27. i here only, Exod. xxxii. 8. j = here only. 3 Kings iii. 15 al. k abs., Matt. ix. 13. Heb. viii. 3 al. Gen. xlv. 1. 11 Cor. x. 19 reff. m ch. ii. 36. Luke xii. 19. Rom. xv. 10. 2 Cor. ii. 2. Gal. iv. 27. v. 49, Rev. xviii. 20. 1 Kings ii. 1 n Rev. ix. 20 (Heb. i. 10, from Ps. ci. 25) only. Ps. cxxxiv. 15. Isa. xxxvii. 19.

ὡσει D¹. rec aft εμε ins αυτου ακουσεσθε (from LXX), with CDE (ακουεσθε D¹[?], quem audistis E-lat¹) rel 36 vulg syrr copt: om ABHPN a f g h l m p sah Chr₂ Thl-sir.
³⁸. om 2nd του D¹(ins D⁶). υμων N: om e. for εδεξ., εξελεξατο B.
 υμιν N.
³⁹. for ω, οτι D-gr. [αλλα, so ABCDEHN k o.] απεστρ. D m.
 aft εστρ. ins ABC N¹(but corrd). rec om εν, with DEHP rel vulg Chr₂ Cc Thl Iren-int: ins ABKN 36. 40 Did-c. τη καρδια HP rel syrr copt aeth-pl Chr₂ Cc Thl Iren-int: txt ABCDE p 36. 40 vulg Syr aeth-rom. om αυτων D.
⁴⁰. ειπαντες D. aft ουτος ins ο ανθρωπος N. ο εξαγαγων E. rec γεγονεν (corrⁿ to LXX, Exod xxxii. 1), with DEHP p rel Chr Cc Thl: txt ABCN 36.
⁴¹. for ανηγαγον, απηγοντο D¹(ανηγοντο D-corr¹: txt D-corr¹).

of the covenant and our fathers, implies that he was the mediator between them, as indeed δς ἐδέξατ. λόγ. ζ. more plainly declares.

ἐκκλησία probably, the assembly held (Exod. xix.) for the promulgation of the law at Mt. Sinai, not 'the church' generally: but the article does not determine this: it would be expressed, whichever meaning we take. Wordsw. observes on the meaning which the words ἡ ἐκκλησία ἐν τῇ ἐρήμῳ carry for the student of Christian prophecy, Rev. xii. 1—6.

λόγια ζῶντα living, see reff., not = ζωποιοῦντα (Grot., Kuin.), 'life-giving': still less to be understood 'given vivā voce' (Pisc. Alberti). So Soph. Œd. Tyr. 482, τὰ μεσόμφαλα γὰς ἀπονοσφίζων | μαντεῖα τὰ δ' αἰεὶ | ζῶντα περιποτάται.

39.] Another instance, brought home again by the words οἱ πατέρες ἡμῶν, of rejection of God's appointed messenger and servant.

ἐστράφησαν] they turned back in their heart to Egypt: not, 'they wished to return to Egypt,' of which in Exod. xxxii. there is no trace (but later, in Num. xiv. 4), and which would hardly suit προπορεύονται; but 'they apostatized in heart to the Egyptian idola-

tries.' The very title by which Aaron proclaims his idol, is, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt,' Exod. xxxii. 4. See also Neh. ix. 18. 40. προτορ.] As God had done in the pillar of the cloud and fire. The plural is not (as Kuin.) put for θεόν, but is used categorically: not perhaps without implying also, that the only two religions were, the worship of Jehovah, and that of idols, a multitude. The plural is used by Aaron, see above.

In the οὗτος may be implied, as Meyer suggests, 'who was the strong opponent of idolatry.'

41. ἐμοσχοποίησαν] apparently in imitation of Ápis, a bull worshipped at Memphis as the living symbol of Osiris. Herod. iii. 28. Diod. Sic. i. 21. Strabo, xvii. 805 (Winer, Realw. 'Kalb'). The ox was a common symbolic form of idols in the East; it was one of the cherubic forms, Ezek. i. 10; and the most recent discoveries at Nineveh have brought to light colossal bulls. Sir Gardiner Wilkinson (second series, ii. 97, Winer) thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis (Diod. Sic. i. 21. Strabo, xvii. 803)

ο intrans. (appy), here only; trans., Matt. v. 39. Rev. xi. 6 only. see ver. 20.
 P = Rom. i. 24, 26, 28. Job xvi. 12. only. see ch. xvi. 4.
 q ver. 7. Luke ii. 13 only.
 s 3 Kings xxii. 19. Jer. vii. 18. ch. ii. 36 reff.
 t here only. Asos v. 25.
 u = ch. xxi. 26. Heb. xi. 4. John xvi. 2. Nat. x. 1.
 w = here only. (ch. xx. 13, 14. xxiii. 31. Eph. vi. 13, 16. 2 Tim. iv. 11.)
 x = 1. c. only. Jos. Antt. i. 19. s, 10.
 z ver. 4 reff.
 a here only. = Isa. xviii. 1. of time, Lev. xxii. 13.

αὐτῶν. 42 ὁ ἔστρεψεν δὲ ὁ θεὸς καὶ ὁ παρέδωκεν αὐτοὺς
 λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται
 ἐν βιβλῳ τῶν προφητῶν Μὴ σφάγια καὶ θυσίας προσ-
 ηνέγκατέ μοι ἔτη τεσσαρέκοντα ἐν τῇ ἐρήμῳ. οἶκος Ἰσραὴλ,
 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον
 τοῦ θεοῦ Ῥεφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν
 αὐτοῖς; καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

42. aft ἔστρ. δε ins αυτους C sah. om των D. εν τη ερ. οικ. ισ. bef ετη
 τεσ. (see LXX-A) A: εν τη ερημω is in the margin of B: εν ερ. bef ετη τεσ. a h.
 at end ins λεγει κυριος C.

43. rec aft θεου ins υμων (corr to suit LXX), with ACEPN rel vulg syr copt; ημων
 α 1: om BE Syr sah arm Orig Iren-int Philas. rec ρεμφαν, with rel Chr Thl-sin:
 ρεμφαν D: ρομφα B: ρομφαν N¹: ρεμφα p vulg-mss(Lachm): ρεφα H: ρεφα ο:
 ρεφαν P h k l CE: ραφαν 180 Just: txt (A)CE(N²) g 13. 36 Syr syr-mg-gr coptt
 Orig-ms Cyr Thdrt Thl-sif Jer,—ραφαν AN³. for επεκ., επι [τα με]ρη D¹(txt D⁴);
 in illas partes D-lat, in partem E-lat.

as a living symbol of the sun. Jeroboam afterwards set up golden calves at Bethel and Dan, and with the same proclamation: see 1 Kings xii. 28. 42. ἔστρεψεν] neuter, changed,—turned, as ἀναστρέψω, ch. xv. 16. No word, as ἐαυτὸν, or τὴν γνώμην, or τὸ πρόσωπον αὐτοῦ, need be supplied: nor must ἔστρ. κ. παρ. be rendered 'again delivered them' (Vitring., De Dieu, al.), a Hebraism which has no place in the N. T. (Mey.): nor must we understand αὐτοῖς (as C in var. readd.),—God turned them; for, though philologically there is no objection to this, the sense requires that ἔστρεψεν should form an introduction to παρέδωκεν—God, who had hitherto watched over them for good, now provoked by their rebellion, turned, and delivered them up to their own ways.

παρέδωκεν—not 'suffered them to fall into:' all these explainings away of the strong expressions of Scripture belong to the rationalistic school of interpreters (which is not modern merely: even Chrysostom has here εἴασε): it was a judicial delivering up, not a mere letting alone, see reff. τῇ στρ. τ. οὐρ.]

This fact is not mentioned in the Pentateuch, but may refer to the worship of Baal. In aftertimes we have frequent traces of star-worship: see 2 Kings xvii. 16; xxi. 3, 5; xxiii. 4, 5; Jer. xix. 13; Zeph. i. 5. See also Deut. iv. 19; xvii. 3; Job xxxi. 26. βιβλ. τ. προφ.]

The book of the prophets, regarded as a whole. The citation (reff.) is from the LXX. μὴ σφάγ. κ. θ.] A question usually preceding a negative answer, see Matt. vii. 9; Rom. xi. 1; 1 Cor. ix.

8 al.: but not always: see Matt. xii. 23 (xxvi. 22); John iv. 29; viii. 22. Winer, edn. 6, § 57. 3, b. There is no stress on μοί ('Is it to Me that ye offered, &c. [i. e. to me only?'] as Rosenm., Heinr., Olsh., Kuin., Stier: the position of μοί in the sentence will not allow of this). I should take the question here according to the usual construction, and understand it as a reproach, implying that God does not receive as offered to Him, sacrifices in which He has been made to share with idols:—it is not true that ye offered to Me (but no stress on Me) sacrifices, &c.; 'I regard it as never having happened.'

43.] The answer, by God Himself: Yea, ἀνελάβετε, ye carried about with you, (not My tabernacle as your sole or chief holy place, but) the tabernacle (σκηνή, the portable tent for the image: Diod. Sic. xx. 65, mentions the ἱερὰ σκηνή in the Carthaginian camp) of M., &c. Stephen was not the sole dishonourer, if a dishonourer, of the holy place—their fathers had done it before. Μολόχ] So the LXX: the Heb. has מלך, 'of your king';—the LXX probably followed another reading (מלך is actually found in 577 Kennicot and 440¹ De Rossi), or perhaps explained the expression by the cognate name of this god.

Moloch (Winer, Realw.) was the Phœnician Saturn: his image was of brass with the head of an ox, and outstretched arms of a man, hollow; and human sacrifices (of children) were offered, by laying them in these arms and heating the image by a fire kindled within. The rigid prohibitions of the worship of Moloch (Lev. xviii. 21 xx. 2—5) were openly transgressed by

44 ἡ ^b σκηνὴ τοῦ ^b μαρτυρίου ἦν τοῖς ^c πατράσιν ^c ἡμῶν ἐν ^b Rev. xv. 5 only. Exod. xxvii. 21 al. τῇ ἐρήμῳ, καθὼς ^d διετάξατο ὁ λαλὼν τῷ Μωυσῇ ποιῆσαι αὐτὴν κατὰ τὸν ^e τύπον ὃν ἐωράκει, ⁴⁵ ἣν καὶ ^f εἰσήγαγον ^g διαδεξάμενοι οἱ ^c πατέρες ^c ἡμῶν μετὰ Ἰησοῦ ἐν τῇ ⁱ κατασχέσει τῶν ἐθνῶν ⁱ ὃν ^k ἐξῴσεν ὁ θεὸς ἀπὸ ^l πρὸς-
^{xxv. 40. Phil. iii. 17 al. f = here only. Xen. Rep. Ath. ii. 3. g here only. 2 Chron. xxxi. 12. h ver. 5 only. Num. xxxiii. 5. i attr., ch. i. 1 refl. k = here (ch. xxvii. 39) only. Jer. xxiv. 9. 1 ch. v. 41. Rev. xx. 11. Num. xx. 6. Deut. xi. 23.}

44. rec ins ἐν βεφ τοῖς, with D¹ E-gr k² 36 syr Thl-fin: om ABCD² P² R² p rel am fuld lux E-lat copt Chr Thl-sif. ὡμων Α g ο: om k m 13. εταξατο N¹. om δ D. αὐτῇ (sic) N¹. κατὰ το πα[. . .]υπον (? παρατυπον) D¹(txt D⁴). εορα-
 κεν DH, εωρακεν E 36.

45. μ. ἰησουν D¹, cum jesum D-lat.

ἐξῴσεν E N (but corrd) 5. 13. 180.

Ahaz, 2 Kings xvi. 3; by Manasseh, ib. xxi. 6; see also xxiii. 10; Jer. vii. 31; xxxii. 35. In the kingdom of Israel this abomination had been long practised, see 2 KINGS xvii. 17; Ezek. xxiii. 37. We find traces of it at Carthage (Diod. Sic. xx. 14), among the Phœnicians (Q. Curt. iv. 3. 23. Euseb. laud. Const. xiii. 4. Porphyry. de Abstin. ii. 56).—among the Cretans and Rhodians (Porphyry. ibid.), and the Assyrian colonists at Sepharvaim, 2 Kings xvii. 31. τὸ ἄστρον τοῦ θ. Ῥεφάν] Heb. רפא, Chiún; but what the meaning of either this or Ῥαιφάν (LXX) is, we have nothing but conjecture to inform us. The principal opinions have been (1) that of Kircher, who maintains Ῥεφάν (Ῥηφάν) to be a Coptic word, signifying *the planet Saturn*, and answering to the Arabic 'Kewan'; (2) that of Hengstenberg, *Authentic des Pentat.* 110 ff., who entirely repudiates Kircher's interpretation, and supposes Ῥηφάν to have arisen from a misreading of רפא for רפא. But Winer (*Realw.*) prefers the former opinion, and supports it by the authority of eminent modern Coptic and Arabic scholars.

De Wette and Hengstenberg believe רפא to be an appellative noun, and would render it, *Gefell*, the carriage or frame, on which the star or image was carried: '*imaginem idolorum vestrorum*,' Vulg. Amos. i. c. Wordsw. after Cyr. alex. in Catena, supposes Ῥεφάν to signify σκότισμα, or blindness, and suggests that the name may have been one given by the Jews in contempt, like Beelzebub, to the god of the Ekronites. See Smith, *Bibl. Diet.*, art. Remphan. Βαβυλῶνος] Δαμασκοῦ, LXX and Heb. The fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably associated with the captivity.

44. ἡ σκ. τ. μαρτ.] In opposition to the σκ. just mentioned: but also in pursuance of one of the great aims of the speech, to shew that holiness is not con-

fined to locality or building. This part of his subject Stephen now enters on more particularly.

The words ἡ σκ. τ. μαρτ. are the LXX rendering of מִצֵּיט לְהָאֵל (Num. xvi. 18, 19 al.) 'the tabernacle of the assembly' (or 'congregation,' E. V.). They apparently derived the latter word from מִצֵּיט, 'testatus est,' instead of מִצֵּיט, 'constituit.'

τύπον] (ref.): another contrast, cf. τύπους οὓς ἐποίησατε, ver. 43.

45. εἰσήγ.] absolute: introduced, viz. εἰς τὴν γῆν:—not connected with ἐν τῇ κατασχ.,—see below.

διαδεξ.] Having inherited it, i.e. succeeded to its custody and privileges. The sense of 'successores,' 'qui majores exceperunt,' is ungrammatical; as also is that of 'postea,' 'deinceps.'

ἐν τῇ κατασχέσει] at (or 'in') their taking possession. The Vulg. rendering, 'in possessionem gentium,' is philologically inadmissible; 'in terram a gentibus occupatam' (Calvin, De Dieu, Grot., Kuin.) is still worse. The passage of the LXX, Num. xxxii. 5, δοθήτω ἡ γῆ αὐτῇ τοῖς οἰκέταις σου ἐν κατασχέσει, brought forward to justify these renderings, is directly against them. The word is one of those examples of verbal nouns in -sis where the meaning hovers uncertainly between the act of doing and the thing done. Such is often the case with καύχησης in St. Paul. Cf. for a very near approach to the concrete meaning of this word, Num. xxvii. 4, 7. But, abstract or concrete, it always, as might be expected from the very composition of the word, is used of that final and settled possession which Israel took of the land, not of that transitory possession from which the gentes were driven out. So that Wordsw.'s rendering, "the portion, or possession of the Gentiles," is out of the question.

The martyr combines rapidly a considerable period, during which this κατάσχεσις and this expulsion was taking place (for it was not complete till the time of

m = 2 Tim. i. 18.
 n Luke i. 30.
 Heb. iv. 16 only. Gen. xxxiii. 10.
 o constr. (but not ellipsis). ch. iii. 11 reff. see Eccl. ii. 10.
 p Psa. cxxxi. 5. = Heb. xii. 17. see Hos. xii. 8.
 q 2 Pet. i. 13. 14 only. Ps. xxxv. 8.
 r 1 Chron. xxviii. 6. Matt. vii. 21. 26. Luke vi. 18. 49 (but οικίαν).
 s abs., Luke i. 32, 35, 76. vi. 35 only. Isa. ii. 18.
 t ch. xvii. 21. Mark xiv. 58. Eph. ii. 11. Heb. ix. 11, 21 only. Isa. ii. 18.
 u of God, ch. xvii. 24. Matt. xxiii. 21. Eph. ii. 17 only. (see Eph. ii. 22.) Ps. ii. 8. Isa. lvi. 15.
 v Isa. lxvi. 1. w ch. ii. 35 reff.
 x ch. iv. 7 reff.
 y = ch. iv. 31.
 z Heb. iii. 11, 18. iv. 1, 3, 4c. only. Deut. xii. 9. = Ps. cxxxi. 14. a see ch. xi. 21 reff. b here only. c here only. Num. xxvii. 14. Herodian vi. 3.

ώπου τῶν ^eπατέρων ^eἡμῶν, ⁴⁶ ἕως τῶν ἡμερῶν Δαυείδ, ὃς ^{ABCD} ^{HP} ^{PS} ^a ^c ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} 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^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} 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^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} <

μων
AB
DEIP
b f g
k l m
p 13

πτετε, ^g ὡς οἱ ^h πατέρες ^h ὑμῶν καὶ ὑμεῖς. ⁵² τίνα τῶν προ- ^g φητῶν οὐκ ⁱ ἐδίδωξαν οἱ ^h πατέρες ^h ὑμῶν; καὶ ἀπέκτειναν
τοὺς ^k προκαταγγείλαντας περὶ τῆς ^l ἐλευσεως τοῦ ^m δικαίου,
οὗ νῦν ὑμεῖς ⁿ προδόται καὶ ^o φονεῖς ἐγένεσθε, ⁵³ οἵτινες
^t ἐφύλαξατε. ⁵⁴ Ἀκούοντες δὲ ταῦτα ^u διεπρίοντο ταῖς

14. 1 Pet. iii. 18. see James v. 6. n Luke vi. 16. 2 Tim. iii. 4 only †. 2 Macc. v. 15. x. 13, 22 only
o Matt. xxii. 7. ch. iii. 14. xxviii. 4. 1 Pet. iv. 15. Rev. xxi. 8. xxii. 15 only. 4 Kings ix. 31 compl. Wisd.
xii. 5 only. p = ch. x. 41 ref. q = John vii. 39. Rom. iv. 11 al. Hos. xiii. 1.
r = ch. ii. 39. viii. 20. s Rom. xiii. 2 only. Ezra iv. 11 only. see Gal. iii. 19. t = ch.
xvi. 4 ref. u ch. v. 33 only †. 1 Chron. xx. 3 only.

Chr, Thdrt Thl.—add *υμων* **N** o. for *ως, καθως* **D**. *ius* και *bef υμων* **D**¹.
om και *υμεις* **D**.

⁵². For *οι πατ. υμ., εκεينوι* **D**¹(txt **D**⁶). *απεκτ. αυτοις τους προκαταγγελλοντας*
π. (ius της **D**³) ελ. **D**¹. rec γεγενησθε (corrū to *arry* more suitable tense, see
note), with HP rel Chr Thl: txt **ABCDE** k p Orig.

⁵³. *εφυλαξεσθε* **A**.

ii. 29. ὥσιν] I should hardly think of
any allusion to Ps. xl. (xxxix.) 6,—because
the LXX have rendered ‘mine ears hast
thou opened’ by *σῶμα κατηρτίσω μοι*.

τῷ πν. τ. ἁγ. ἄντ.] Apparently a reference
to Isa. lxiii. 10. The instances as yet had
been confined to οἱ πατ. ὑμ.: now he has
arrived at their own times. The two are
taken up again in the next verse.

⁵². τίνα τ. προφ.] See Matt. xxiii. 31 ff.:
2 Chron. xxxvi. 16: where the same general
expressions are used of their persecuting
the prophets. Such sayings are not to be
pressed to the letter, but represent the
uniform attitude of disobedience and hos-
tility which they assumed to the messengers
of God. See also the parable, Matt. xxi.

³⁵. τοὺς προκ.] The office of all the
prophets, see ch. iii. 18. The assertion is
repeated, to connect them, by this title,
with Him, whom they announced.

τοῦ δικαίου] Schöttg. vol. ii. p. 18, has
shewn from the Rabbinical writings that
this name was used by the Jews to de-
signate the Messiah. See ref. and note on
James v. 6.

προδόται.] By Judas’s
treachery, of which the Sanhedrists had
been the accomplices; Matt. xxvi. 14—16:
—φονεῖς, by the hands of the Romans;
ch. ii. 23, note.

ἐγένεσθε is preferable
not only on account of its MS. authority,
but as being the *historical tense*, like the
rest. It was probably altered to the per-
fect, as suiting the time then present,
better than the aorist. ⁵³.] The use

of οἵτινες, instead of οἱ, so very frequent
in the Acts and Epistles, occurs when the
clause introduced by it contains a further
explanation of the position or classification
of the person or persons alluded to, and
not when the relative serves for simple
identification. See Rom. i. 25, 32.

εἰς διαταγὰς ἀγγέλων] Many explanations

have been given. Chrys. διαταχθέντα
νόμον λέγει, τὸν ἐγγχειρισθέντα αὐτῷ δι’
ἄγγελον τὸν ὀφθέντα αὐτῷ ἐν τῷ βάτῳ:
and Ec. νόμον λαβόντας διατάξεις ἔχον-
τα, αἵτινες ἰσάγγελον ἐποιοῦν πολιτείαν
ἔχειν τοὺς τελούντας αὐτόν. Heinsius
and Lightfoot understand by ἀγγέλ. the
prophets: Grot., Calov., and Krebs, ‘*præ-*
sentibus angelorum ordinibus,’ taking δια-
ταγὰς = διατάξεις in the sense of divi-
sions of an army (Judith viii. 36), in which
it never occurs,—not to say that εἰς will
not bear this: Beza, Calv., Pisc., Elsn.,
Hamn., Kuin., &c., ‘*ab angelis promul-*
gatum,’ which εἰς will not bear (ἐν):
Winer, Gr., edn. 6, § 32. 4, b, ‘*as com-*
mands of angels’ (but see below), which,
however, was not the fact (Mey., who
refers to Jos. Antt. xv. 5. 3, ἡμῶν τὰ κάλ-
λιστα τῶν δογμάτων καὶ τὰ δσιώτατα τῶν
ἐν τοῖς νόμοις δι’ ἀγγέλων παρὰ τοῦ θεοῦ
μαθόντων):—the Syriac version, ‘*per man-*
datum angelorum:’—Vulg. and Calv.,
‘*in dispositione* (or *-onibus*) *angelorum*:’
Schöttg., ‘*per ministerium angelorum*.’
These three last are precluded by the fore-
going remarks. The key to the right ren-
dering seems to be the similar expression
in ref. Gal., ὁ νόμος διαταγὰς δι’ ἀγ-
γέλων. The law was given by God, but
announced by angels. The people received
God’s law then, εἰς διαταγὰς ἀγγέλων,
at the injunction (a sense of διατ. amply
justified, see Palm and Rost’s lex. διδάτεις,
and Polyb. iv. 19. 10; 87. 5: and preferred
by Winer in his last edn., ut supra) of
angels. So Matt. xii. 41, μετενόησαν εἰς
τὸ κήρυγμα Ἰῶνα, ‘they repented at the
preaching of Jonas.’ The only other le-
gitimate rendering, ‘as the injunctions of
angels,’ comes under the objections made by
Winer’s former view, above. ⁵⁴—⁶⁰.]

EFFECT OF THE SPEECH: STONING OF

G

v here only.
 Ps. xxxiv. 16
 al. see Matt.
 viii. 12 al.
 w = Matt. xv.
 11 only.
 Rev. i. 7.
 x ch. ii. 30 reff.
 y Luke iv. 1.
 ch. vi. 5. xi.
 24 only.
 z ch. i. 10 reff.
 a ch. ii. 25 reff.
 b = Mark v. 15.
 John ix. 8 al.
 c Luke ii. 23
 (from Exod.
 xiii. 12).
 xxiv. 31 &c.
 ch. xvi. 14. xvii. 3. L. only, exc. Mark xii. 34.
 e = here only. Isa. liii. 15.
 xiv. 5. -μῆμα, Rev. xxi. 21.)
 i here bis. Matt. xxi. 35. xxiii. 37 ||. (John viii. 5, v. r.) ch. xiv. 5. Heb. xii. 20 only. Exod. viii. 26 al.

καρδαίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ὥς ἐπ' αὐτόν.
 55 x ὑπάρχων δὲ ὑπλήρης ὑπνεύματος ὑαγίου, ἡ ἀτενίσας
 εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἂ ἐκ
 δεξιῶν τοῦ θεοῦ, 56 καὶ εἶπεν Ἰδοὺ ἡ θεωρῶ τοὺς οὐρανοὺς
 c διηνοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἂ ἐκ δεξιῶν
 ἐστῶτα τοῦ θεοῦ. 57 d κρᾶξαντες δὲ d φωνῇ d μεγάλη e συν-
 ἔσχον τὰ ὦτα αὐτῶν καὶ f ὤρμησαν g ὁμοθυμαδὸν ἐπ' αὐτόν,
 58 καὶ h ἐκβαλόντες ἔξω τῆς πόλεως i ἐλιθοβόλουν. καὶ οἱ

54. ακουσαντες δε αυτου D. om ταυτα N¹. και εβρ. τε D¹. aft οδ.
 ins αυτων E k Syr sah ath.

55. aft πληρης ins πιστewς και N o. ιησ. τον κυριον εκ δε. του θ. εστ. D. for
 τ. θεου, αυτου C 1 Thl-fin.

56. rec ανεωγμενους (corr'n to more usual word), with D-corr¹ HP rel 36 Epiph Chr
 Constt Thdrt Thl: ηνεωγμ. D¹: txt ABCN p Ath Cyr-jer. εστ. bef εκ δεξ. ACEN¹
 m vss Nys Epiph₃ Cyr-jer Chr, Aug.

58. aft εκβ. ins αυτον A k 13 sah Thl-fin.

aft ελιθ. ins αυτον D Syr syr-wast

STEPHEN.

54.] διεπρ., see note on ref. 55.] Certainly, in so far as the vision of Stephen was *supernatural*, it was not *necessary* that the *material heavens should have been visible* to him; but from the words ἀτενίσας εἰς τὸν οὐρανόν it would seem that they *were*. We are not told *where* the Sanhedrim were assembled. It does not seem as if they were convened in the ordinary session room: it may have been in one of the courts of the temple, which would give room for more than the members of the Sanhedrim to be present, as seems to have been the case.

ἐστῶτα.] A reason why the glorified Saviour was seen *standing*, and not *sitting*, has been pleasingly given by Chrysostom (in Cramer's Catena): τί οὖν ἐστῶτα καὶ οὐχὶ καθήμενον; ἵνα δέξῃ τὴν ἀντίληψιν τὴν εἰς τὸν μάρτυρα· καὶ γὰρ περὶ τοῦ πατρὸς λέγεται "ἀνάστα ὁ θεός." Similarly Gregory the Great, Hom. ii. 29, vol. i. p. 1572, 'Stephanus stantem vidit, quem adiutorem habuit.' So also Arator, i. 611 ff. p. 124, ed. Migne, 'pro martyre surgit, Quem tunc stare vidit; confessio nostra sedentem Cum solent celebrare magis.' [See also the collect for St. Stephen's day.] But not perhaps correctly: for 'help' does not seem here to be the applicable idea, but the *confirmation of his faith* by the ecstatic vision of the Saviour's glory at God's right hand. I should be rather disposed to think that there was reference in the vision to that in Zech. iii. 1, where Zech. sees Ἰησοῦν τὸν ἱερέα τὸν μέγαν, ἐστῶτα πρὸ προσώπου ἀγγέλου κυρίου. Stephen, under accusation of blaspheming the *earthly temple*, is granted a sight of the *heavenly*

temple; being cited before the *Sadducee High Priest* who believed neither angel nor spirit, he is vouchsafed a vision of the heavenly HIGH PRIEST, standing and ministering at the throne amidst the angels and just men made perfect.

56.] This is the only time that our Lord is by human lips called the SON OF MAN after His ascension (Rev. i. 13; xiv. 14, are not instances). And *why here?* I believe, for this reason. Stephen, full of the Holy Ghost, speaking *now* not of himself at all (ver. 55), but entirely by the utterance of the Spirit, repeats the *very words*, Matt. xxvi. 64, in which Jesus Himself, *before this council*, had foretold His glorification;—and assures them that that exaltation of the SON OF MAN, which they should hereafter witness to their dismay, was *already begun and actual*.

ἔξω τ. πόλ.] See Levit. xxiv. 14. 'Locus lapidationis erat extra urbem: omnes enim civitates muris cinctae paritatem habent ad castra Israelis.' Babyl. Sanhedr. ad loc. (Meyer.) Cf. also Heb. xiii. 12, 13.

ἐλιθοβόλουν.] they stoned him: an anticipation of the fact, the details of which follow: not, 'they prepared to stone him?' nor 'jam in itinere ad supplicii locum petulantur eum lapidibus lacerabant' (Heinr.): nor need we conjecture ἐλιθολόγουν with Markland. Stoning was the punishment of blaspheming, Levit. xxiv. 16. The question whether this was a legal proceeding on sentence, or a tumultuary one, is not easy to answer. It would appear from John xviii. 31, that the Jews had not legally the power of putting any man to death (see note there). Certainly, from the narrative

^k μάρτυρες ¹ ἀπέθεντο τὰ ἱμάτια αὐτῶν ^m παρὰ τοὺς πόδας ^k ^{7.}
ⁿ νεανίου καλουμένου Σαύλου, ⁵⁹ καὶ ⁱ ἐλιθοβόλουν τὸν ¹ Matt. xii. 14.
Στέφανον ^o ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ δέξαι ^{10m. xiii. 12.}
τὸ ^p πνεῦμά μου. ⁶⁰ ^q αἱ εἰς δὲ τὰ ^r γόνατα ^s ἔκραξεν ^s φωνῇ ^{25. Col. iii.}
^h μεγάλη Κύριε, μὴ ^t στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν, ^{s. Heb. xii.}
καὶ τοῦτο εἰπὼν ^u ἐκοιμήθη. ^{VIII. 1} Σαῦλος δὲ ἦν ^{1. James i.}
^v συνευδοκῶν τῇ ^w ἀναιρέσει αὐτοῦ. ἐγένετο δὲ ἐν ἐκείνῃ τῇ ^{21. 1 Pet.}
⁴⁶ Mt. J. Eccl. xii. 7. ^q ch. ix. 40. xx. 36. xxi. 5. Mark xv. 19. Luke xxii. 41 only +, see
3 Kings viii. 54. ^r as above (q). Rom. xi. 4 reff. Luke v. 8. Heb. xii. 12. ^s ver. 57.
^t met., here only. propr., Matt. xxvi. 15? ² Kings xiv. 26. Zech. xi. 12. ^u = 1 Cor. vii. 39 reff.
^v 1 Cor. vii. 12, 13 reff. ^w here only. Num. xi. 15.

coptt arm. om αυτων HP a b¹ f g h l m Thl-sif: ins Δ(B)CDEΣ p rel 36 vss Chr
(Θε Thl-fin.—εαντ. B. aft νεαν. ins τινος D Syr arm: του f h 13 Chr₁ Thl-sif.

59. aft ιησ. ins χριστε C d 40 Chr Thdrt.
60. om δε D¹ (ins D-corr¹): τε e. φωνην μεγαλην D¹: φωνην μεγαλη C¹ p:
om N¹. add λεγων D am spec copt. στησεις D¹ (txt D⁸) d 180. rec την
αμ. bef ταυτ., with EHPN rel syr copt Chr₃ Thdrt Chron: txt ABCD vulg spec Syr
sah æth Petr Iren-int Cyp.

before us, and from the fact of a bloody persecution having taken place soon after it, it seems that the Jews did, by connivance of, or in the absence of the Procurator, administer summary punishments of this kind. But here no sentence is recorded: and perhaps the very violence and zealous character of the execution might constitute it, not an encroachment on the power of the Procurator, as it would have been if strictly in form of law, but a mere outbreak, and as such it might be allowed to pass unnoticed. That they observed the forms of *their own law*, in the place and manner of the stoning, is no objection to this view.

οἱ μάρτυρες] See ref. They disencumbered themselves of their loose outer garments, ὥστε εἶναι κοῦφοι καὶ ἀπαρπόδιστοι εἰς τὸ λιθοβολεῖν. Theophyl.

ἀπέθεντο] to keep them. Such notices are deeply interesting, when we recollect by *whom* they were in all probability carefully inserted. See ch. xxii. 19, 20, and note on ch. xxvi. 10:—from which it appears that Saul can certainly not have been less than *thirty* at this time. He was a member of the Sanhedrim, and soon after was despatched on an important mission with their authority. 59.] The attempt to escape from this direct prayer to the Saviour by making Ἰησοῦ the genitive, and supposing it addressed to the Father,—in the face of the ever-recurring words κύριος Ἰησοῦς (see Rev. xxii. 20 especially), and the utter absence of any instance or analogy to justify it,—is only characteristic of the school to which it belongs. Yet in this case it has been favoured even by Bentley and Valeknaer, who supposed θεόν to have been omitted in the text, being absorbed by the preceding -ον.

But if any such accus. had been used, it would certainly have been τὸν θεόν.

δέξαι τὸ πν. μ.] The same prayer in substance had been made by our Lord on the cross (ref. Luke) to His Father. To *Him* was now committed the key of David. Similarly, the young man Saul, in after years: πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν, 2 Tim. i. 12. 60.] The more accurate philological Commentators, De Wette and Meyer, deny that στήσης here can, as ordinarily explained, refer to *weighing* (ref. Matt.; Jer. xxxix. [xxxii.] 10), since not the *sin*, but the *punishment*, would be the thing weighed out,—and it would be harsh to take the one for the other, in a sentence of this kind. Meyer would understand *ιστάναι* as opposed to ἀφίεναι, τὴν ἁμαρτίαν, ‘*Fix not this sin upon them:*’ but De Wette, as seems to me more probably, renders it

Reckon not this sin to them (‘lay not this sin to their charge,’ E. V.), supporting this by Rom. x. 3. This again was somewhat similar (though not exactly, see note there) to our Lord’s prayer, Luke xxiii. 34. ἐκοιμήθη] Not a Christian expression only: Wetstein, on Matt. xxvii. 52, cites Jewish examples: and we have in the Anthology, iii. 1. 10, τῷδε Σάων ὁ Δίωνος Ἀκάνθιος ἱερὸν ὕπνον | κοιμᾶται θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς. But it became the usual Christian term for death. Its use here, when the circumstances, and the actors in them, are remembered, is singularly touching, from the contrast.

CHAPTER VIII. 1—3.] PERSECUTION OF THE CHURCH BY SAUL, CONSEQUENT ON THE DEATH OF STEPHEN. 1. συνευδ.] See ref.: and compare his own confession, G 2

x 2 Cor. xii. 10
reff.
y ch. xiii. 50.
z ver. 4. ch. xi.
19 only.
179k, xxii.
15.
a plur., Luke
xxi. 21
John iv. 35.
James v. 4
only. 179k.
xii. 15.
b here only †.
Joh v. 26
only. Soph.
Alex., 1047
c ch. ii. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ἡμέρα^x διωγμὸς μέγας^y ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο-
σολύμοις· πάντες δὲ^z διεσπάρησαν κατὰ τὰς^a χώρας τῆς
Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. ² ^b συν-
εκόμισαν δὲ τὸν Στέφανον ἄνδρες^c εὐλαβεῖς καὶ ἐποίησαν
^d κοπετὸν μέγαν ἐπ' αὐτῷ. ³ Σαῦλος δὲ^e ἐλυμαίνετο τὴν
ἐκκλησίαν ^f κατὰ τοὺς οἴκους ^g εἰσπορευόμενος ^h σύρων
τε ἄνδρας καὶ γυναῖκας ⁱ παρεδίδου εἰς ^k φυλακὴν.

d here only. Gen. i. 10. Micah i. 8. e here only. = 2 Chron. xvi. 10. and constr.,
f = Luke xiii. 22. ix. 6. viii. 1. g ch. iii. 2. Mark i. 21 al. h John
xxi. 8. ch. xiv. 19. xvii. 6. Rev. xii. 4 only. 2 Kings xvii. 13. i constr., Luke xxi. 12. xxiv. 7. ch.
xxii. 4. 2 Cor. iv. 11 al. 1 Cor. xxxiv. 2 al. fr. k ch. v. 19 reff. 2 Kings xx. 3.

CHAP. VIII. 1. **Ν** ο join *σαυλος* . . . *αυτου* to ch vii. aft *μεγας* ins *και* *θλειψεις*
D sah. rec *παντες τε*, with A k o Syr æth : om δε **Ν**¹ 13. 47 : *και παντες* **Ν**³ : txt
BCDEHP p rel vulg syr coptt Ps-Eus Isid Chr, Thl. om της D¹ (ius D²).
aft αποσ. add oi *εμειναν εν ιερουσαλημ* D¹ sah Aug.

2. *συνκομισαντες* D-gr(txt D^b) : *συνκομισαντο* b o. for δε, τε D⁵ (and lat) E-gr
æth. rec *εποιησαντο*, with EHP rel Chr, Ec Thl : txt ABCD^h k p Chr, Thlrdt.

3. ο δε σ. D. *ελυμηνατο* E-gr æth-rom. *παρεδιδους* (sic) D¹. ins
tous bef *ανδρας* **Ν**¹ (**Ν**³ disapproving).

ch. xxvi. 9—11. From this time, the narrative takes up Saul, and, at first with considerable interruptions (ch. viii. x. xi. xii.), but after ch. xiii. 1 entirely, follows his history.

ἐν ἐκ. τῇ ἡμέρᾳ can hardly mean, as some (Dr. Burton, De Wette, Meyer, Stier) would render it, on that very day, viz. when Stephen was stoned. For what follows, πάντες δὲ διεσπάρησαν . . . cannot have happened on the same day, but would take some little time : and it is hardly allowable to render ἐγένετο 'broke out.' We have ἐν ἐκ. τῇ ἡμέρᾳ used indefinitely, Luke vi. 23 ; John xiv. 20 ; xvi. 23, 26. In Luke xvii. 31 it has direct reference to a ἡμέρα just mentioned.

πάντες] Not perhaps *literally*,—or some of them soon returned : see ch. ix. 26—30. It may describe the *general* dispersion, without meaning that every individual fled.

Σαμαρείας] Connected with ver. 4 : this word is not without importance, as introducing the next step in the dissemination of the Gospel, according to our Lord's command in ch. i. 8.

πλὴν τῶν ἀποστόλων] Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them : perhaps they remained, as possessed of superior firmness and devotion. But this latter reason is hardly applicable, after the command of our Lord, 'When they persecute you in one city, flee to another.' Matt. x. 23. Stier (Reden d. Apostel, i. 253) refers their remaining to an intimation of the Spirit, to stay and strengthen those who were left (ἐτέρους γενέσθαι θράσους αἵτιοι, Chrys.).

Mr. Humphry (Comm. on Acts) cites an ancient tradition, mentioned by Clem. Alex., Strom. vi. 5, end, p. 762 P, from the *Prædicatio Petri* (and by

Euseb. II. E. v. 18), that the Apostles were ordered by our Lord to remain at Jerusalem twelve years : φησὶν ὁ Πέτρος εἰρηκεῖναι τὸν κύριον τοῖς ἀποστόλοις 'Ἐὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ τοῦ ὀνόματός μου πιστεῖν ἐπὶ τὸν θεόν, ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, μή τις εἴπῃ Οὐκ ἀκηκόαμεν. But this could not be the case, as we have Peter and John going down to Samaria, ver. 14.

2. ἄνδρ. εὐλαβεῖς] Whether Jews or Christians is not certain. Ananias is so called, ch. xxii. 12 (not in rec.), and he was a Christian. At all events, there is no contrast implied in the δέ (as Mey.), 'Yet, notwithstanding the persecution and dispersion, pious men were found who, &c.' the δέ is merely the transitional particle,—and, so far from its being any unusual thing to bury an executed person, it was commanded among the Jews. Olshausen thinks that, if they had been Christians, the term ἀδελφοί would have been used : but this does not seem by any means certain : we can hardly reason so minutely from the diction of one section in the narrative to that of another, especially in the case of a section so distinct and peculiar as this one. [Besides, ἀδελφοί in this sense does not occur till ch. ix. 30 : see reff. there.] Probably they were pious Jews, not yet converts, but hearers and admirers of Stephen.

3. ἐλυμαίνετο] Properly used of wild beasts, or of hostile armies, devastating and ravaging. (See examples in Kuin.)

κατὰ τοὺς οἴκους, entering (the houses) from house to house,—a pregnant construction.

σύρων] So Philo, in *Placc.* 9, vol. ii. p. 526, *συρόμενοι κ. πατούμενοι διὰ τῆς πόλεως ἀπάσης*

b Luke xxiii.
12 only.
Joh xlii. 17
(only ?).
c here only ?.
(-γος, ch.
xiii. 6.
-γεια, ver. 11.)

πολλῇ χαρὰ ἐν τῇ πόλει ἐκείνῃ. ⁹ ἀνὴρ δέ τις ὀνόματι
Σίμων ^b προϋπήρχεν ἐν τῇ πόλει ^c μαγεύων καὶ ^d ἐξιστά-
νων τὸ ^e ἔθνος τῆς Σαμαρείας, λέγων εἶναί ^f τινα ἐάντων

x. 27. φοβερὸν τι θέαμα, Lucian, Philopat. 8.

d -άνων here only. trans., Luke xxiv. 22 only. see Job xii. 17. Eur. Frag. Διγὴ 1,
e = Matt. xxi. 43. ch. vii. 7. x. 22. f with adj., Heb.

Thl.-fin.
fuld æth.

rec χ. μεγάλη, with DEHP rel vss Chr Thl: txt ABCN p am demid

9. *πrouπαρχων* D-gr. om και D¹(ins D²). rec *εξιστων*, with D²EH rel
Chr Thl: *seducens* vulg Iren-int: *suadens* E-lat: *mentem auferens* D-lat: *εξε[...]*
(*εξεστανεν* Wetsl) D¹: txt ABCPN p. om το E. εθος B².

neuter plural betokens living agents; see
Winer, edn. 6, § 58. 3, a. β. πολλοί

has probably been altered to πολλῶν, to
agree with τῶν ἐχόντων, on the difficulty
being perceived. 9. Σίμων] Neander,

in the course of some excellent remarks on
this whole history (see further on ver. 14),
identifies, and I believe with reason, this
Simon with one mentioned as living from
ten to twenty years after this by Josephus,
Antt. xx. 7. 2, καὶ ὃν καιρὸν τῆς Ἰουδαίας
ἐπετρούπευσε Φηλίζ, θεασάμενος ταύτην
(Drusilla) λαμβάνει τῆς γυναικὸς
ἐπιθυμίαν, καὶ Σίμονα ὀνόματι, τῶν ἐαντῶ
φίλων, Ἰουδαίων, Κύπριον δὲ γένος, μάγον
εἶναι σκηπτόμενον, πέμπων πρὸς αὐτὴν
ἔπειθε τὸν ἄνδρα καταλιποῦσαν αὐτῶ γή-
μασθαι. The only difficulty seems to be,
that Simon is stated by Justin Martyr,
himself a Samaritan, to have been Σαμα-
ρεά, ἀπὸ κώμης λεγομένης Γίττων. But it
has struck me that either Justin, or per-
haps more probably Josephus, may have
confounded Ghittim with Chittim, i.e.
Citium in Cyprus. This conjecture I also
find mentioned in the Dict. of Biography
and Mythology, sub voce. The account
in Josephus is quite in character with
what we here read of Simon: not incon-
sistent (Meyer) with ver. 24, which appears
to have been uttered under terror occa-
sioned by the solemn denunciation of Peter.

Justin goes on to relate that he was
worshipped as a God at Rome in the time of
Claudius Cæsar, on account of his magical
powers, and had a statue on the island in
the Tiber, inscribed 'Simoni Deo Sancto.'
Singularly enough, in the year 1574, a
stone was found in the Tiber (or standing
on the island in the year 1662, according
to the Dict. of Biogr. and Myth.), with
the inscription SEMONI SANCO DEO
FIDIO SACRVM, i.e. to the God Semo
Sancus, the Sabine Hercules, which makes
it probable that Justin may have been
misled.

The history of Simon is full
of legend and fable. The chief sources of
it are the Recognitions and Clementina
of the pseudo-Clemens. He is there said
to have studied at Alexandria, and to have

been, with the heresiarch Dositheus, a dis-
ciple of John the Baptist. Of Dositheus
he became first the disciple, and then the
successor. Origen (in Matt. Comm. § 33,
vol. iii. p. 851) makes Dositheus also a
Samaritan: so also contra Cels. i. 57,
vol. i. p. 372, and Hom. xxv. in Luc.
vol. iii. p. 962. His own especial fol-
lowers (Simoniani) had dwindled so much
in the time of Origen, that he says
νυνὶ δὲ τοὺς πάντας ἐν τῇ οἰκουμένῃ οὐκ
ἔστι Σιμωνιανοὺς εὐρεῖν τὸν ἀριθμὸν οἴμαι
τριάκοντα. καὶ τάχα πλείονας εἶπον τῶν
ὄντων, contra Cels. ubi supra; see also ib.
vi. 11, p. 638, and περὶ ἀρχῶν, iv. 17, p.
176. In the Recognitions and the Cle-
mentina are long reports of subsequent
controversies between Simon Magus and
Peter, of which the scene is laid at Cæsarea.
According to Arnobius (adv. Gentes, ii. 12,
p. 828 ed. Migne), the Constt. Apostol.
(ii. 14, p. 620; vi. 9, p. 932 ed. Migne),
and Cyril of Jerusalem, he met with his
death at Rome, having, during an en-
counter with Peter, raised himself into the
air by the aid of evil spirits, and being pre-
cipitated thence at the prayer of Peter and
Paul. The fathers generally regard him
as the founder of Gnosticism: this may be
in some sense true: but, from the very little
authentic information we possess, it is im-
possible to ascertain how far he was identi-
fied with their tenets. Origen (contra Cels.
v. 62, p. 625) distinctly denies that his fol-
lowers were Christians in any sense: λαν-
θάνει τὸν Κέλσον, ὅτι οὐδαμῶς τὸν Ἰησοῦν
ὁμολογοῦσιν υἱὸν θεοῦ Σιμωνιανοί, ἀλλὰ δύ-
ναμιν θεοῦ λέγοντι τὸν Σίμονα. μα-
γεύων] Not to be joined with προϋπήρχεν
(as in E. V. and Kuin.), which belongs to
ἐν πόλει: exercising magic arts, such as
then were very common in the East and
found wide acceptance; impostors taking
advantage of the very general expectation
of a Deliverer at this time, to set them-
selves up by means of such trickeries as
'some great ones.' We have other exam-
ples in Elymas (ch. xiii.): Apollonius of
Tyana; and somewhat later, Alexander of
Abonotichos: see these latter in Dict.

ABC
HPS
d f g
l m
1

9 μέγαν¹⁰ ᾧ^h προσείχον πάντες¹ ἀπὸ μικροῦ ἕως^g ^{μεγάλου} λέγοντες Οὗτός ἐστιν ἡ^k δύναμις τοῦ θεοῦ ἡⁱ ^{καλουμένη} μεγάλη. ¹¹ ἡ προσείχον δὲ αὐτῷ διὰ τὸ ¹ ἰκανῶ¹ ¹ χρόνῳ ταῖς^m μαγείαιςⁿ ἐξεστακέναι αὐτούς. ¹² ὅτε δὲ^h ^ο ἐπίστευσαν τῷ Φιλίππῳ^p εὐαγγελιζομένῳ περὶ τῆς^q βα-
 σιλείας τοῦ^a θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ χριστοῦ, ἐβαπ-
 τίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ ὁ δὲ Σίμων καὶ αὐτὸς
 ἐπίστευσεν, καὶ βαπτισθεὶς^r ἦν^s προσκαρτερῶν τῷ Φιλ-
 ίππῳ, ¹ θεωρῶν τε σημεῖα καὶ^u δυνάμεις μεγάλας γινο-
 tion, Luke viii. 29. Rom. xvi. 25.
 13 reff. perf., here only.
 p w. περὶ, here only. see ch. vii. 52.
 s = ch. i. 14 reff. t ch. vii. 56 reff.
 xii. 10. Gal. iii. 5†.
 m here only †. see ver. 9.
 o = Matt. xxi. 25 ||. John v. 24. 1 John v. 10 al. Gen. xv. 6.
 q ch. xix. 8 reff. r constr., ch. ii. 5 reff.
 u = Matt. xi. 20, 21, 23 and ||. Mark vi. 2. ch. ii. 22. 1 Cor.

10. προσείχαν Ν. om παντες HP rel æth-pl Ec Thl Iren-int: ins ABCDEN k
 p 13 vss Chr. rec om καλουμένη (as appearing unnecessary, and being difficult, see
 note), with HLP rel Syr sah æth-pl Chr: ins ABCDEN p 13 vulg syr copt æth-rom arm
 Orig₂ Iren-int.

11. μαγίαις ACDEHN f 13. ἐξιστακέναι ACEH k m o: txt BDLPN rel.
 12. του φιλιππου ευαγγελιζομενου Ν¹. rec ins τα bef περι, with HLP rel Chr:
 om ABCDEN p 36 vulg syrr æth. for θεου, κυ Ν¹. rec ins του bef ιησ. (with
 13): om ACDEHLPN rel Chr Thl.—om ιησ. 13. om τε A lect-12 vss(some).
 13. ins ka bef προσκ. D¹. θεωρων(sic) Ν. for τε, τα B. transp σημ.
 and δυν. EHLP rel syr Chr Ec Thl: txt ABCDN k m p 13. 36 vulg Syr coptt æth.—
 μεγαλα E o syr-w-ast æth-pl: om ILLP rel: txt ABCDEN k m p 13 vulg Syr coptt
 æth-rom Chr.

of Biogr. and Myth. τινὰ μέγαν] Probably not in such definite terms as his
 followers later are represented as putting
 into his mouth: 'Ego sum sermo Dei . . .
 ego paraclatus, ego omnipotens, ego omnia
 Dei.' Jerome on Matt. xxiv. 5, vol. vii.
 p. 193. 10. ἡ δύν. τ. θ. ἡ καλουμένη

μεγάλη] Neander (l. c.) and Meyer think
 that they must have referred to the λόγος,
 the creating and governing manifestation
 of God so much spoken of in the Alexan-
 drine philosophy (see extracts from Philo in
 note on John i. 1. The term, but by no
 means with the same idea, was adopted by
 the Spirit, speaking by John, as belonging
 to the Son of God: see the same note, end),
 and must have regarded Simon as an in-
 carnation of the λόγος (the μητρόπολις πα-
 σῶν τῶν δυνάμεων τοῦ θεοῦ, Philo), so that
 their erroneous belief would form some
 preparation for the great truth of an in-
 carnate Messiah, preached by Philip. But
 to this De W. well replies, that we can
 hardly suppose the Alexandrine philosophy
 to have been so familiar to the mass of the
 people, and refers the expression to their
 popular belief of a great angel (Chron.
 Sam. 10), who might, as the angels were
 called by the Samaritans the powers of
 God (for which he refers to Reland, de
 Samar. § 7. Gesen. Theol. Samar. p. 21 ff.),
 be designated as ἡ δύν. τ. θ. ἡ καλουμένη
 μεγάλη. καλουμένη rests on such

strong MS. authority, and is so unlikely
 to have been inserted (the idea of a scho-
 lium to indicate the force of the art.
 [Bloomf.] is quite out of the question,
 no such scholium being here needed), that
 both on external and internal grounds it
 must form part of the text. The lit. ren-
 dering will be, This man is the power of
 God which is called great: the sense,
 'This man is that power of God (see above)
 which we know as the great one.'
 λεγομένη, found in a few later mss., is an
 explanation of καλ. by a more usual word.

11.] ἐξεστακέναι can hardly be as
 E. V., transitive, "he had bewitched them:"
 there appears to be no example of the per-
 fect being thus used. 13.] 'Simon saw
 his followers dropping off, and was him-
 self astounded at the miracles wrought by
 Philip: he therefore thought it best himself
 also to acknowledge this superior power.
 He attached himself to Philip, and was bap-
 tized like the rest: but we are not, as the
 sequel shews, to understand that the preach-
 ing of the Gospel had made any impression
 on his heart, but that he accounted for what
 he saw in his own fashion. He was con-
 vinced, from the works which Philip did,
 that he was in league with some powerful
 spirit: he viewed baptism as the initiation
 into communion with that spirit, and ex-
 pected that he should be able to make use
 of the higher power thus gained for his

mid., Matt. xii. 23. *μένας* ^v ἐξίστατο. 14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ^{ABCD} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ 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^z θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην, ¹⁵ οἷ-
 τινες ^z καταβάντες ^a προσηύξαντο ^a περὶ αὐτῶν ὅπως ^{bc} λάβω-
 σιν ^{bc} πνεῦμα ^c ἅγιον. ¹⁶ οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
^d ἐπιπεπτωκός, ^e μόνον δὲ ^{fg} βεβαπτισμένοι ^h ὑπῆρχον ^{fg} εἰς
 τὸ ^f ὄνομα τοῦ κυρίου Ἰησοῦ. ¹⁷ τότε ⁱ ἐπετίθεισαν τὰς
ⁱ χεῖρας ἐπ' αὐτούς, καὶ ^{bc} ἐλάμβανον ^{bc} πνεῦμα ^b ἅγιον.
¹⁸ ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ^k ἐπιθέσεως τῶν χειρῶν τῶν

c here 3cc. ch. (ii. 38) x. 47. xix. 2. John xx. 22.

i. 12. ch. xiii. 11. xix. 17. Rev. xi. 11 only. Gen. xv. 12. see Rom. xv. 3.

v. 36 al.

f Matt. xxviii. 19. ch. xix. 5. (Rom. vi. 3.) 1 Cor. i. 13, 15. w. ἐπὶ, ch. ii. 38. ἐν,

ch. x. 48.

g 1 Cor. x. 2. Gal. iii. 27.

h Luke xi. 13. xvi. 14. ch. ii. 30. Rom. iv.

19 al. James ii. 15. 2 Pet. i. 8. ii. 19. iii. 11. w. part., ch. xix. 36 only.

i 18. ch. vi. 6. ix. 12, 17. xiii. 3 al.

2 Chron. xxv. 27.

d of the Spirit, ch. x. 44. xi. 15 only. = Luke

e Matt. viii. 8. Mark

xiii. 3.

a Luke vi. 28.

Gal. i. 3. iv.

3. 1 Thess. v. 25.

2 Thess. i. 11.

iii. 1. Heb.

xiii. 18 only.

Ps. lxxi. 15.

b John vii. 39.

Rom. viii. 15

lus. 1 Cor.

ii. 12. 2 Cor.

xi. 1. Gal.

iii. 2.

for θεου, χῦ ^{Ν1}.

rec ins τον bef πετρ., with HLP rel Θc Thl: om ABCDEN o p

13 Eus Chr₂.

15. προσεύξ. B.

16. om vv. 16, 17 (similarity of ends) 13.

rel Θc Thl: txt ABCDEN p 36 Did Chr.

rec (for ουδεπω) ουπω, with HL

for επ, επι D¹(txt D-corr¹): εν E¹.

ουδενα D¹(txt D⁴[²]).

εβαπτισμ. ^{Ν1}.

for κυρ., χριστου HLP a d e f g h l Θc

Thl-sif: aft κῦ ὡ ins χρῦ D.

17. rec επιθειου, with D¹EHL P rel Chr Thl: txt A B(-θοσαν) C(-θεισαν) D-corr¹c²

Ν o p 36 Eus Did Cyr-jer.

18. rec (for ιδων) θεασαμενος, with HLP rel Thl: txt ABCDEN b¹ d k o p 13. 36

again we have a question: Was that moving cause in the Samaritans, or in Philip? I believe the true answer to the question will be found by combining both. Our Lord's command (ch. i. 8) had removed all doubt as to Samaria being a legitimate field for preaching, and Samaritan converts being admissible. (So also with regard to Gentile converts,—see ch. x., notes: but, as the church at this time believed, they must be *circumcised*, which the Samaritans already were,—and *keep the law*, which after their manner the Samaritans did.) The sudden appearance, however, of a body of baptized believers in Samaria, by the agency of one who was *not one of the Apostles*,—while it would excite in them every feeling of thankfulness and joy, would require their presence and power, as Apostles, to perform their especial part as the divinely appointed Founders of the Church. Add to this, that the Samaritans appear to have been credulous, and easily moved to attach themselves to individuals, whether it were Simon, or Philip; which might make the Apostles desirous to be present in person, and examine, and strengthen their faith. Another reason may have been not without its influence: the Jewish church at Jerusalem would naturally for the most part be alienated in mind from this new body of believers. The hatred between Jews and Samaritans was excessive and unrelenting. It would therefore be in the highest degree important that it should be shewn to the church at Jerusalem, that these Samaritans, by the agency of the same Apostles, were partakers of the same

visibly testified gifts of the one Spirit. The use of this argument, which was afterwards applied by Peter in the case of the Gentiles, unexpected even by himself, ch. xi. 17,—was probably no small part of the purpose of this journey to Samaria.

14. Πέτρ. κ. Ἰωάν.] Perhaps *two*, in accordance with the *δύο δύο* of their first missionary journey (Mark vi. 7): so Paul and Barnabas afterwards (ch. xiii. 2): and the same principle seems to have been adhered to even when these last separated: Paul chose Silas, Barnabas took Mark.

PETER,—because to him belonged, in this early part of the Gospel, in a remarkable manner, the first establishing of the church; it was the fulfilment of the promise ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. It was he who had (in common with all the Apostles, it is true, but in this early period more especially committed to him) τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν,—who opened the door to the 3000 on the day of Pentecost, now (as a formal and ratifying act) to the Samaritans, and in ch. x. to the Gentiles. So far, is plain truth of Scripture history. The monstrous fiction begins, when to Peter is attributed a fixed diocese and successors, and to those successors a delegated power more like that ascribed to Simon Magus than that promised to Peter. This is the last time that JOHN appears in the Acts. He is only once more mentioned in the N. T. (except in the Revelation, viz. as having been present in Jerusalem at Paul's visit, Gal. ii. 9).

15. προσηύξ.] So laying on of hands is preceded by prayer, ch. vi. 6;

1 pres., ch. xvi. 38 reff.
 m Luke xi. 13. John iii. 34. ch. v. 32. xv. 8. 1 Thess. iv. 8 (1 John iv. 13).
 n = Matt. xxv. 20. 2 Kings xxii. 29.
 o ch. iv. 37 reff.
 p = Matt. x. 1 al. fr. 1 Macc. i. 15.
 q = ch. ii. 39.
 r Matt. vii. 13. Rom. ix. 22. 1 Tim. vi. 9. Heb. x. 39. Rev. xvii. 8, 11. Isa. xxxii. 2.
 s 2 Pet. ii. 1 &c. iii. 7, 16.
 t = ch. ii. 38 reff. u Matt. x. 31 al.† Wisd. v constr., 1 Cor. vii. 39. 2 Macc. vii. 19. Ps. xlix. 13 Symm. w ch. xxii. 28 reff.
 x Luke x. 42. ch. xvi. 12. y constr., 1 Cor. vi. 15. Col. i. 12 only. L.P. z = ch. i. 17, 26 xxvii. 18. a = Luke iv. 36. ch. xv. 6. b here c Luke iii. 4, 5 (from Isa. xl. 3, 4). ch. ix. 11. xiii. 30. 2 Pet. ii. 15 only. e here only. Jer. viii. 6 only. see Heb. vi. 1. (= μ. ἐκ. Rev. ii. 21 al. ἐπί, 2 Cor. xii. 21.) f = 1 Cor. xiv. 20 reff. g ch. [vii. 1] xvii. 27. Mark xi. 13 only. Xen. Mem. ii. 2. 2. Anab. iii. 2. 22.

ἀποστολῶν ^{lm} δίδονται τὸ ^m πνεῦμα, ⁿ προσήνεγκεν αὐτοῖς
 ὁ ^o χρήματα ¹⁹ λέγων Δότε καὶ μοι τὴν ^p ἐξουσίαν ταύτην,
 ἵνα ὃ ἐὰν ⁱ ἐπιθῶ τὰς ⁱ χεῖρας ^{bc} λαμβάνῃ ^{bc} πνεῦμα ^b ἅγιον.
 20 Πέτρος δὲ εἶπεν πρὸς αὐτὸν Τὸ ἀργύριόν σου σὺν σοὶ
 εἷ ^{qr} εἰς ^{rs} ἀπώλειαν, ὅτι τὴν ^t δωρεὰν τοῦ θεοῦ ^{uv} ἐνόμισας
 διὰ ^o χρημάτων ^{vw} κτᾶσθαι. 21 οὐκ ἔστιν σοι ^{xy} μερὶς οὐδὲ
^{yz} κλῆρος ἐν τῷ ^a λόγῳ τούτῳ· ἡ γὰρ ^b καρδιά σου οὐκ
 ἔστιν ^{bc} εὐθεΐα ^d ἐναντὶ τοῦ θεοῦ. 22 ^e μετανόησον οὖν ^e ἀπὸ
 τῆς ^f κακίας σου ταύτης, καὶ δεῖξθι ^{tu} τοῦ κυρίου, ^g εἰ ^g ἄρα

Constt Bas Chr, Damase Taras. rec aft πν. ins το αγιον (common addition, and suspicious wherever there is any variation in mss), with ACDEHLP rel 36 vss Chr: om BN sah Constt. προσηνεγκαν D¹(txt D⁴).

19. ins παρακαλων και be f leg. D. Steph (for εαν) αν, with DH a b² g h l m o 36 Constt Cyr-jer Chr Taras: txt ABCLEPN rel Gc Thl. aft επιθω ins καγω D.

20. αυτους N¹. om το and σου D¹(ins D⁴). [N.B. D-lat is wanting from το αργυριον σου to ch x. 1.]

21. μερος E l. om γαρ D¹(txt D³) 177¹. rec ενωπιον (corr to more usual word), with EHLN rel Constt Ath Taras Thl: εναντιον C h p 13 Bas Chr Damase: txt ABDN 36.

22. rec for κυρ., θεου (corr from ver 21: or doctrinal?), with HLP rel vulg Syr Taras Thl: txt ABCDEN k o p 13 syr copt arm Constt Ath Bas Chr Ambr.

αφηθησεται σου D¹(txt D²) 1¹.

xiii. 3. 18. ἰδῶν] Its effects were therefore visible (see above), and consequently the effect of the laying on of the Apostles' hands was not the inward but the outward miraculous gifts of the Spirit.

προσῆν. αὐτ. χρήματα.] De W. excellently remarks, 'He regarded the capability of imparting the Holy Spirit,—rightly, as something conferred, as a derived power (see ref. Matt.), but wrongly, as one to be obtained by an external method, without an inward disposition: and, since in external commerce every thing may be had for gold, he wanted to buy it. This is the essence of the sin of *Simony*, which is intimately connected with unbelief in the power and signification of the Spirit, and with materialism.'

Clearly, from the narrative, Simon himself did not receive the Spirit by the laying on of hands. His nefarious attempt to treat with the Apostles was before he himself had been presented to them for this purpose.

20.] The solemn denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those with it, whose chief end is the use of it (see Col. ii. 22), 'Thy gold and thou are equally on the way to corruption: thy gold, as its nature is: thou with it, as having no higher life than

thy natural corrupt one: as being bound in the σύνδεσμος τῆς ἀδικίας. The expression of Peter, 1 Pet. i. 7, χρυσίου τοῦ ἀπολλυμένου, is remarkably parallel with this (see too 1 Pet. i. 18).

ἐνόμισας] aor. thou thoughtest: not 'thou hast thought,' as E. V. The historic force of the tense is to be kept here: the Apostle uses it as looking forward to the day of ἀπώλεια, 'Let thy lot be ἀπ., and that because thou thoughtest,' &c. κτᾶσθ.] to acquire, not pass.

as E. V., ungrammatically. 21. μερίς . . . κλήρος] synonymous: the first lit., the second fig. (see ref.), but not without reference perhaps to the κληρονομία of the kingdom of God, the κλ. ἄφθαρτος, 1 Pet. i. 4.

τῷ λόγῳ. τοῦτ.] The matter now spoken of,—'to which I now allude.'

εὐθεΐα.] Hardly, 'right before God,' E. V., but thy heart is not right,—sincere, single-meaning,—in God's presence, 'as God sees it:' i. e., 'seen as it really is, by God, is not in earnest in its seeking after the gospel, but seeks it with unworthy ends in view.'

22.] εἰ ἄρα, if perhaps (not 'ut sane,' which it will not bear: see on its meaning, "if, which none can say," Hartung, Partikellehre, i. 410): and the uncertainty refers, not to the doubt whether Simon would repent or not (see below on γάρ): but as to

^h ἀφεθήσεται σοι ἡ ⁱ ἐπίνοια τῆς καρδίας σου· ²³ ^k εἰς γὰρ ^h = Rom. iv. 7 reff.
^{lm} χολὴν ^{mu} πικρίας καὶ ^{op} σύνδεσμον ^p ἀδικίας ὁρῶ σε ὄντα. ⁱ () here only. (Jer. xx. 10 only.) Sir. xl. 24.
²⁴ ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ ^k ver. 20.
 πρὸς τὸν κύριον, ὅπως μηδὲν ^t ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε. ^l Matt. xxvii. 34 only.
²⁵ Οἱ μὲν οὖν ^s διαμαρτυρούμενοι καὶ ^t λαλήσαντες τὸν ^m Deut. xxix. 18. 1st var., P not AB.
^t λόγον τοῦ κυρίου, ^u ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς ^u Lam. iii. 15.
 τε ^v κώμας τῶν Σαμαρειτῶν ^w εὐηγγελίζοντο· ²⁶ ἄγγελος ⁿ Rom. iii. 14, from Ps. ix. 7 (27). Eph. iv. 31. Heb. i. 12.
 xii. 15 only. o Eph. iv. 3. Col. ii. 19. iii. 14 only. L.P. p here only. Isa. lviii. 6. r ch. xiii. 40 reff.
 s Luke xvi. 28. ch. ii. 40 al. 7. 1 Thess. iv. 6. Heb. ii. 6. L.P.H. Jer. vi. 10. t = ch. xi. 19 reff.
 u Luke i. 56 al. fr. Luke only, exc. (Mark xiv. 40 rec.) Gal. i. 17. Heb. vii. 1. 2 Pet. ii. 21. Gen. xliii. 10.
 v Matt. ix. 35. Luke ix. 52 al. fr. Josh. xiii. 30. w constr., Luke iii. 18. ch. xiv. 15, 21. xvi. 10. Isa. xl. 9 (?).

23. ην (= εν? εις D²) γαρ πικρίας χολη(χολης D²) κ. συνδεσμων(συνδεσμον D²) D¹.
 for ορω, θεωρω DE Constt Chr.

24. om o EH. aft ειπεν ins προς αυτους D (æth). ins παρακαλω bef
 δεηθ. D 137-80 syr-w-ast Constt. D¹ has altered δεηθητε to δεηθητι. for υπερ,
 περι D¹(txt D²) 96. for κυρ., θεον (see above, ver 22) D k m o 13 demid fuld syr
 (but κυριον syr-mg) æth. for επ' εμε, μοι D: εμοι ε: om επ' C. ins τούτων
 των κακων bef ων D. for ων, ον D¹(txt D²): ως L. aft ειρ. ins κακων E:
 μοι D, addg also ος πολλα κλαιων ου διελυμπανεν D¹ syr-mg.

25. διαμαρτυρομενοι LPK d f l o Thl-sif. for κυρ., θεου A 68 demid Syr copt
 æth Thl-sif-comm: om τ. κ. 3. 4^l. 65. rec υπεστρεψαν (alteration to historic
 tense), with CEHLP rel vss Thl: txt ABDK p 36 vulg Aug. rec ιεροουσαλημ
 (corrū to common form, see ver 26. It has been suggested that -σολυμα occurs here
 as belonging to a narrative in which this form has been the one used, see vv. 1, 14;
 whereas in the follg narrative, -σαλημ is used, vv 26, 27), with HL rel vulg Ec Thl:
 txt ABCDEN c k o p 13. 36 Chr. for τε, δε D. rec ευηγγελισαντο (see above,
 ου υπεστρ.), with HLP rel E-lat syr copt Chr Thl: txt ABCD E-gr K p 36 vulg sah
 Aug.

whether or not his sin may not have come under the awful category of those unpardonable ones specified by our Lord, Matt. xii. 31, to which words the form ἀφεθήσεται seems to have a tacit reference. Peter does not pronounce his sin to have been such, but throws in this doubt, to increase the motive to repent, and the earnestness of his repentance. This verse is important, taken in connexion with John xx. 23, as shewing how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.

23.] γάρ gives the reasons, not why it would be difficult for forgiveness to take place, but why he had such extreme need of repentance and prayer, as being tied and bound by the chain of sin. ὄντα eis] a pregnant construction—having fallen into and abiding in: not to be taken (as Kuin., &c.) as ‘amounting to,’—‘totus quantus es, nil nisi venenum amarum es et colligatio iniquitatis,’ which is very harsh, and improbable: nor (as Stier) is it prophetic, as to what would be the consequence, if he did not repent: ‘I see that thou wilt come to,’ &c. Least of all must it be said, here or any where else, that eis is put for ἐν. I cannot too often remind my younger readers, that it is a funda-

mental maxim of all sound scholarship, that no word is ever put for another.

χολ. πικρ.] see reff. ‘the gall which is the very seat and essence of bitterness’—a very gall of bitterness. The poison of serpents was considered to be seated in their gall: so χολή ἀσπίδος ἐν γαστρὶ αὐτοῦ, Job xx. 14. See Plin. H. N. xi. 37.

24.] Simon speaks here much as Pharaoh, Exod. (viii. 28; ix. 28) x. 17,—who yet hardened his heart afterwards (Stier). It is observable also that he wishes merely for the averting of the punishment. The words ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε seem remarkably to set forth the mere terror of the carnal man, without any idea of the ἐμέ becoming another man in thoughts and aims.

25—40.] CONVERSION OF THE ÆTHIOPIAN EUNUCH BY PHILIP'S TEACHING.

25.] μὲν οὖν indicates (see note on ver. 4) that the paragraph should begin here, not at ver. 26 as commonly.

κώμας τ. Σαμ.] It is interesting to recall Luke ix. 52, where on their entering into a κώμην Σαμ., the same John wishes to call down fire from heaven, καὶ ἀναλώσαι αὐτοῦς. On constr. (εὐαγγ. w. accus.), see reff. The gradual sowing of the seed further and further from Jerusalem is

^α Matt. iv. 23. ^β Luke i. 2. ^γ iv. 29. ch. v. 6, 17. ^δ Jonah iii. 2. ^ε = ver. 36. ^ς ch. xxv. 6. (xxvii. 12.) ^ζ vii. 13, 14. ^η Phil. iii. 14. ^θ Josh. v. 7. ^ι Prov. vii. 27. ^κ = here only? ^λ z ch. xxii. 6 only. ^μ Gen. xviii. 1. ^ν a here only. see Matt.

26. πορευθεῖ CD.—*αναστας πορ.* D 40. for *επι, εις* H: om p. B¹ repeats *την οδον*. disapproving). om *εστιν* p.

for *κατα, προς* E 130-80 Chr. aft 2nd *την* ins *καλουμένην* R¹(R²

advancing: not only is this eunuch to carry it to a far distant land, but Philip is sent to a desert road, away from town or village, to seek him. The imperfects (altered in the rec., see var. readd., into aorists) are significant. They were on their way back to Jerusalem, and were evangelizing the Samaritan villages, when the angel spake (aor.) to Philip. 26.] An angel, *visibly appearing*: not in a dream,—which is not, as some suppose, implied by *ἀνέστηθι*, see reff. The ministration of angels introduces and brings about several occurrences in the beginning of the church, see ch. v. 19; x. 3; xii. 7 (xxvii. 23). The appearance seems to have taken place in Samaria, after the departure of Peter and John; see above, on the imperfects.

He would reach the place appointed by a shorter way than through Jerusalem: he would probably follow the high road (of the itineraries, see map in Conybeare and Howson's St. Paul) as far as Gophna, and thence strike across the country south-westward, to join, at some point to which he would be guided, the road leading from Jerusalem to Gaza.

Γάζαν] The southernmost city of Canaan (Gen. x. 19), in the portion of Judah (Josh. xv. 47), but soon taken from that tribe by the Philistines, and always spoken of as a Philistian city (1 Sam. vi. 17; 2 Kings xviii. 8; Amos i. 6—8; Zeph. ii. 4; Zech. ix. 5). In Jer. xlvii. 1, we have 'before Pharaoh (Necho?) smote Gaza,'—implying that at one time it was under Egypt. Alexander the Great took it after a siege of five months (Q. Curt. iv. 6, 7. Arrian, Alex. ii. 26), but did not destroy it (as Strabo relates in error, xvi. 759, see below in this note), for we find it a strong place in the subsequent Syrian wars, see 1 Macc. (ix. 52) xi. 61, f.; xiii. 43 (xiv. 7; xv. 28; xvi. 1); Jos. Antt. xiii. 5. 5; 13. 3 al. It was destroyed by the Jewish king Alexander Jannæus (96 A.C.), Jos. Antt. xiii. 13. 3, after a siege of a year, but rebuilt again by the Roman general Gabinus (Antt. xiv. 5. 3),—afterwards given by Augustus to Herod (xv. 7. 3), and finally after his death attached to the province of Syria (xvii. 11. 4). Mela, in the time of Claudius, calls it 'ingens urbs et

munita admodum,' with which agree Eusebius and Jerome. At present it is a large town by the same name, with from 15,000 to 16,000 inhabitants (Robinson, ii. 610). The above chronological notices shew that it cannot have been *έρμος* at this time: see below.

αὕτη ἐστὶν ἔρημος] The words, I believe, of the *angel*, not of Luke. There appear to have been two (if not more) ways from Jerusalem to Gaza. The Antonine itinerary passes from Jerus. to Eleutheropolis—Askalon—Gaza. The Pentinger Table, Jerus.—Ceperaria—Eleutheropolis—Askalon—Gaza. But Robinson (ii. 748. Winer, Realw.) found an ancient road leading *direct* from Jerusalem to Gaza, through the *Wadi Musurr*, and over the Beit Jiibrin, which certainly *at present* is *έρμος*, without towns or villages. Thus the words will refer to the *way*: and denote the way of which I speak to thee is desert (Schöttg. cites from Arrian, iii. p. 211, *ἐρήμην δὲ εἶναι τὴν ὁδὸν δι' ἀνδρῶν*). Besides the above objection to applying *έρμος* to Gaza, there could be no possible reason for adding such a specification here, seeing that Gaza had nothing to do with the object of the journey, and the road would be designated *the road from Jerusalem to Gaza*, whether the latter city was inhabited, or in ruins. Those who apply *έρμος* to Gaza, have various ways of reconciling the apparent discrepancy with history: most of them follow Bede's explanation, that the *ancient* city was *έρμος*, and that the Gaza of this day was another town nearer the sea. But how this helps the matter I cannot perceive, unless we are to suppose that the deserted Gaza and the inhabited Gaza were so far apart that it was necessary to specify which was meant, because there would be from Jerusalem two different roads,—of which no trace is found, nor could it well be. Some again suppose (Hug, al.) that the Acts were written after the *second* Gaza was destroyed (Jos. B. J. ii. 18. 1), just before the destruction of Jerusalem, and that Luke inserts this notice: but to what purpose? and why *no more* such notices? In the passage of Strabo, commonly cited to support the application of *έρμος* to Gaza,

μος. ²⁷ καὶ ^x ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ ^c here &c.,
^c εὐνοῦχος ^d δυνάστης Κανδάκης ^e βασιλίσσης Αἰθιοπών, 5 times and
 ὃς ἦν ^f ἐπὶ πάσης τῆς ^g γάξης αὐτῆς, ὃς ἐληλύθει ^h προς- d Luke i. 52.
 κυνήσων εἰς Ἱερουσαλὴμ. ²⁸ ἦν τε ⁱ ὑποστρέφων καὶ καθ- 1 Tim. vi. 15
 ἡμενος ^k ἐπὶ τοῦ ^l ἄρματος αὐτοῦ καὶ ^m ἀνεγίνωσκειν τὸν e Mat. xii. 42
 || I. Rev.

xviii. 7 only. Jer. xxxvi. (xxix.) 2. f = ch. xii. 20. Rom. ix. 5. Eph. iv. 6. 4 Kings x. 5.
 g here only. Ezra vii. 21. Esth. iv. 7, see Luke xxi. 1 ||. John viii. 20. h obs., John
 iv. 20. xii. 20. ch. xxiv. 11. Jer. xxxiii. (xxvi.) 2. i ver. 25 reff. k = Matt. xix.
 28. xxiii. 2 al. l here &c., 3ce. Rev. ix. 9 only. 4 Kings x. 15. m ch. xv. 21. 2 Cor.
 iii. 2, 15. 4 Kings xix. 14.

27. rec ins της bef βασι. (corrū), with HL rel Chr Thl : om ABCDEΣ p.—D¹ adds
 τινος. αὐτου D¹(txt D²). om 2nd os AC¹D¹Σ¹ vulg sah Ec (corrū for
 constr sake, to prevent ανηρ being pendent, and make it the nom to ἐληλυθει) : ins
 BC²D²EHLPS³ rel syr copt æth Chr Thl : ὡς 13. om eis D¹ : εν D²L.

28. for τε, δε BC E-lat syr copt Chr. om 1st και (as unnecessary to the constr)
 D¹(ins D²) 40 vulg copt. om του C. om αυτου D¹(ins D²). om 2nd και DΣ¹
 a c e f 13(not 1st κ. as Sz) (adopted by Lachm and Tischdf 1849. The omissions in
 this case seem to me very like attempts to escape from the repetitions of και, which how-
 ever are characteristic of this section, see v 27, vv 36, 38, 39. The τε in Δ may have the
 same source).—αναγινωσκων D vulg(but retains και) sah.—for κ. ανεγ., ανεγ. τε Δ; ανεγ.

ἐνδοξός ποτε γενομένη, κατεσπασμένη δ'
 ὑπὸ Ἀλεξάνδρου (the Great, according to
 Strabo, which it was not) καὶ μένουσα
 ἔρημος, the last three words are wanting in
 some edd. and are supposed to have been a
 gloss from the Acts. Others suppose ἔρη-
 μος to signify 'unfortified,' which standing
 alone it cannot. Besides, this notice would
 be wholly irrelevant;—and would probably
 not have been true,—see Mela above. The
 objection of Meyer to the interpretation
 given above, that if ἔρημ. referred to ἡ ὁδός,
 the article would be expressed, is not valid:
 the emphasis is on αὕτης; 'that way, of
 which I speak, is desert:' not, 'is the desert
 one:' no reference is made to the other.

27. εὐνοῦχος] The very general use
 of eunuchs in the East for filling offices of
 confidence, and the fact that this man was
 minister to a female sovereign, makes it
 probable that he was literally an eunuch.
 If not so, the word would hardly have been
 expressed. No difficulty arises from Deut.
 xxiii. 1, for no inference can be drawn from
 the history further than that he may have
 been a proselyte of the gate, in whose case
 the prohibition would not apply. Nay, the
 whole occurrence seems to have had one
 design, connected with this fact. The walls
 of partition were one after another being
 thrown down: the Samaritans were already
 in full possession of the Gospel: it was
 next to be shewn that none of those physical
 incapacities which excluded from the con-
 gregation of the Lord under the old cove-
 nant, formed any bar to Christian baptism
 and the inheritance among believers; and
 thus the way gradually paved for the great
 and as yet incomprehensible truth of Gal.
 iii. 28. Κανδάκης] As Pharaoh among

the Egyptians was the customary name of
 kings, so Candace of the queens among the
 Æthiopians in upper Egypt (Αἰθίοπες ὑπὲρ
 Αἰγύπτου οἰκοῦντες, Dio Cass. liv. 5),—in
 the island of Meroe, Plin. vi. 29, where he
 says, 'Ipsum oppidum Meroen ab introitu
 insulæ abesse LXX m. pass. . . . Regnare
 fœminam Candacen, quod nomen multis
 jam annis ad reginas transiit. . . . Cæte-
 rum cum potirentur rerum Æthiopes, in-
 sula ea magnæ claritatis fuit.' γάξης]
 A Persian term. Q. Curt. iii. 13. 5, 'pe-
 cuniam regiam, quam gazam Persæ vocant.'
 See Virg. Æn. i. 119. ὃς ἐληλύθει . . .

This did not only Jews and proselytes, but
 also those pious Gentiles who adhered to
 Judaism,—the proselytes of the gate, see
 John xii. 20. Euseb. ii. 1, prope fin.,
 speaking of this eunuch says, ὃν πρῶτον
 ἐξ ἐθνῶν πρὸς τοῦ Φιλίππου δι' ἐπιφανείας
 τὰ τοῦ θείου λόγου ὄργια μετασχόντα, τῶν
 τε ἀνὰ τὴν οἰκουμένην πιστῶν ἀπαρχὴν
 γερόμερον κ.τ.λ., taking for granted that
 he was a Gentile. There were (see below,
 ch. xi. 21) cases of Gentile conversion
 before that of Cornelius; and the stress of
 the narrative in ch. x. consists in the mis-
 cellaneous admission of all the Gentile
 company of Cornelius, and their official
 reception into the church by that Apostle
 to whom was especially given the power.
 We may remark, that if even the plain
 revelation by which the reception of Cor-
 nelius and his company was commanded
 failed finally to convince Peter, so that
 long after this he vacillated (Gal. ii. 11, 12),
 it is no argument for the eunuch not being
 a Gentile, that his conversion and baptism
 did not remove the prejudices of the Jewish
 Christians. 28. ἀνεγίνωσκειν] aloud,

προφήτην Ἰσαΐαν. ²⁰ εἶπεν δὲ τὸ ^π πνεῦμα τῷ Φιλίππῳ ... φιλίπ-
 Πρὸςελθε καὶ ^ο κολλήθητι τῷ ¹ ἄρματι τούτῳ. ³⁰ ^π πρὸς-
 δραμῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ^μ ἀναγινώσκοντος
 Ἰσαΐαν τὸν προφήτην, καὶ εἶπεν ^α Ἄρα ^α γε ^τ γινώσκεις ^ἀ
^μ ἀναγινώσκεις; ³¹ ὁ δὲ εἶπεν Πῶς γὰρ ἂν δυναίμην, ἐὰν
 μὴ τις ^ς ὀδηγήσῃ με; ^τ παρεκάλεσέν τε τὸν Φίλιππον ^ἀ ἀνα-
 βάντα καθίσαι σὺν αὐτῷ. ³² ἡ δὲ ^ν περιοχὴ τῆς ^ω γραφῆς
 ἦν ^μ ἀνεγίνωσκεν ἦν αὐτῇ. Ὡς ^κ πρόβατον ἐπὶ ^υ σφαγὴν
^z ἤχθη, καὶ ὡς ^α ἀμνὸς ^β ἐναντίον τοῦ ^ε κείραντος αὐτὸν
^d ἄφρωνος, οὕτως οὐκ ^ε ἀνοίγει τὸ ^ε στόμα αὐτοῦ. ³³ ἐν τῇ
^τ ταπεινώσει αὐτοῦ ἡ ^κ κρίσις αὐτοῦ ^η ἤρθη, τὴν [δέ] ^ι γενεὰν
 constr., Mark
 v. 17. Luke viii. 41. u = Luke v. 19. xix. 4 al. 3 Kings xii. 18. v here only. 4 Kings
 xix. 24. Ps. xxx. 21. (-έχειν, ch. xxiii. 25.) w = Rom. ix. 17 reff. x Matt. x. 16. Mark
 vi. 34. Isa. liii. 7. y Rom. viii. 26 reff. z ch. v. 21. xxv. 6, 23. Dan. iii. 13.
 a John i. 29, 36. 1 Pet. i. 19 only. Exod. xxix. 35 al. fr. b ch. vii. 19 reff. c ch. xviii. 18. 1 Cor.
 xi. 6 bis only. Gen. xxxi. 19. d = 1 Cor. xii. 2. (xiv. 10.) 2 Pet. ii. 16 only. Isa. i. c. Wisd.
 iv. 19. 2 Macc. iii. 29 only. e = here only. (ver. 35.) Ps. xxxviii. 9. f Luke i. 48. Phil.
 iii. 21. James i. 10 only. Gen. xvi. 11. g = James ii. 13. 2 Pet. ii. 11. h = ch. xxii.
 22. John i. 29 al. i = Matt. xi. 16 al.

δε 40. ησ. bef τ. *προφ.* C m vulg(not am fuld demid).

30. rec *τον πρ.* bef ησ. (corr'n to same order as previously), with EHLP p rel syr
 copt Thl: txt ABCN 13 vulg sah Chr.

31. om γαρ ΕC o 105 sah. om αν Α. με bef οδ. C. (οδηγησει B'CN.)
 for τε, δε E copt.

32. rec *κειραντος* (so LXX-BN^{13b}), with BP p rel Orig Cyr-jer Thl: txt (so LXX-AR^{3a})
 ACEHLN f k l' m o¹ 36 Ign Chron. ουτος HL f m² o 13.

33. om 1st αυτου (corr'n to LXX) ABN vulg. om δε (corr'n to LXX?) ABCN vulg

see next verse. Schöttg. quotes from the
 Rabbis: 'Qui in itinere constitutus est,
 neque comitem habet, is student in Lege.'

He probably read in the LXX, the
 use of which was almost universal in Egypt.
 The word *περιοχή* below (see on ver. 32)
 is not decisive (Olsh.) against this (as if
 there were *περιοχαί* only in the Hebrew,
 not in the LXX), as it would naturally be
 used as well of one as the other by those
 cognizant of the term. Besides, must
 there not have been *περιοχαί* in the copies
 of the LXX read in the synagogues?

29.] This is the first mention of that *inner*
prompting of the Spirit referred to again,
 probably ch. xiii. 2, but certainly ch. x.
 19; xvi. 6, 7. Chrysostom understands
 the words of *the appearance of an angel*,
 but the text hardly allows it. κολλ.

no stress—attach thyself to. 30.] ἄρα
 γε = Yea, but . . . ; q. d. It is well,
 thou art well employed: but . . . ? On the
 force of ἄρα, used 'ubi responsio expecta-
 tur negans id de quo erat interrogatum,'
 see Hermann on Viger, p. 821. The γε
 strengthens the ἄρα, implying the passing
 over of all other considerations, and select-
 ing this as the most important: see Har-
 tung, Partikellehre, i. 376 f. It assumes,
 modestly, that he did not understand what
 he was reading. γινώσκ. ἃ ἀναγ.]

So 2 Cor. iii. 2. So too Cato (Wetst.),
 'Legere et non intelligere nec legere est.'
 'Valek. compares the celebrated parono-
 masia of Julian the Apostate, ἀνέγνων,
 ἔγνων, κατέγνων, and the courageous
 reply of the Christian Bishop to him,
 ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως,
 οὐκ ἂν κατέγνως.' Wordsw. 31.]

γάρ gives the reason of the negative which
 is understood. The answer expresses at
 once humility and docility. 32.] Per-
 haps it is best to render, The contents of
 the (passage of) Scripture which he was
 reading were as follows: see περιέχει,
 1 Pet. ii. 6. Cicero indeed appears to use
περιοχή in the sense of a 'paragraph,' or
 'chapter,' ad Attic. iii. 25, 'At ego ne
 Tironi quidem dictavi, qui totas *περιοχάς*
persequi solet, sed Spintharo syllabati.'
 The citation is from the LXX-A, with
 only the variation of αὐτοῦ inserted after
 ταπεινώσει [and δέ before γενεάν].

33. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτ.
 ἤρθη] Heb. 'He was taken away by dis-
 tress and judgment:' i. e. as Lowth, 'by
 an oppressive judgment.' γενεάν αὐτοῦ]
 i. e., the age in which He shall live—the
 wickedness of his contemporaries.' The
 fathers, and Bede (and so Wordsworth),
 explain 'His generation' of His eternal
 Sonship and His miraculous Incarnation.

αὐτοῦ τίς^k διηγήσεται; ὅτι^h αἵρεται ἀπὸ τῆς γῆς ἡ ζῶη^l αὐτοῦ. ³⁴ ἀποκριθεὶς δὲ ὁ¹ εὐνούχος τῷ Φιλίππῳ εἶπεν ^m Δέομαι^m σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός; ³⁵ ἠνοίξας δὲ ὁ Φίλιππος τὸⁿ στόμα αὐτοῦ καὶ ὁ^o ἀρξάμενος ἀπὸ τῆς^p γραφῆς ταύτης ^q εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ³⁶ ὥς δὲ ἐπορεύοντο ^r κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι^s ὕδωρ, καὶ φησιν ὁ¹ εὐνού-
χος Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; ³⁸ καὶ ἐκέ-
l constr., here only. (Mark ix. 9. Luke viii. 29. ix. 10.) 1 Chann. xvi. 9. see ch. ix. 27 reff. Joel i. 3. 1 Act. 27 19ff. m absol., Luke viii. 28. ch. xxi. 39. Gal. ix. 12 only. n = Matt. v. 2. xiii. 35, from Ps. lxxvii. 2. ch. x. 34. xviii. 14. q constr.,

Joh iii. 1. see Eph. vi. 19.
ch. xi. 20 reff.

o ch. i. 22 reff.
r ver. 26 reff.

s = John iii. 23.

p ch. i. 16 reff.

q constr.,

syr sah: ins EHL p 13 rel tol copt Chr Thl Iren-int.

³⁴. om τουτο B-txt: ins B¹-marg.
ετέρου E.

for εαν., αυτου H.

τινος bef

³⁵. om o E c 137.

aft ταυτης ins και N¹(N³ disapproving).

³⁶. ιδωρ (2nd) N¹.

[³⁷. rec inserts ειπε δε ο Φιλιππος ει πιστυνει εξ ολης της καρδιας εξεστιν αποκριθεις δε ειπε πιστεω τον υιον του θεου ειναι τον ιησουν χριστον, with (E) and 10 others specified by Scholz(addy "alii permulti") am² demid syr-w-ast arm Iren-gr(and int) Ec Thl-fin-txt Cyr Jer Aug Prædest Pacian—aft δε ins αυτω E—om ο φιλ. ³⁶ syr—for ει, εαν E—aft καρδ. ins σου E Cyr Prædest—for εξεστιν, σωθησει E; alii aliter—aft πιστ. E has εις τον χρ. τον υιον τ. θ.—spec reads the whole thus *et respondens spado ait Credo filium dei esse Chr Jes.*—: om ABCHLPN 13(sic) rel and 44 others specified by Scholz(addy "alii plurimi") am¹ fuld syrr copt aeth Chr, Ec-ms Thl-sif Bede. (The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.)]

But the Heb. does not seem to bear this out. See the meaning discussed at length, and another interpretation defended in Stier, *Jesaias*, &c., pp. 466—470. Cf. also Gesenius' *Thesaurus* under *רִי*.

³⁴. ἀποκριθεὶς] to the passage of Scripture, considered as the question proposed: not, to the question in ver. 30. We can hardly suppose any immediate reference in *ἐτέρου τινός* to Christ.

³⁶. τὶ ὕδωρ] In the scholia to Jerome's Epitaph of Paula (not in Jerome himself) on the words, 'A Bethsur venit,' we have, 'hæc ætate Hieronymi vocabatur Bethsura: vicus est in tribu Juda, obviu vigesimo lapide euntibus ab Hierosolyma Chæbron. Juxta hunc fons est ad radices montis ebulliens, qui ab eadem in qua gignitur humo sorbetur. In hoc fonte putant eunuchum Candacis Reginae baptizatum fuisse.' Jerome's own words [Ep. 108 (27) ad Eustochium, 11, p. 700] are: 'cæpit per viam veterem pergere quæ ducit Gazam . . . et tacita secum volvere, quomodo Eunuchus Æthiops, gentium populos præfigurans, mutaverit pellem suam, et dum vetus relegit instrumentum, fontem reperit Evangelii. Atque inde ad dexteram transit. A Bethsur venit Escol' . . . where no reference is made to the tradition, save what may be inferred from the mention of Bethsur. Eusebius also (*περὶ τό-*

πων) states it to be twenty miles south of Jerusalem in the direction of Hebron: and so it is set down in the Jerus. Itin. and the Peutinger Tab. (Howson's map.) Pocock found there a fountain built over, and a village called Betur on the left. Fabri describes the fountain as the head of a considerable brook, and found near it the ruins of a Christian church. There is no improbability in the tradition except that, even supposing a way going across from Hebron straight to Gaza to be called *ἐρμος*, this would not be on that portion of it, but on the high road (Winer, *Realw.*).

τί κωλ. μ. βαπ.] There is no reason for supposing Philip to have preached to him the necessity of baptism: his own acquaintance with Jewish practices, and perhaps his knowledge of the progress of the new faith in Jerusalem, would account for the proposition. [³⁷.] The authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text of the Acts, common in D (which is here deficient) and its cognates: few of which, however, have found their way into the received text. This was made very early, as Irenæus has it. The manuscripts which contain it vary exceedingly: another strong mark of spuriousness in a disputed passage. See var. readd. Wordsw. retains it,

χόμενος ^c εὐηγγελίζετο τὰς πόλεις πάσας, ^d ἕως τοῦ ^c constr., ver. 25 reff. ^d constr. w. inf., here only.

ἔλθειν αὐτὸν εἰς Καισάρειαν.

IX. ¹ Ὁ δὲ Σαῦλος ἔτι ^e ἐμπνέων ^f ἀπειλῆς καὶ φόνου

^g εἰς τοὺς μαθητὰς τοῦ κυρίου, ^h προσελθὼν τῷ ἀρχιερεῖ

² ἠτήσατο ⁱ παρ' αὐτοῦ ^k ἐπιστολὰς ^l εἰς Δαμασκὸν πρὸς ^e here only. and constr.,

Josh. x. 40 B (om gen., A). (-νευσις, Ps. xvii. 15.) f ch. iv. [17] 29. Eph. vi. 9 only. Job xiii. 6. g ch. xxiii. 30. Rom. viii. 7 al. h = Matt. xxvii. 58 || L. John xii. 21. ch. xxiii. 14 al. 3 Kings xxi. (xx.) 13. i ch. iii. 2. John iv. 9. James i. 5. 1 John v. 15 only. Deut. x. 12. k = ch. xv. 30. xxiii. 23, 33. Rom. xvi. 22 al. L. P., exc. 2 Pet. iii. 1, 16. Neh. ii. 7. l constr., here only.

40. τας πολ. πα. bef ev. A. [ms 13 is very much defaced from viii. 30 to ix. 1, but the words κωλυει με βαπτισθηναι και can be read, thus shewing the omn of ver 37; again, in ver. 39, almost the only syllables legible are πνευμα κυριου ηρω, thus shewing that cod. colb. does not here, as frequently elsw, agree with A's peculiar reading. Such are the results in two verses alone of Dr. Tregelles' painstaking collation of the mutilated parts of this important ms.]

CHAP. IX. 1. for ετι, οτι B¹: om N¹ 1 24-6. 78. 126 sah.

2. επιστολας bef παρ αυτου N.

B. J. i. 7. 7), and belonged to the kingdom of Herod, who left it in his will to his sister Salome (Antt. xvii. 8. 1; 11. 5). At present, it is a small village, retaining the name Esdud, but no remains. (Robinson, ii. 629; iii. 1, 232. Winer, Realw.) τὰς πόλεις πάσας] viz. Ekron, Jamnia, Joppa, Apollonia, on the direct road: or, if he deviated somewhat for the purpose, Lydda also (which seems implied ch. ix. 32).

Καισάρειαν] See note, ch. x. 1.

CHAP. IX. 1—30.] CONVERSION OF SAUL.

1.] The narrative is taken up from ch. viii. 3, but probably with some interval, sufficient perhaps to cover the events of ch. viii.

ἐμπνέων] Meyer charges the ordinary interpretation, 'breathing,' i. e. as in E. V., 'breathing out,' with an arbitrary neglect of the composition of the word. He would render it 'inhaling,' with the partitive genitives signifying the element. But the sense would thus be flat; and there seems to be no need for pressing the sense of the compound verb. We should perhaps hardly render it breathing out,—but breathing; his 'spiritus,' inhaled or exhaled, being ἀπειλὴ κ. φόνος. So ἔθ' αἱματόεντος ἀναπνεῖν ὄρμαγδού, Q. Calaber, xiv. 72, and πνέων θυμοῦ, Aristæon. I. ep. 5 (Kuini.). ἐμπνέων, προσελθὼν]

As σοὶ πιστεύσας, μεταναστὰς, Œd. Col. 172, where Hermann remarks, 'Si recte observavi, ea est huius constructionis ratio, ut præcedat illud participium, quod, separatum enunciata sententia, indicativus esse verbi debet: ut hoc loco sensus sit, ὅτι σοὶ ἐπίστευσα, μεταναστὰς.' τῷ ἀρχιερεῖ] See table in Prolegg. to Acts;—it would be Theophilus,—brother and successor to Jonathan, who succeeded Caiaphas, Jos. Antt. xviii. 5. 3.

2. ἐπιστολὰς] of authorization; written by the high priest (in this case, but not always, president of

the Sanhedrim) in the name of πᾶν τὸ πρεσβυτέριον, ch. xxii. 5.

εἰς Δαμασκὸν] DAMASCUS is probably the oldest existing city in the world. We read of it in Abraham's time (Gen. xiv. 15; xv. 2): then no more till David subdued it (2 Sam. viii. 6): it became independent again under Solomon (1 Kings xi. 24 ff.), and from that time was the residence of the kings of Syria (1 Kings xv. 18; xx. 1 ff.), who were long at war with Israel and Judah, and at last were permitted to prevail considerably over Israel (2 Kings x. 32; Amos i. 3, 4) and to exact tribute from Judah (2 Kings xii. 17, 18, see also 2 Kings xiii. 3, 22, 25). Damascus was recovered to Israel by Jeroboam II. (cir. 825 A.C. 2 Kings xiv. 28). Not long after we find Rezin, king of Syria, in league with Pekah, king of Israel, against Ahaz (2 Kings xv. 37). Ahaz invited to his assistance Tiglath-pileser, king of Assyria, who took Damascus and slew Rezin, and led the people captive (2 Kings xvi. 5—9; Isa. viii. 4). From this time we find it subject to Assyria (Isa. ix. 11; x. 9; xvii. 1), then to Babylon (2 Kings xxiv. 2; Jer. xxxv. 11),—Persia (Arrian. Alex. ii. 11, Δαρείος τῶν χρημ. τὰ πολλὰ . . . πεπόμφει εἰς Δαμασκόν, Strabo, xvi. 756; Q. Curt. iii. 12. 27),—the Syrian Seleucidæ (1 Macc. xi. 62; xii. 32),—and from the time of Pompey (64 A.C.), to the Romans, and attached to the province of Syria (Jos. Antt. xiv. 4. 5; 9. 5). Many Jews were settled there, and the majority of the wives of the citizens were proselytes, Jos. B. J. ii. 20. 2. On its subjection to Aretas, see below, ver. 24, note. It was later the residence of the Omniad Caliphs, and the metropolis of the Mahommedan world. (Conybeare and Howson, edn. 2, vol. i. p. 106.) At present it is a large city, with (Burckhardt) 250,000 inhabit-

y ch. vii. 56
relf.
z ch. xxii. 11
only. Judg.
xvi. 26 A
only.
a ch. xiii. 12.
E-th. iv. 16.
b ch. vii. 31
relf.
c = Heb. ii. 13
only. 1 Kings
iii. 4.
d ch. viii. 26
relf.
e Matt. vi. 2.
Luke xiv. 21.
ch. xii. 10
only. Isa.
xv. 3.

τῆς φωνῆς, μηδένα δὲ ὡς θεωροῦντες. ⁸ ἡγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἡνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν. ⁹ χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. ¹⁰ καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. ¹¹ Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας. καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ εἶπεν ὁ Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτὸν Ἀναστας πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνό-

ABCEH
I P S a b
c d f g h
k l m o
p 13

(omg δε follg) p. θεωροῦντες N³: ὁρωντες N¹.

8. rec ins o bef σαυλος, with HLP rel: om ABCEH b¹ p. rec ανεωγ., with BILP rel: txt (A)CE(N) p.—ηνοιγ. A: ηνυγ. N¹. for 2nd δε, τε HLP a b (c?) d g h k l o æth arm Chr Thl. ουδεν (cf ch xxii.) A¹BN syrr vulg E-lat, non æth sal: txt A²CE-gr HLP rel copt Chr Thl.—in N a seems to have been begun above the line, but is left unfinished.

9. for ουδε, και ουκ C.

10. rec o κυρ. bef εν op., with HLP p rel vss Thl: txt ABCEH vulg æth-rom.

11. αναστα B fuld syrr (but so also ch x. 13, 20) coptt; and, adding και, vulg (not am) æth (but so also clsw when there is no varn in the Greek).

no more than might arise in narrations at different times by the same person.

εἰστήκεισαν] It will be well to warn younger readers against an error often found in English Commentators (c. g. Dr. Burton here),—that ἔστηκα is *past*, and εἰστήκειν *pluperfect* in signification,—ἔστηκα, 'I have been standing,' and εἰστήκεισαν, 'had been standing.' This error arises from forgetting the peculiar character of the verb ἵστημι with regard to transitive and intransitive meanings. ἔστηκα is *strictly present*,—εἰστήκειν *imperfect*: as much so as *sto* and *stam*. See Matthew, § 206. And this accuracy is important here: they had *not* 'been standing,' but had fallen. See ch. xxvi. 14, πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν. Wordsw.'s explanation, that εἰστήκεισαν refers to the *standing still* of the cavalcade, not to the *standing* of Saul's companions, is untenable: for 1) the ἐνεοί, which qualifies the εἰστήκεισαν, forbids it: and 2) his justifying instances are all aorists, Luke vii. 14; viii. 44; ch. viii. 38, not perfect, which surely will not bear this sense of mere arrestation in a course.

8.] On his eyes being opened (it would seem that he had closed them on the first disappearance of the vision), he saw no one. He explains it, ch. xxii. 11, ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἑκείνου. He had seen, what those with him had not seen, the glorious Person of the Lord Jesus. See below on ver. 18.

9.] Obs. μὴ βλέπων, his personal subjective state: οὐκ ἔφ., the historical fact.

οὐκ ἔφ. οὐδὲ ἔπ.] There is no occasion to

soften these words: the effect produced on him by the οὐράνιος ὀπτασία (ch. xxvi. 19), aided by his own deeply penitent and remorseful state of mind, rendered him indifferent to all sustenance whatever.

10.] Paul adds, ch. xxii. 12, with particularity, as defending himself before the Jews, that Ananias was ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων: saying nothing of the command received by him, *nor that he was a disciple*. In ch. xxvi., speaking before the Roman governor, he *does not mention him*. Mr. Howson (edn. 2, vol. i. p. 114) remarks on the close analogy between the divine procedure by visions here, and in ch. x. Here, Ananias is prepared for his work, and Saul for the reception of him as a messenger, each by a vision: and similarly Peter and Cornelius in ch. x. I may add, that in ch. viii., where the preparation of heart was already found in the eunuch, *Philip only* was supernaturally prepared for the interview.

11.] "We are allowed to bear in mind that the thoroughfares of Eastern cities do not change, and to believe that the 'straight street,' which still extends through Damascus in long perspective from the eastern gate, is the street where Ananias spoke to Saul." (C. and H., p. 115.) οἰκία Ἰούδα] The houses of Ananias and Judas are still shewn to travellers. Doubtless they (or at least the former) would long be remembered and pointed out by Christians; but, in the long degradation of Christianity in the East, most such identities must have been lost; and imposture is so easy, that

ματι Ταρσέα. ¹² ἰδοὺ γὰρ ^fπροσεύχεται, καὶ εἶδεν ἄνδρα ^fabsol. ch. x. 9 reff. ^gἈνανίαν ὀνόματι εἰσελθόντα καὶ ^gἐπιθέντα αὐτῷ ^gχεῖρα ^gch. viii. 17 reff. ^hὅπως ^hἀναβλέψῃ. ¹³ ἀπεκρίθη δὲ Ἀνανίας Κύριε, ⁱἥκουσα ^h= Matt. xi. 5 al. in gosp. Acts, here 3ce, and ch. xxii. 13 bis only. Isa. xli. 1. (-ψις, Isa. lxi. 1.) ⁱἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα ^kκακὰ τοῖς ⁱἁγίοις σου ἐποίησεν ἐν Ἱερουσαλήμ. ¹⁴ καὶ ὧδε ^mἔχει ⁱLuke xxii. 71. ^mἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ⁿἐπικα- ¹John i. 5. ^lλουμένους τὸ ὄνομά σου. ¹⁵ εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος ^kand constr., 4 Kings viii. 12. w. πρῶτ- ^oΠορεύου, ὅτι ^pσκευὸς ^qἐκλογῆς ἐστίν μοι οὗτος ^rτοῦ ^qRom. ix. 11 reff. ^sβαστάσαι τὸ ὄνομά μου ^tἐνώπιον ἔθνων τε καὶ βασιλέων ^t= ch. ii. 25 reff.

ὅαι, 2 Tim. iv. 14. 1 = here first. Acts, xv. 32, 41, and ch. xxvi. 10 only. Epp. passim. (Matt. xxvii. 52. Ps. xv. 3 and freq.) m 1 Cor. vii. 37 reff. n ch. ii. 21 and Rom. x. 13 reff. o absol., Matt. ii. 8. ch. xxii. 21 al. fr. Jer. iii. 12. p = Rom. ix. (21) 22, 23. 2 Cor. iv. 7. (1 Thess. iv. 4.) 2 Tim. ii. (20) 21. (1 Pet. iii. 7. Ps. xxx. 12.) q Rom. ix. 11 reff. r constr., 1 Cor. x. 13 reff. s = here only. t = ch. ii. 25 reff.

12. rec aft εἶδεν ins εν οραματι (addition to complete sense, as is shewn by its various position), with EHLP 13. 36 rel; aft ἀνδρα BC: om ΑΝ p vulg coptt aeth. rec onomati bef ανανιαν, with HLP 13 rel Thl-sif: om ov. sah aeth-rom Chr: txt ABCEN a h m p vulg arm Thl-fin. τας χειρας BEN³ Anton: χειρας ACN¹ p(appy): txt HLP 13 rel syrr(but Syr [Etheridge] has the sing in ver 17) sah aeth-pl Chr Ec Thl.

13. rec ins o bef ανανιας om ABCEHPX Ec Thl. rec ακηκοα (corr'n to seem-ingly more appropriate tense), with HLP 13 rel Chr: ακηκοαμεν lect-14: txt ABCEN p. rec εποι. bef τ. αγιοις σου (alteration of characteristic arrangement to more usual one), with HLP 13 rel Chr Ec Thl: εν ιερ. bef εποι. A: txt BCEN m p am demid fuld.—om σον p.

15. rec μοι bef εστ., with EHLP 13 rel coptt Archel Thdrt Thl Iren-int: txt ABCN c m p vulg syrr Did-c. ins των bef εθνων BC¹ Cyr. rec om 1st τε, with HLP rel Chr Thdrt Thl-sif: ins ABCEN p 13. 36 Thl-fin.

it is hardly possible to cherish the thought that the spots now pointed out can be the true ones. And so of all cases, where we have not unalterable or unaltered data to go on. Still, true as this is, we have sometimes proofs and illustrations unexpectedly appearing, as research goes on, which identify as authentic, sites long pointed out by tradition. So that our way seems to be, to seek for all such elucidations, and meantime to suspend our judgment: but never to lose sight of, nor to treat contemptuously a priori, a local belief.

Ταρσέα. The first place where he is so specified. TARSUS was the capital of the province of Cilicia, a large and populous city (τῆς Κιλ. πόλιν μεγάλην κ. εὐδαίμονα, Xen. Anab. i. 2. 23) in a fruitful plain on the river Cydnus, which flowed through the midst of it ('Cydnos, Tarsum liberam urbem procul a mari secans.' Plin. v. 27. Strabo, xiv. 673. Q. Curt. iii. 5. 1), with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy: τοσαύτη τοῖς ἐνθάδε ἀνθρώποις σπουδῇ πρὸς τε φιλοσοφίαν καὶ τὴν ἄλλην ἐγκύκλιον ἅπασαν παιδείαν γέγονεν, ὥσθ' ὑπερβέβληνται καὶ Ἀθήνας καὶ Ἀλεξάνδρειαν καὶ εἰ τινα ἄλλον τόπον δυνατόν εἶπεν, ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων καὶ τῶν λόγων γεγούσιαι. διαφέρει

δὲ τοσούτον, ὅτι ἐνταῦθα μὲν οἱ φιλομαθοῦντες ἐπιχώριοι πάντες εἰσὶ, xiv. 674. He enumerates many learned men who had sprung from it. It was (see Plin. above) an "urbs libera," i. e. one which, though under Rome, lived under its own laws and chose its own magistrates. This 'libertas' was granted to it by Antony (Appian. Civ. v. 7): and much later we find it a Roman colony. As a free city, it had neither the 'jus coloniarum,' nor the 'jus civitatis'; see ch. xxi. 39, also xxii. 28, and note. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town (Winer, Realw.).

12. **προσεύχεται.** This word would set before Ananias more powerfully than any other, the state of Saul. ἄνδρα Ἀν. ὄν.] A man, whose name in the same vision he knew to be Ananias. The sight of the man and the knowledge of his name were both granted him in his vision.

13. **τοῖς ἁγίοις σου.** This is the first time that this afterwards well-known appellation occurs as applied to the believers in Christ.

14.] It could hardly fail to have been notified to the Christians at Damascus by their brethren at Jerusalem, that Saul was on his way to persecute them.

15. **σκ. ἐκλογῆς.** A genit. of quality, as we say, 'the man of his choice.'

u ch. x. 36 reff. v and constr. Luke (iii. 7. Mt.) vi. 47. xii. 5. ch. xii. 35 only. Euth. v. 11. w ch. v. 41. xv. 26. xxi. 13. Rom. i. 5. x John 7 only. x — ch. v. 26 reff. y ch. viii. 17 reff. z ch. ii. 3 reff. a ver. 12. b ch. ii. 4 reff. c here only. d Job xxix. 24. e — ch. ii. 5. f Matt. iii. 16. g here only. h Levit. xi. 9. i 12. (—τίειν, Tobit xi. 13.) j ch. viii. 26 reff. k here only. μεταλ. tr., ch. ii. 46. xxvii. 33, 34. προσλ. tr., xxvii. 36. i = here only. Gen. xlviii. 2. trans., Luke xxii. 43 only. 2 Kings xxii. 40. j ch. x. 49 reff.

u **υἴων τε Ἰσραὴλ.** 16 **ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ** **αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.** 17 * **ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαούλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου.** 18 **καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὥσεί λεπίδες,** ἀνέβλεψέν τε καὶ ἄναστας ἐβαπτίσθη, 19 **καὶ λαβὼν τροφὴν ἐνίσχυσεν.** ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς, 20 **καὶ εὐθέως ἐν ταῖς συναγωγαῖς** (—τίειν, Tobit xi. 13.) f ch. viii. 26 reff. g = John xix. 30. Mark xv. 23. 1 Tim. iv. 4. h here only. μεταλ. tr., ch. ii. 46. xxvii. 33, 34. προσλ. tr., xxvii. 36. i = here only. Gen. xlviii. 2. trans., Luke xxii. 43 only. 2 Kings xxii. 40. j ch. x. 49 reff.

17. for δε, τε Α. τας χ. bef επ αυτ. C vss. om ιησ. HLP b d g h k l m
 coptt ath-rom (Ec Thl. om η ηρχου N¹(ins N-corr¹).
 18. [απεπεσαν, so ABCEHN p Thl-sif.] rec απ. τ. οφθ. bef αυτ. (more
 usual instead of more characteristic arrangement), with CEHLFN rel: txt AB m.
 ως (more usual word) ABN¹ p. for τε, δε C²N copt. rec aft τε
 ins παραχηριμα (addition for precision, with EL rel syr: om ABC¹HPN d g l m p 36
 vulg Syr coptt arm.
 19. ενισχυθη BC¹. rec aft εγ. δε ins ο σαυλος (commencement of an ecclesias-
 tical portion: so lect-12 has εγεν. ειναι τον παυλον), with HLP rel Thl: txt ABCEH
 c p vulg syrr copt æth arm Chr. ins οντων bef εν δαμασκω HLP b d g k m o Chr
 Thl-fin.

See Winer, edn. 6, § 34. 3, b. Paul often uses this word σκεῦος in a similar meaning, see reff., especially Rom. ix., &c., where it is in illustrating God's 'sovereign power in election.

βαστάσαι, perhaps in reference to the metaphor in σκεῦος.

ἐθνῶν] This would hardly be understood at the time: it was afterwards on a remarkable occasion repeated to Paul by the Lord in a vision (see ch. xxii. 21), and was regarded by him as the specific command which gave the direction to his ministry, see Gal. ii. 7, 8.

βασιλ.] Agrippa, and probably Nero. 16. **ὑποδείξω**] The fulfilment of this is testified by Paul himself, ch. xx. 23, 25: see also xxi. 11.

17. **Σαούλ**] The Hebrew form of Saul's name is only found here, and in the report of our Lord's previous address to him.

κ. πλησθῆς πν. ἁγ.] I can hardly think, with De W. and Meyer, that these words imply that the Lord had said to Ananias more than is above related: I would rather view them as a natural inference from what was said in ver. 15.

In ch. xxii. 1-4, where the command to Ananias is omitted, his speech contains much of the reason given in the command here. It is remarkable again how Paul, speaking there to an infuriated Jewish mob, gives the words spoken just that form which would best gain him a favourable hearing with them—e.g. ὁ θεὸς

τῶν πατέρων ἡμῶν,—ιδεῖν τὸν δίκαιον,—πάντας ἀνθρώπους, avoiding as yet the hateful word ἔθνη. He there too gives ἀναστὰς βάπτισαι καὶ ἀπολύνσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ as part of the exhortation to Ananias.

18. **ὥσεί λεπίδες**] The recovery of sight is plainly related as miraculous, the consequence of the divinely appointed laying on of the hands of Ananias. And this sealy substance which fell from his eyes was thrown off in the process of the instantaneous healing.

ἐβαπτίσθη] It has been well remarked (Olsh.) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into His Church.

19. **ἐνίσχ.**] intrans. see reff. **ἡμ. τινάς**] A few days; of quiet, and becoming acquainted with those as brethren, whom he came to persecute as infidels; but not to learn from them the gospel (οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παραλαβὼν αὐτό, οὔτε ἐδιδάχθην, Gal. i. 12), nor was the time longer than to admit of εὐθέως being used, ver. 20,—and indeed the same εὐθέως of the whole space (including his preaching in our vv. 20, 21) preceding the journey to Arabia, in Gal. i. 16. Pearson places that journey before

^k ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι ^l οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ^k κη. τ. ἰησ.,
²¹ ^m ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον Οὐχ ^{ch. xix. 13.}
οὗτός ἐστιν ὁ ² πορθήσας ἐν Ἱερουσαλὴμ τοὺς ² ἐπικαλου- ² Cor. xi. 4.
μένους τὸ ^l ὄνομα τοῦτο; καὶ ὧδε ^q εἰς τοῦτο ^q ἐληλύθει, ^{L.P. κη. τ.}
ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ^{χρ., see ch.}
²² Σαῦλος δὲ μᾶλλον ^{viii. 5 reff.} ¹ ἐνεδυναμοῦτο, καὶ ¹ συνέχυνεν τοὺς ¹ ver. 22.
Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, ¹ συμβιβάζων ¹ Luke i. 32.
ὅτι ^o οὗτός ἐστιν ὁ χριστός. ²³ ὡς δὲ ^w ἐπληροῦντο ^x ἡμέραι ^{ch. x. 36, 40.}
^x ἱκαναί, ^y συνεβουλεύσαντο οἱ Ἰουδαῖοι ^z ἀνελεῖν αὐτόν ¹ John v. 20
^q only. ¹ Gal. i. 13, 23
^o ver. 14. ^o ver. 14. ^p ch. v. 28 (iv.
12. James ii.
7).
^q John xviii. 37
only. see

r. Coisl.
contains
v. 23,
t.

Mark i. 38. r = Matt. x. 18 al. s Rom. iv. 20 al⁵. Paul only, exc. here, which is
of Paul, and Heb. xi. 34. P. h. 7. t ch. ii. 6 reff. u 1 Cor. ii. 16 reff. Exod. xviii. 16.
v ver. 20 reff. w ch. vii. 23 reff. x ver. 43. ch. xviii. 18. xxvii. 7 L. see ch. vii. 11.
y constr., Rev. iii. 18 only. 1 Macc. ix. 69. see Dan. vi. 7 Theod. w. ἵνα, Matt. xxvi. 4. John xi. 53 only. w.
ὅτι, John xviii. 14 only. z ch. v. 33 reff.

20. rec for ἰησ., χριστον (doctrinal alteration? see note), with HLP rel Chr: alii
aliter: txt ABCEN a c h p 13 vulg syrr Iren-int.

21. εξίστατο ^Ν (but corrd). for εν, εις ^{ΑΝ}. ἐληλυθεν (alteration, not
observing the force of the pluperf?) E-gr HLP p rel vss Chr Ec Thl: txt ABCN o (13)

36 E-lat. αναγαγῃ P.

22. aft ενεδ. ins τω λογῳ C, εν τω λ. E. rec συνεχυνεν, with AHL P rel: συν-
εχεεν E 57. 66². 137-80 Thl-fin: εσυνεχυνεν 13: txt B¹ C¹ N. om 1st τους B¹ N¹.

23. ins αι βεφ ημεραι H.

our ἐγένετο δέ,—which however is mani-
festly against the sense of the text:—
Michaelis and Heinrichs, between vv. 19
and 20,—to which there is the same ob-
jection: Kuinoel and Olsh., after ver. 25,
—which the εὐθέως of Gal. i. 16 will not
allow: Neander and Meyer, in the ἡμέραι
ἱκαναί of ver. 23, which time however in
our text is certainly allotted to the pro-
gress of his preaching in Damascus, and
the increase of the hostility of the Jews in
consequence. See below.

20. Ἰη-
σοῦν] The alteration to χριστόν has prob-
ably, as Meyer suggests, been made from
doctrinal considerations, to fix on ὁ υἱὸς
τοῦ θεοῦ the theological sense,—that Christ
is the Son of God—instead of that which
it now bears,—that Jesus is the Son of
God, i. e. that Jesus of Nazareth as a
matter of fact, is the Son of God, i. e. the
Messiah expected under that appellation.
Be this as it may, the following τὸ ὄνομα
τοῦτο (ver. 21) is decisive for the reading
Ἰησοῦν, and οὗτός ἐστιν ὁ χριστός ver. 22
still more so.

21. πορθήσας] ‘Mi-
litari verbo usus est,’ Erasm. So Aesch.
Choeph. 680, οἱ γὰρ κατ’ ἄκρας ἐνθάδ’ ὡς
πορθοῦμεθα. See also Sept. c. Theb. 176
(194 Minda). ἐληλύθει] had come
here, implying the abandonment of the
purpose.

22.] I regard the μᾶλλον
ἐνεδυναμοῦτο, as the only words beneath
which can lie concealed the journey to
Arabia. Paul mentions this journey (Gal.
i. 17) with no obscure hint that to it was
to be assigned the reception by him, in

full measure, of the Gospel which he
preached. And such a reception would
certainly give rise to the great accession
of power here recorded. I am the more
disposed to allot that journey this place,
from the following considerations. The
omission of any mention of it here can
arise only from one of two causes: (1)
whether Paul himself were the source of the
narrative, or some other narrator,—the in-
tentional passing over of it, as belonging
more to his personal history (which it was
his express purpose to relate in Gal. i.) than
to that of his ministry: (2) on the suppo-
sition of Paul not having been the source
of the narrative,—the narrator having
not been aware of it. In either case, this
expression seems to me one very likely to
have been used:—(1) if the omission was
intentional,—to record a remarkable acces-
sion of power to Saul’s ministry, without
particularizing whence or how it came:
(2) if it was unintentional,—as a simple
record of that which was observed in him,
but of which the source was to the nar-
rator unknown.

συνέχυνεν] Chry-
sostom strikingly says, ἅτε νομομαθὴς ὢν
ἐπεστόμιζεν αὐτοὺς καὶ οὐκ εἶα φθέγγε-
σθαι· ἐνόμισαν ἀπηλλάχθαι τῆς ἐν τοῖς
τοιούτοις διαλέξεως ἀπαλλαγέντες Στε-
φάνου, καὶ Στεφάνου σφοδρότερον εὑρον
ἕτερον. (Cramer’s Catena.) 23.
ἡμέραι ἱκαναί] In Damascus, see above on
ver. 19. The whole time, from his con-
version to his journey to Jerusalem, was
three years, Gal. i. 18. ἀνελεῖν αὐτ.]

ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. ^aπαρετη-
^bροῦντο δὲ καὶ τὰς πύλας ^dἡμέρας τε καὶ ^dνυκτὸς ὅπως
^cαὐτὸν ^zἀνέλωσιν. ²⁵ ^eλαβόντες δὲ οἱ μαθηταὶ αὐτοῦ
^cmid., Luke vi. 7, xiv. 1. Gal. iv. 10. Ps. xxxvi. 12. act., Mark iii. 2. Luke xx. 20 only. d gen., Luke
^exviii. 7. Rev. iv. 8 al. Ps. i. 2. ν. κ. ἡμέρας, Mark v. 5. 1 Thess. ii. 9 al. Isa. xxxiv. 10. acc., ch. xx. 31 reff.
^eMatt. xxi. 35, 39. Gen. xii. 5.

24. rec παρετηρουν (*mistake*: see below), with HLP 13 rel: txt ABCEN Fr-coisl p 36 Orig.

rec for δε και, τε (*the -to of παρετηρουντο being mistaken for τε, no other copula was wanted*: and thus δε και was struck out: thus also the και in L &c as unnecessary aft δε), with HP 13 rel Syr Chr Thl: δε L 137-80 syr coptt arm Thl: txt ABCEN Fr-coisl p 36 vulg Orig. om τε A d f k Origen. for ημ. to ανελ., οπως

πιασεν αυτον ημ. και νυκτ. Α. ανελ. ηεφ αυτον N³.

25. rec αυτον οι μαθηται, with EHLP 13 rel syrr coptt aeth-pl Chr-txt Ec Thl: αυτον οι μαθ. αυτον b: οι μαθηται αυτον m p²(or p-corr¹?) : οι μαθηται 36. 69 lect-12: txt ABCN Fr-coisl p¹(perhaps) am demid Orig(vol. ii. p. 391) Chr: ἐπέτρεψε τοῖς μαθηταῖς

ἐπὶ τὸν ἰσχυρὸν συλλογισμὸν ἔρχονται πάλιν οἱ Ἰουδαῖοι. οὐκ ἐτί γὰρ συκοφάντας κ. κατηγοροῦντες κ. ψευδομάρτυρας ἐπιζητοῦσιν, Chrys. Hom. xx.

24.] In 2 Cor. xi. 32, Paul writes, ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηῶν, πιάσαι με [θέλων].

A somewhat difficult chronological question arises respecting the subordination of Damascus to this Aretas. The city, under Augustus and Tiberius, was attached to the province of Syria: and we have coins of Damascus of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius; and the following circumstances seem to point to a change in the rulership of Damascus at the death of Tiberius. There had been for some time war between Aretas, king of Arabia Nabataea (whose capital was Petra), and Herod Antipas, on account of the divorce by Herod of Aretas' daughter at the instance of Herodias, and on account of some disputes about their frontiers. A battle was fought, and Herod's army entirely destroyed (Jos. Antt. xviii. 5. 1). On this Antipas, who was a favourite with Tiberius, sent to Rome for help: and Vitellius, the governor of Syria, was commissioned to march against Aretas, and take him, dead or alive. While on his march, he heard at Jerusalem of the death of Tiberius (March 16, A.D. 37), and πόλεμον ἐκφέρειν οὐκ ἐθ' ὁμοίως δυνάμενος διὰ τὸ εἰς Γάϊον μεταπεπτωκέναι τὰ πράγματα (Antt. xviii. 5. 3), abandoned his march, and sent his army into their winter quarters, himself returning to Antioch: Antt. ibid. This μεταπεπτωκέναι τὰ πρ. brought about a great change in the situation of Antipas and his enemy. Antipas was soon (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (Antt. xviii. 7. 2), who had been living in habits of intimacy with the new emperor

(xviii. 6. 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favour; and the more so, as there was an old grudge between Vitellius and Antipas, of which Jos. says (Antt. xviii. 4. 5), ἐκρυπτεν ὀργήν, μέχρι δὴ καὶ μετῴλθε, Γάϊον τὴν ἀρχὴν παρειληφότες.

Now in the year 38 Caligula made several changes in the East, granting Ituraea to Soëmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhemetalees,—and to Polemon, the son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula and Claudius existing (which might be fortuitous, but acquires force when thus combined), make it probable that about this time Damascus, which belonged to the predecessors of Aretas (Jos. Antt. xiii. 5. 2), was granted to Aretas by Caligula. This would at once solve the difficulty. The other suppositions,—that the Ethnarch (see on 2 Cor. xi. 32) was only visiting the city (as if he could then have guarded the city to prevent Paul's escape),—or that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would, while waiting for orders from a new emperor, quietly allow one of its chief cities to be taken from him), are in the highest degree improbable. The above is taken in substance from Wieseler, Chron. des Apost. Zeitalters, pp. 167—175. His further argument from a coin βασιλέως Ἀρέτα φιλέλληρος does not seem conclusive, as it leaves the latter title altogether unaccounted for. It probably (C. and H. i. pp. 101 and 132) belongs to a former Aretas.

25.] The reading in the text, λαβ. οἱ μαθηταὶ αὐτοῦ, is ambiguous. Chrys. (see in var. readd.), al. take it as if Saul had disciples of his own who did this. The only

νυκτὸς ^f διὰ τοῦ ^g τεύχους ^h καθήκαν αὐτὸν ⁱ χαλάσαντες ^f = 2 Cor. xi. 33 only.
 ἐν ^k σπυρίδι. ²⁶ ¹ παραγενόμενος δὲ ¹ εἰς Ἱερουσαλὴμ ^g 2 Cor. xi. 33.
^m ἐπειράτο ⁿ κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο ^h Heb. xi. 30.
 αὐτόν, μὴ ^o πιστεύοντες ^o ὅτι ^p ἔστιν μαθητῆς. ²⁷ Βαρνάβας ^h Rev. xxi. 12
 δὲ ^q ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, ^h 3x. (6 times)
 καὶ ^{rs} διηγῆσατο αὐτοῖς ^r πῶς ἐν τῇ ὁδῷ ^t εἶδεν τὸν ^t κύριον, ^h Exod.
 καὶ ^{rs} ὅτι ἐλάλησεν αὐτῷ, καὶ ^r πῶς ἐν Δαμασκῷ ^u ἐπαρ- ^h Luke v. 19.
 ῥησιάζατο ἐν τῷ ὀνόματι Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν ^h ch. x. 11.
^v εἰσπορευόμενος καὶ ^v ἐκπορευόμενος εἰς Ἱερουσαλὴμ, ^h xi. 5 only.
^u παρῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ²⁹ ἐλάλει τε ^h Exod. xvii.
 11.

1. [John viii. 2.] ch. xiii. 14. xv. 4 only. Josh. xxiv. 11. m ch. xxvi. 21 only. Prov. xxvi.
 18 N³⁴, F(not A) only. n ch. v. 13 reff. o John xiv. 10. Rom. x. 9. 1 Thess. iv. 14 al. Job
 xv. 31. p pres., ch. xvi. 38 reff. q constr., ch. xvi. 19. xviii. 17. Luke ix. 47. (xiv.
 4.) xiii. 27 only. (Prov. vii. 13.) gen., ch. xvii. 19 reff. r constr., Mark v. 16. ch. xii. 17 only.
 s as above (r). Mark ix. 9. Luke viii. 39. ix. 10. ch. viii. 33. Heb. xi. 32 only. Josh ii. 23. t John
 xx. 20. (ch. xxii. 18.) ὁρᾷ τ. κ., 1 Cor. ix. 1 reff. u ch. xiii. 46. xiv. 3 al3. Eph.
 vi. 20. 1 Thess. ii. 2 only. L.P. Prov. xx. 9 al. v here only. Zech. viii. 10. see ch. i. 21.

αὐτοῦ· καὶ γὰρ μαθητὰς εἶχεν εὐθὺς).

rec καθήκαν bef δια τ. τευχ., omg αυτον
 (correction apparently, for the sake of perspicuity, to prevent λαβοντες and δια του
 τειχους being connected together), with HLP (13) rel Chr: txt ABC(E m) N Fr-coisl
 p Orig Petr Jer.—om αυτον EHLP m rel: ins ABCN Fr-coisl p 13. σφυριδι N.

26. rec aft παρ. δε ins ο σαυλος (insertion as in ver 19: further shewn by ο παυλος
 in E &c), with HLP 13 rel syr æth-pl Chr-txt Thl: ο παυλος E 33-4. 105: om ABCN
 p vulg coptt æth Chr-comm Jer. for eis, εν EHLP rel Ec-ed Thl-sif: txt A
 B(sic: see table) CN a d f g o p (Treg expr, so also Scriv) 36. επειραζεν (corrpn
 to more usual form, see reff) ABCN p: txt EHLP 13. 36 rel Chr Thl.

27. om 3rd και N¹(ins N-corr¹) 36. rec ins του bef ιησ., with EHLPS p 13 rel;
 κυριου, A 98-mg; του κυ a h k lect-12: om BC m o.

28. om και εκπ. (homæotel) HLP b d f l m o Chr, Thl-sif. rec (for eis) εν, with
 H a h Chr₁: txt ABCELPN p 13. 36 rel Chr₁ Ec Thl. (Meyer holds that eis is owing to
 a wish to have a prep that may apply to one or other of the participles: but surely
 no corrector would have left εκπορ. eis together, and H which omits κ. εκπ. reads εν.)

rec ins και bef παρ., with EHLP rel vss Chr Thl: om ABCN p 13. 40 fold
 æth-rom arm. rec aft τ. κυρ. ins ιησου, with HLN³ 13 rel æth-pl Chr: for τ.
 κυ, ιϛ C 3. 10-4. 38. 67². 80¹ Syr æth Chr₁: om του m: om κυρ. a h: txt ABEPN¹ p
 40 vulg syr coptt æth-rom arm Jer.

escape from this inference is by supposing
 an unusual government of a gen. by λα-
 βόντες, such as we sometimes find in Ho-
 mer, e. g. ἀγκὰς λαβέτην ἀλλήλων, Il. ψ.
 711; Ὀδυσῆος λάβε γούνων, Od. χ. 310:
 see also Il. γ. 369, θ. 371; Od. ε. 428, τ.
 480. So we have κρατήσας τῆς χειρὸς
 αὐτῆς, Luke viii. 54. But whether this is
 justified in a case where the whole person
 is concerned, as here, may be a question.
 If it is, it must be because not the taking
 and bringing him to the spot, but the act
 of laying hold of him to put him into the
 basket, is intended.

διὰ τ. τεύχους]
 Further particularized by the addition of
 διὰ θυρίδος, 2 Cor. xi. 33. Such windows
 in the walls of cities are common in the
 East: see Josh. ii. 15, 1 Sam. xix. 12:
 and an engraving of part of the present
 wall of Damascus in C. and H. i. p. 124.

σπυρίδι] σαργάνη, 2 Cor. xi. 33.
 See note there, and on Matt. xv. 37.

26. παραγ.] Immediately: the purpose
 of this journey was to become acquainted
 with Peter, Gal. i. 18: a resolution prob-
 ably taken during the conspiracy of the
 Jews against him at Damascus, and in
 furtherance of his announced mission to
 the Gentiles: that, by conference with
 the Apostles, his sphere of work might be
 agreed on. And this purpose his escape
 enabled him to effect.

καί] Not but:
 the δέ follows. 27.] It is very prob-
 able that Barnabas and Saul may have
 been personally known to each other in
 youth. 'Cyprus is only a few hours' sail
 from Cilicia. The schools of Tarsus may
 naturally have attracted one who, though
 a Levite, was a Hellenist: and there the
 friendship may have begun, which lasted
 through many vicissitudes, till it was
 rudely interrupted in the dispute at An-
 tioch (ch. xv. 39).' (C. and H., edn. 2, i. p.
 127.) τοὺς ἀποστ.] Only Peter, and

νετο δὲ Πέτρον ^η διερχόμενον διὰ πάντων ^ο κατελθεῖν ^η w. διά, Matt. xii. 43. 1 Cor. x. 1. 2 Cor. i. 16. Lev. xxvi. 5. (with acc., ch. xiii. 6 reff.) ^ο ch. viii. 5 reff. ^ρ ver. 13. ^ι constr., ch. i. 19 reff. ^τ = Luke viii. 27 al. (3 Kings xviii. 12.) ^ς = Mark i. 30. ^ν ἴσθ, ὁ χρ., x Mark xi. 8 bis || Mt. xiv. 32.

καὶ πρὸς τοὺς ^ρ ἁγίους τοὺς ^ι κατοικοῦντας Λύδδα.
³³ εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ^ι ἐξ ἑτῶν ὀκτὼ ^ς κατακείμενον ἐπὶ ^τ κρᾶβάττου, ὃς ἦν ^η παραλελυμένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέε, ἰάταί σε ^ν Ἰησοῦς ὁ χριστός. ^ω ἀνάστηθι καὶ ^ς στῶσον σεαυτῷ. ³⁵ καὶ εὐθέως ^ω ἀνέστη, καὶ εἶδαν αὐτὸν πάντες οἱ ^ι κατοικοῦντες

30. ch. xxviii. 8. Prov. vi. 9.
 here (ch. v. 42 v. r.) only. (ch. xviii. 5.)
 15 || L. only. Job xvii. 13. Ezek. xxiii. 41.

t ch. v. 15 reff.

w = ver. 6 reff.

constr., here only. Esth. iv. 3.

u ch. viii. 7 reff.

v ἴσθ, ὁ χρ., x Mark xi. 8 bis || Mt. xiv.

^{32.} rec λυδδαν (here and in ver ³⁵ alteration to an inflected form from the original λυδδα: cf εἰς λυδδα παρελθὼν Jos. B J ii. 19. 1), with CEHL rel ³⁶ Chr: λυδαν P m ⁵⁷: txt AB³ 13. 40. (13 def here).—³ has εν λυδδα, but εν is marked for erasure by ¹ or corr¹.

^{33.} rec αν. bef ονομ., with HLP rel ³⁶ Chr Thl-sif: om ονομ. 13: txt ABCEN k m p vulg Syr arm (coptt æth) Thl-fin. rec κρᾶββατω, with EHL 13 rel Thl: txt ABC³ p.—κρᾶββατ. B²; κρᾶβατ. AB¹CEHLP³: κρᾶβακτ. ¹.

^{34.} ins ο κυρ. bef ἴσθ. A 15-8. 36. 40. 68 vulg sah æth arm Thl-fin Ambr Cassiod. om 2nd ο (alteration to the Name ἴσθ. χρ.) B¹ (but “superadditur”) CN o 13: ins AEHLP p rel Chr.

by the exhortation of (i.e. inspired by) the Holy Spirit. This is the only rendering which suits the usage of the words. Those of the Vulg. ‘consolatione replebantur,’—of Kuin., ‘adjumento abundabant,’ are unexampled, see reff. Neither must τῇ παρακλ. be coupled with τῷ φόβῳ, as in E. V., and by Beza and Rosenmüller, which would leave οἰκοδομ. standing by itself, and render the sentence totally unlike Luke’s usual manner of writing.

^{32—35.} HEALING OF ÆNEAS AT LYDDA BY PETER. This and the following miracle form the introduction to the very important portion of Peter’s history which follows in ch. x.,—by bringing him and his work before us again. ^{32.} διερχόμε. δ. π.] These words are aptly introduced by the notice in ver. 31, which shews that Peter’s journey was not an escape from persecution, but undertaken at a time of peace, and for the purpose of visiting the churches.

πάντων may be neuter, ‘all parts:’ but it is probably masc. and ἁγίων understood. Wieseler (p. 145, note) doubts whether we can say διέρχεσθαι διὰ πάντων τ. ἁγίων, —but see reff. The καὶ makes the masc. more likely, as it presupposes some ἄγιοι in the mind of the writer before. As I have implied on ver. 31, this journey of Peter’s is not necessarily consecutive on the events of vv. 1—30. But an alternative presents itself here; either it took place before the arrival of Saul in Jerusalem, or after his departure: for Peter was there during his visit (Gal. i. 18). It seems most likely that it was before his arrival.

For (1) it is Luke’s manner in this first part of the Acts, where he is carrying on several histories together, to follow the one in hand as far as some resting-point, and then go back and take up another: see ch. viii. 2 thus taken up from ἀναίρεσει αὐτοῦ, ver. 1: ver. 4 going back to the διασπαρέντες:—ch. ix. 1 taken up from viii. 3:—xi. 19, from viii. 4 again:—and (2) the journey of Peter to visit the churches which were now resting after the persecution would hardly be delayed so long as three whole years. So that it is most natural to place this section, viz. ch. ix. 32—xi. 18 (for all this is continuous), before the visit of Saul to Jerusalem, and during his stay at Damascus or in Arabia. See further on xi. 19. Λύδδα] Lod, Neh. vii. 37.

A large village near Joppa (ver. 38), on the Mediterranean (Jos. Antt. xx. 6. 2, κώμην τινὰ Λύδδαν λεγομ., πόλεως τὸ μέγεθος οὐκ ἀποδέουσιν), just one day’s journey from Jerusalem (Lightf., Cent. Chor. Matth. præm. cxvi.). It afterwards became the important town of Diospolis. ^{33.} Αἰνέαν] Whether a believer or not, does not appear; from Peter’s visit being to the saints, it would seem that he was: but perhaps the indefinite ἄνθρωπόν τινα may imply the contrary, as also Peter’s words, announcing a free and unexpected gift from One whom he knew not.

^{34.} στῶσον σεαυτῷ.] Not ‘for the future:’ but ‘immediately,’ as a proof of his soundness. ^{35.} πάντες . . . οὔτινες] Not ‘all, who had turned to the Lord,’ as Kuin.: this would make the mention of the fact unmeaning,—and surely more would see

γ so ch. xxiv.
 1
 z ch. xxvi. 20
 reff.
 a here only +
 Diag. Laert.
 13 2 3 4 5
 -τος).
 b 1 C 2 A 3
 39 reff.
 c = Matt. x. 2.
 xxvi. 3. Col.
 18 11
 d = 1 C 1 A 2 3
 reff.
 e Paul only
 (Rom. ii. 7.
 xiii. 3 all),
 exc. here and
 Heb. xiii. 21.
 f plur., ch. x.
 2, 4, 31. xxiv.
 17 only. Dan. iv. 21 (27). see ch. iii. 2 reff.
 g = Matt. x. 2.
 xxvi. 3. Col.
 18 11
 h = 1 C 1 A 2 3
 reff.
 i John xiii. 10. ch. xvi. 33. Heb. x. 22. 2 Pet. ii. 23. Rev.
 i. 5 only. Exod. ii. 5.
 k ch. i. 13 reff. Acts only. 3 Kings xvii. 19.
 l = Matt. x. 8 al. 2 Kings
 i John xiii. 10. ch. xvi. 33. Heb. x. 22. 2 Pet. ii. 23. Rev.
 i. 5 only. Exod. ii. 5.
 m = ch. xi. 23 al. fr. n here only. Num. xxii. 16. o w. εως, Luke ii. 15. ch. xi. 19, 22 only. Gen.
 xxii. 5.

Λύδδα καὶ τὸν Σάρωνα, ^γ οἵτινες ^z ἐπέστρεψαν ^z ἐπὶ τὸν ^{ABCE}
^z κύριον. ³⁶ Ἐν Ἰόππῃ δέ τις ἦν ^a μαθήτρια ὀνόματι ^{LPS a}
 Ταβιθά, ἣ ^b διερμηνευομένη ^c λέγεται Δορκάς· αὕτη ἦν ^{e d f g}
^d πλήρης ^c ἀγαθῶν ^e ἔργων καὶ ^f ἐλεημοσυνῶν ^h ὧν ἐποίει. ^{k l m}
³⁷ ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ^h ἀσθενήσασαν αὐτὴν ^{p 13}
 ἀποθανεῖν· ⁱ λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ^k ὑπερφῶ.
³⁸ ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαν-
 τες ὅτι Πέτρος ⁱ ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας
 πρὸς αὐτὸν ^m παρακαλοῦντες Μὴ ⁿ ὀκνήσης ^o διελθεῖν

35. [εἰδαν, so AB: εἶδα C.] om τον K¹. Steph σαρωνῶν (corr'n with the same view as λυδδαν: but seeing τον before it, the transcriber could not make it an accus. fem., and has therefore made it a masc from σαρωνας, not seeing that it was already an accus from σαρων), with b¹ c k p 36: ασσαρωναν f: ασσαρωνα HL a b² g h l o 13 Chr Thl-sif, ασσαρωνα P e 106¹: txt A(appy) BCE d m (coptt) Thl-fin: σαρωνα K.

36. εργ. bef αγ. BCE m 13 vulg spec syrr coptt: txt AHLN rel Chr Thl. 37. ἐθηκ. bef αυτ. AN¹ p 40: om αυτ. B: txt CEHLN³ 13 rel Chr Thl. ins τω bef υπερ. ACE a h o Orig Thl: om BHLPS p rel Chr.

38. voc λυδδης, with B²EHL P rel 36: λυδδας AN³ (possibly the original as ABN agree in λυδδα vs 32, 35): txt B¹C p. (13 def.) om δυο ανδρ. HLP a b d f g h l o Chr, Ec Thl-sif. rec οκνησαι δ. ε. αυτων (alteration to avoid the harshness of the direct constr with παρακ. Meyer thinks the direct constr has been written in the marg and found its way into the text), with C³(appy) HLP 13. 36 rel syrr Chr: οκνησαι . . ημων coptt: txt ABC¹EN p vulg spec. (οκνησ[. .] p.)

him than the believers merely. The similar use of οἵτινες in the ref. shews its meaning to be commensurate with the preceding πάντες, and to gather them into a class, of which that which follows is predicated. All that dwelt in L. and S. saw him;—which also (i. e. and they) turned to the Lord. A general conversion of the inhabitants to the faith followed.

τὸν Σάρωνα.] Perhaps not a village, but (and the art. makes this probable) the celebrated plain of that name, extending along the coast from Caesarea to Joppa, see Isa. xxxiii. 9; xxxv. 2; lxx. 10; Cant. ii. 1; 1 Chron. xxvii. 29; and Jerome on Isa. xxxiii. and lxx., vol. iv., pp. 436, 780. Mariti (Travels, p. 350) mentions a village Saren between Lydda and Arsuf (see Josh. xii. 18, marg. E. V.): but more recent travellers do not notice it. See Winer, Realw., where other places of the same name are mentioned.

36—43.] RAISING OF TABITHA FROM THE DEAD. 36. ἐν Ἰόππῃ] Joppa was a very ancient Philistian city, on the frontier of Dan, but not belonging to that tribe, Josh. xix. 46; on the coast (ch. x. 6), with a celebrated but not very secure harbour (Jos. B. J. iii. 9. 3: see 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; 1 Macc. xiv. 5; 2 Macc. xii. 3),—situated

in a plain (1 Macc. x. 75—77) near Lydda (ver. 38), at the end of the mountain road connecting Jerusalem with the sea. The Maccabean generals, Jonathan and Simon, took it from the Syrians and fortified it (1 Macc. x. 74—76; xiv. 5, 34. Jos. Antt. xiii. 9. 2). Pompey joined it to the province of Syria (Antt. xiv. 4. 4), but Caesar restored it to Hyrcanus (xiv. 10. 6), and it afterwards formed part of the kingdom of Herod (xv. 7. 3) and of Archelaus (xvii. 11. 4), after whose deposition it reverted to the province of Syria, to which it belonged at the time of our narrative. It was destroyed by C. Cestius (Jos. B. J. ii. 18. 10); but rebuilt, and became a nest of Jewish pirates (Strabo, xvi. 759), in consequence of which Vespasian levelled it with the ground, and built a fort there (B. J. iii. 9. 3, 4), which soon became the nucleus of a new town. It is now called Jaffa (Ἰάφα, Anna Comnena, Alex. ii. p. 328), and has about 7000 inhabitants, half of whom are Christians. (Winer, Realw.)

Ταβιθά] תביתא in Aramaic, answering to תביתא Heb., δορκάς (Æl. Hist. An. xiv. 14), a gazelle. It appears also in the Rabbinical books as a female name (Lightf.): the gazelle being in the East a favourite type of beauty. See Cant. ii. 9, 17; iv. 5; vii. 3.

ἕως ἡμῶν. ³⁹ ἡ ἀναστὰς δὲ Πέτρος ¹ συνῆλθεν αὐτοῖς· ὃν ^p παραγενόμενον ^s ἀνῆγαγον εἰς τὸ ^k ὑπερῶν, καὶ ^t παρέ-
^r ἔστησαν αὐτῷ ^u πᾶσαι αἱ ^h χῆραι κλαίουσαι καὶ ^v ἐπιδεικ-
^u νύμεναι ^w χιτῶνας καὶ ἱμάτια ὅσα ἐποίει ^x μετ' αὐτῶν οὐσα
^g ἡ Δορκάς. ⁴⁰ ἡ ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ
^z θεῖς τὰ ^z γόνατα ^a προσηύξατο, καὶ ^b ἐπιστρέψας πρὸς τὸ
^c σῶμα εἶπεν Ταβιθά, ^d ἀνάστηθι. ἡ δὲ ^e ἤνοιξεν τοὺς
^e ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ^f ἀνεκάθισεν.
⁴¹ ^g οὓς δὲ αὐτῇ ^g χεῖρα ^h ἀνέστησεν αὐτήν· ⁱ φωνήσας δὲ
^v τοὺς ^j ἁγίους καὶ τὰς ^u χήρας ^k παρέστησεν αὐτὴν ζῶσαν.
⁴² ^l γνωστὸν δὲ ἐγένετο ^m καθ' ὅλης τῆς Ἰόππης, καὶ ⁿ ἐπί-
^o στευσαν πολλοὶ ⁿ ἐπὶ τὸν κύριον. ⁴³ ἐγένετο δὲ ^o ἡμέρας
^o ἱκανὰς ^{pa} μέναι αὐτὸν ἐν Ἰόππῃ ^p παρά τινι Σίμωνι ^r βυρσεῖ.
X. ¹ Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ^s ἑκα-

z ch. vii. 60 reff. a abs., ver. 12. b = ch. xvi. 18. w. πρόσ, Luke xvii. 4. 2 Cor.
iii. 16. 1 Thess. i. 9. Ezek. xlii. 18. c Acts, here only. = Matt. xxvii. 52, &c. || Jude 9. Josh.
viii. 29. d = ver. 34. e ver. 8. Matt. ix. 30. 4 Kings iv. 35. f Luke
viii. 15 only +. g here only. 4 Kings x. 15. h trans., = here only. see ch. ii. 24 reff.
i = ch. x. 7. John i. 49. ii. 9 al. Tobit v. 8. j ver. 13. k ch. i. 3 reff. l ch.
i. 19 reff. m ver. 31 reff. n ch. xi. 17 al. Rom. iv. 5, 24. L.P. Wisd. xii. 2. see
Heb. vi. 1. o ver. 23 reff. p = John i. 39. ch. xvi. 15. Gen. xxiv. 55. q = ch.
xxi. 7, 8 reff. r ch. x. 6, 32 only +. (-σα, Job xvi. 16.) s -χης, Matt. viii. 13. ch.
xxiv. 23 al. -χος, Matt. viii. 5, &c. ch. xxvii. 6 al. Matt. Luke only. = κεντυρίων, Mark xv. 39, &c.

39. ins o bef πετρος C c o 130.
Chr.

περιεστησαν αυτον c vulg E-lat spec Bas

40. παντας bef εξω C m vulg spec: om εξω e.
vss Chr Ec Thl-sif: ins ABCEN p copt Thl-fin.
bef ιδουσα aeth-pl.

rec om 1st και, with LP 13 rel
ins παραχρημα bef ηνοιξεν E salı,

41. for 1st δε, τε A c Syr aeth.

42. om της BC¹: ins AC³ELPN rel Chr.

rec πολλ. bef επιστ., with LP 13. 36

rel vss Chr: txt ABCEN m p 40 vulg spec arm.

43. for ικανας, τινας C 36.

αυτον bef ημερας ικ. μ. AEN³ a h p 40: om αυτ. BN¹

b: txt CLP 13. 36 rel Chr.

CHAP. X. 1. rec aft τις ins ην (corr'n, see ch ix. 36; not observing that the constr is carried on to ειδεν, ver 3), with P rel vss Thl: om ABCELN p 13. 36 E-lat Chr.

Lightf. remarks, that she was probably a Hellenist, and thus was known by both names. 37. ἐν ὑπερώ] No art., as in the expressions οἱ ἄδον, 'on deck,' &c., which usually occur after prepositions, cf. Middl. ch. vi. § 1. See 1 Kings xvii. 19.

39. πᾶσαι αἱ χ.] The widows of the place, for whom she made these garments.

ἐποίει] 'was making,' i.e. used to make (i. e. weave): not 'had made.'

40. ἐκβαλὼν] After the example of his divine Master, see reff.

43. βυρσεῖ] From the extracts in Wetstein and Schöttgen, it appears that the Jews regarded the occupation of a tanner as a half-unclean one. In this case it would shew, as De W. observes, that the stricter Jewish practices were already disregarded by the Apostle. It also would shew, in how little honour he and his office were held by the Jews at Caesarea.

CHAP. X. 1—48.] CONVERSION (BY

SPECIAL DIVINE PREARRANGEMENT) AND BAPTISM OF THE GENTILE CORNELIUS AND HIS PARTY. We may remark, that the conversion of the Gentiles was *no new idea* to Jews or Christians, but that it had been universally regarded as to take place by *their reception into Judaism*. Of late, however, since the Ascension, we see the truth that the Gospel was to be a Gospel of the *uncircumcision*, beginning to be recognized by some. Stephen, carrying out the principles of his own apology, could hardly have failed to recognize it: and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word πρὸς τοὺς Ἕλληνας (not -ιστάς), *certainly before the conversion of Cornelius*. This state of things might have given rise to a permanent schism in the infant church. The Hellenists, and perhaps Saul, with his definite mission to the Gentiles, might have

τοῦτάρχης ἐκ¹ σπείρης τῆς καλουμένης Ἰταλικῆς, ² ἡ εὐ-
 σεβὴς καὶ^ν φοβούμενος τὸν θεὸν σὺν παντὶ τῷ^ω οἴκῳ
 αὐτοῦ, ^χ ποίων^ν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ^ν δεό-
 μων εκατονταρχ. L. σπειρας BP a b² g h¹ l o Chr.
 2. rec aft ποιων ins τε, with LP 13 rel ath-pl Ꝭc Thl: om ABCEN p 40 vulg Syr
 aeth-rom Chr.

formed one party, and the Hebrews, with Peter at their head, the other. But, as Neander admirably observes (Pfl. u. Leit. p. 111), 'The pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose His immediate revelation just at the moment when it is requisite for the success of the divine work,—by noticing, that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.'

1. **Καيسαρεία**] As this town bears an important part in early Christian history, it will be well to give here a full account of it. **CÆSAREA** (Palestinae, *Καيسαρεία τῆς Παλαιστίνης*, called *παράλιος*, Jos. B. J. iii. 9. 1; vii. 2. 2; Antt. xiii. 11. 2, or *ἡ ἐπὶ θαλάττῃ* K., Jos. B. J. vii. 1. 3; 2. J., or Stratonis (see below),—distinguished from *Cæsarea Philippi*, see note Matt. xvi. 13) is between Joppa and Dora, 68 Rom. miles from Jerusalem according to the Jerus. Itinerary, 75 according to Josephus (i. e. 600 stadia, Antt. xiii. 11. 2. B. J. i. 3. 5),—36 miles (Abulfeda) from Ptolemais (a day's journey, ch. xxi. 8),—30 from Joppa (Edrisi);—one of the largest towns in Palestine (Jos. B. J. iii. 9. 1), with an excellent haven (Jos. Antt. xvii. 5. 1, *Σεβαστὸς λιμὴν*,—*ὃν κατασκευάσας Ἡρώδης πολλῶν χρημάτων ἐπὶ τιμῇ τῇ Καίσαρος καλεῖ Σεβαστόν*). It was, even before the destruction of Jerusalem, the seat of the Roman Procurators (see ch. xxiii. 23 ff.; xxiv. 27; xxv. 1), and called by Tacitus (Hist. ii. 79) '*Judææ caput*.' It was chiefly inhabited by Gentiles (Jos. B. J. iii. 9. 1;

ii. 14. 4), but there were also many thousand Jewish inhabitants (Jos. B. J. ii. 18. 1; Antt. xx. 8. 7; Life, 11). It was built by Herod the Great (Amm. Marcell. xiv. 8, p. 29, Bipont. Beforetime there was only a fort there, called *Στράτωνος πύργος*, Jos. Antt. xv. 9. 6 al.; Strabo, xvi. 753; Plin. v. 14)—fortified, provided with a haven (see ch. ix. 30; xviii. 22; Joseph. above), and in honour of *Cæsar Augustus* named *Cæsarea* (at length *Καيسαρεία Σεβαστή*, Jos. Antt. xvi. 5. 1). *Vespasian* made it a Roman colony (Plin. v. 13). *Abulfeda* (Syr. p. 80) speaks of it as in ruins in his time (A.D. 1300). At present there are a few ruins only, and some fishers' huts. (From Winer, Realw.)

ἐκατοντάρχης] The subordinate officer commanding the sixth part of a cohort = half a maniple. See Dict. of Gr. and Roman Antt. **στ. τ. καλ. Ἰταλ.**] *A cohort (στ.) levied in Italy, not in Syria.* Mr. Humphry quotes from Gruter, Inser. i. p. 434, '*Cohors militum Italicorum voluntaria, quæ est in Syria.*' Biscoe (Hist. of the Acts, pp. 217—221) maintains that this was an independent cohort, not one attached to a legion. The *legio Italica* (Tacit. Hist. i. 59, 64; ii. 100; iii. 22) was not raised till Nero's time.

2. **εὐσ. κ. φοβ. τ. θ.**] i. e. he had abandoned polytheism, and was a worshipper of the true God: whether a proselyte of the gate, or not, seems uncertain. That he *may* have been such, there is nothing in the narrative to preclude: nor does Meyer's objection apply, that it is not probable that, among the many thousand converts, no Greek proselyte had yet been admitted by baptism into the church. Many such cases may have occurred, and some no doubt had: but the object of this providential interference seems to have been, to give *solemn sanction* to such reception, by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism. It is hardly possible that *μαρτυρούμενος ὑπὸ ὅλῳ τοῦ ἔθνους τῶν Ἰουδαίων* (ver. 22) should have been said of a Gentile not in any way conformed to the Jewish faith and worship. The great point (ch. xi. 3) which made the present event so important, was, that *Cornelius* was *ἀνὴρ ἀκροβυστιαν*

ABCE
 P8 a b
 d f g h
 i m o p
 13

μενος τοῦ θεοῦ ^a διὰ παντός, ³ εἶδεν ἐν ^b ὁράματι ^c φανερώς, ^a ὡσεὶ περὶ ^{ef} ὥραν ἐνάτην τῆς ^f ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ Κορινθίαιε. ⁴ ὁ δὲ ^g ἀπεκρίσας αὐτῷ καὶ ^h ἔμφοβος γενόμενος εἶπεν Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ Αἰ ⁱ προσευχαί σου καὶ αἰ ^y ἐλεημοσύνη σου ^k ἀνέβησαν ^l εἰς ^m μνημόσυνον ⁿ ἔμπροσθεν τοῦ θεοῦ. ⁵ καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ ^o μετέπεμψαι Σίμωνά τινα ὃς ^p ἐπικαλεῖται Πέτρος· ⁶ οὗτος ^q ξενίζεται ^r παρά τινι Σίμωνι ^s βυρσεῖ, ^t ὃς ἐστίν οἰκία ^u παρά θύλασσαν. ⁷ ὡς δὲ ἀπήλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,

only +. g ch. iii. 12 reff. h Luke xxiv. 5, 37. ch. [xxii. 9] xxiv. 25. Rev. xi. 13 only. 1 Macc. xiii. 2 B (ἐκφ., AN). Sir. xix. 24 only. i plur., ch. ii. 42 al. + k = here only. Exod. ii. 23. 1 Macc. v. 31. see ch. xxi. 31. l = ch. xix. 27. Rom. iv. 3, &c. (from Gen. xv. 6) al. m Matt. xxvi. 13 || Mk only. Exod. xii. 14. Tobit xii. 12. n = Luke x. 21. 1 Thess. i. 3 al. (1 Kings xviii. 13.) o vv. 22, 29, bis. ch. xi. 13. xxiv. 24, 26. xxv. 3 only. Gen. xxvii. 45. Num. xxiii. 7. 2 Macc. xv. 31 only. p ch. i. 23 reff. q pass. = vv. 18, 32. ch. xxi. 16 (1 Pet. iv. 4, 12) only +. act., ver. 23 reff. r = Luke xi. 37. John i. 40. ch. xxi. 7, 16. s ch. ix. 43 reff. t Matt. xiii. 1. Mark v. 21. Heb. xi. 12 al. Num. xiii. 30. 3 Kings iv. 29.

3. for εἶδεν, ὡσεν (but ω marked for erasure) **Ν**¹. om εν **Ν**. rec om περι (as unnecessary; this is much more probable than Meyer's suppn that περι was a gloss on ὡσει: comp περι ρ. εκτ., ver 9), with LP rel (Chr) **Ε**c: ins **ABCE** k o 13. 36. 40 Damasc Thl-fin.—περι, omg ὡσει, c d 3. 65-7 (sah arm?).—ως **Ν** 36. 40 Damasc Thl-fin. rec εννατην, with L 13 rel: txt **ABCEP** a b g h k l m p.

4. om 2nd αι **Γ** α d¹ m p. om εις μνημοσυνον **Ν**¹. rec ενωπιον (substitution for the less usual ἐμπροσθεν), with CELP 13 rel Sevrn Chr: txt **AB** p 36. 40.

5. rec εις ιοπ. bef ανδρ., with LP 13. 36 rel Chr: txt **ABCE** m p vulg D-lat syrr coptt arm. rec om τινα (corr'n from respect to the Apostle. This is much more prob than Meyer's supposn, that τινα was inserted to conform the first σιμ. to the other. The same considerations have led to the var read in ver 32), with **ELP** 13 rel demid D-lat Syr sah Orig Chr Thl Iren-int: ins **ABC** p 36 vulg syr-mg copt arm. τον επικαλουμενον πετρον (corr'n from ch xi. 13? or origl, and os επικαλειται α corr'n from ver 32? the MSS authority must decide) **ELP** 13 rel **Ε**c Thl: txt **ABCE** a h p 36 Chr¹.

6. σιμωνι bef τινι **Γ** m vss: om τινι D-lat. ins η bef οικια **Γ** lect-12. rec aft θαλ. adds ουτος λαλησει σοι τι σε δει ποιειν (interpolation from ver 32, and ch ix. 6, combined: see also ch xi. 14), with (36?) demid æth-rom Thl-fin; os λαλησει ρημ. προς σε . . . το ουκος σου from ch xi. 14 4-marg 8. 26-7. 73. 81 copt; os λαλησει σοι 133: om **ABCELP** p rel vss Chr Thl-sif.

7. om 2nd ο LP g m lect-26. rec τω κορινθιω (explanatory corr'n for αυτω),

ἔχων. Doubtless also among his company (ver. 24) there must have been many who were not proselytes.

δεόμενος τ. θεοῦ διὰ π.] From Cornelius's own narrative, ver. 31, as well as from the analogy of God's dealings, we are certainly justified in inferring, with Neander, that the subject of his prayers was that he might be guided into truth, and if so, hardly without reference to that faith which was now spreading so widely over Judea. This is not matter of conjecture, but is implied by Peter's οἰδατε τὸ γενόμεν. ῥήμα καθ' ὅλης τῆς Ἰουδαίας. Further than this, we cannot infer with certainty; but, if the particular difficulty present in his mind be sought, we can hardly avoid the conclusion that it was connected with the apparent necessity of embracing Judaism and circumcision in order to become a believer on Christ.

τῷ λαῷ] The Jewish inhabitants, see ch. xxvi. 17, 23; xxviii. 17; John xi. 50; xviii. 14 al.

3. ἐν ὁράμ. φανερώς] not in a trance, as ver. 10, and ch. xxii. 17,—but with his bodily eyes: thus asserting the objective truth of the appearance.

ὡσεὶ περὶ ὥρ. ἐν.] It here appears that C. observed the Jewish hours of prayer.

4. εἰς μνημ.] Not *instar sacrificii* (Ps. cxli. 2) as Grot.: but, as E. V., for a memorial, 'so as to be a memorial.'

There has been found a difficulty by some in the fact that Cornelius's works were received as well pleasing to God, before he had justifying faith in Christ. But it is surely easy to answer, with Calvin and Augustine, 'non potuisse orare Cornelium, nisi fidelis esset.' His faith was all that he could then attain to, and brought forth its fruits abundantly in his life: one of which

u ch. ix. 41 reff. ^u φωνήσας δύο τῶν ^v οἰκετῶν καὶ στρατιώτην ^w εὐσεβῇ τῶν ^{AB} ^{PN} ^{d f g} ^{1 m}
^v Luke xiv. 13. ^x προςκαρτερούντων αὐτῷ, ⁸ καὶ ^y ἐξηγησάμενος ἅπαντα
^z αὐτοῖς, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰούππην. ⁹ τῇ δὲ
^z ἐπαύριον ^a ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ^b ἐγγι-
^z ζόντων ^c ἀνέβη Πέτρος ἐπὶ τὸ ^d δῶμα ^e προσεύξασθαι περὶ
^z ὧραν ἕκτην. ¹⁰ ἐγένετο δὲ ^f πρὸς πεινους, καὶ ἤθελεν ^g γεύ-
^a σασθαι. ^h παρασκευαζόντων δὲ αὐτῶν ⁱ ἐγένετο ἐπ' αὐτὸν
^k ἔκστασις, ¹¹ καὶ ^l θεωρεῖ τὸν ^m οὐρανὸν ⁿ ἀνεωγμένον καὶ
ⁿ καταβαῖνον ^o σκευὸς τι ὡς ^p ὁθόνην μεγάλην, τέσσαρσιν
^q ἀρχαῖς [δεδεμένον καὶ] ^r καθιέμενον ἐπὶ τῆς γῆς, ¹² ἐν
^c = Luke x. 19. ^d = Luke x. 17. ^e absol., ch. ix. 12. xx. 26. ^f here only +.
^g = Luke x. 27. ^h = Luke x. 27. ⁱ = Luke x. 27. ^j = Luke x. 27. ^k = Luke x. 27. ^l = Luke x. 27. ^m = Luke x. 27. ⁿ = Luke x. 27. ^o = Luke x. 27. ^p = Luke x. 27. ^q = Luke x. 27. ^r = Luke x. 27.
^d Matt. x. 27. ^e = Luke x. 27. ^f = Luke x. 27. ^g = Luke x. 27. ^h = Luke x. 27. ⁱ = Luke x. 27. ^j = Luke x. 27. ^k = Luke x. 27. ^l = Luke x. 27. ^m = Luke x. 27. ⁿ = Luke x. 27. ^o = Luke x. 27. ^p = Luke x. 27. ^q = Luke x. 27. ^r = Luke x. 27.
^g = ch. xi. 11. ^h = ch. xi. 11. ⁱ = ch. xi. 11. ^j = ch. xi. 11. ^k = ch. xi. 11. ^l = ch. xi. 11. ^m = ch. xi. 11. ⁿ = ch. xi. 11. ^o = ch. xi. 11. ^p = ch. xi. 11. ^q = ch. xi. 11. ^r = ch. xi. 11.
ⁱ = ch. v. 5 reff. ^j = ch. v. 5 reff. ^k = ch. v. 5 reff. ^l = ch. v. 5 reff. ^m = ch. v. 5 reff. ⁿ = ch. v. 5 reff. ^o = ch. v. 5 reff. ^p = ch. v. 5 reff. ^q = ch. v. 5 reff. ^r = ch. v. 5 reff.
ⁿ = Matt. iii. 16. ^o = Matt. iii. 16. ^p = Matt. iii. 16. ^q = Matt. iii. 16. ^r = Matt. iii. 16. ^s = Matt. iii. 16. ^t = Matt. iii. 16. ^u = Matt. iii. 16. ^v = Matt. iii. 16. ^w = Matt. iii. 16. ^x = Matt. iii. 16. ^y = Matt. iii. 16. ^z = Matt. iii. 16.
^p ch. xi. 5 only +. ^q = ch. xi. 5 only. ^r = ch. xi. 5 only. ^s = ch. xi. 5 only. ^t = ch. xi. 5 only. ^u = ch. xi. 5 only. ^v = ch. xi. 5 only. ^w = ch. xi. 5 only. ^x = ch. xi. 5 only. ^y = ch. xi. 5 only. ^z = ch. xi. 5 only.
^z = ch. xi. 5 only. ^a = ch. xi. 5 only. ^b = ch. xi. 5 only. ^c = ch. xi. 5 only. ^d = ch. xi. 5 only. ^e = ch. xi. 5 only. ^f = ch. xi. 5 only. ^g = ch. xi. 5 only. ^h = ch. xi. 5 only. ⁱ = ch. xi. 5 only. ^j = ch. xi. 5 only. ^k = ch. xi. 5 only. ^l = ch. xi. 5 only. ^m = ch. xi. 5 only. ⁿ = ch. xi. 5 only. ^o = ch. xi. 5 only. ^p = ch. xi. 5 only. ^q = ch. xi. 5 only. ^r = ch. xi. 5 only. ^s = ch. xi. 5 only. ^t = ch. xi. 5 only. ^u = ch. xi. 5 only. ^v = ch. xi. 5 only. ^w = ch. xi. 5 only. ^x = ch. xi. 5 only. ^y = ch. xi. 5 only. ^z = ch. xi. 5 only.

with LP 13 rel syr Chr: txt ABCEN p vulg Syr coptt aeth arm. rec aft οικ. ins
 αυτον (explanatory), with LP 13. 36 rel vss Chr: om ABCE p 40 arm.

8. rec αυτοις bef απαντα, with CLP 13. 36 rel Chr: illis visum D-lat: txt ABEN p
 coptt.

9. for εκειν., αυτων (cornu to correspond with αυτοις above) AELN d k o p 13. 36:
 αυ. εκ. c: txt BCP rel Chr (Ec Thl. for εκτην, ενατην N³. aft εκτ. ins της
 ημερας A tol.

10. rec (for αυτων) εκεινων (probably from εκεινων having been in the margin in
 some MSS at ver 9), and thus inserted here by mistake, or as in note), with LP rel
 Chr: txt ABCEN p 13. 36 Orig. rec επεπεσεν (cornu to avoid the repetition of
 εγενετο, and to the more usual word, see ch viii. 16 reff. Meyer holds επεπ. to have
 been origl: but being usually said of πνευμα, and thus seeming inappropriate to
 εκστασις, to have been altered in conformity with ch xxii. 17, γεγεσθαι με εν εκστασει.
 But this is very careless: for, Luke i. 12, we have φοβος επεπ. επ αυτ., and so ch xix.
 17: and xiii. 11, επεπ. επ αυτον αχλυσ), with EL 13 rel vss Chr: (επεσεν 19. 78. 96
 Clem:) txt ABCPN d p 36 copt Orig.

11. rec aft καταβαιν. ins επ αυτον (al αυτω) (inserted to correspond with αχρις μου,
 ch xi. 5), with LP rel D-lat Chr Thl: om ABC²EN c p 13 vulg syrr coptt aeth Orig.
 (C¹ has perished.) om μεγαλην C². om δεδεμενον και ABC²EN 40 vulg aeth arm
 Orig, Cyr Thdrt: txt (C¹ perhaps) LP p rel 36 (D-lat syrr coptt) Chr Thl-sif.—transp
 καταβαινον and δεδεμενον c 13 Thl-fin.—also c has τεσσαρσιν αρχαις immediately aft
 ανεωγ. και; 13, at end of ver.—καταβαινον is omd by lect-12 D-lat syrr sah; these
 vss have other varns, e. g. caelum aperitum ex quattuor principijs ligatum vas quodam
 et(sic) linteum splendidum quod differebatur de caelo in terram D-lat.

fruits, and the best of them, was, the ear-
 nest seeking by prayer for a better and more
 perfect faith.

7. ἀπηλθεν] So in
 Luke i. 38:—another token of the objective
 reality of the vision: εἰσελθόντα (ver. 3)
 and ἀπηλθ. denoting the real acts of the
 angel, not the mere deemings of Cornelius.

λαλῶν must be regarded as the im-
 perfect participle, as in John ix. 8.

9.] By δῶμα, Jerome, Luther, Erasmus,
 al., understand an upper chamber. But
 why not then ὑπερῶν, a word which Luke
 so frequently uses? It was the flat roof,
 much frequented in the East for pur-
 poses of exercise (2 Sam. xi. 2; Dan. iv. 29,
 marg.),—of sleeping in summer (1 Sam.
 ix. 26, by inference, and as expressed in

LXX),—of conversation (ib. ver. 25),—of
 mourning (Isa. xv. 3; Jer. xlviii. 38),—of
 erecting booths at the feast of tabernacles
 (Neh. viii. 16),—of other religious celebra-
 tions (2 Kings xxiii. 12; Jer. xix. 13; Zeph.
 i. 5),—of publicity (2 Sam. xvi. 22; Matt.
 x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—
 of observation (Judg. xvi. 27; Isa. xxii. 1),
 —and for any process requiring fresh air
 and sun (Josh. ii. 6). (Winer, Realw., art.
 Daeh.) ἕκτην] The second hour of
 prayer: also of the mid-day meal.

The distance was thirty Roman miles, part
 of which they performed on the preceding
 evening, perhaps to Apollonia,—and the
 rest that morning. 10. γεύσ.] see reff.
 ἐκείνων is more likely to have been a cor-

ὃ ^s ὑπῆρχεν πάντα τὰ ^{tu} τετράποδα καὶ ^{tw} ἔρπετὰ τῆς γῆς ^{sch. viii. 16}
καὶ ^{tx} πετεινὰ τοῦ ^x οὐρανοῦ. ¹³ καὶ ^y ἐγένετο φωνὴ πρὸς ^{t ch. xi. 6.}
αὐτόν, ^z Ἀναστὰς Πέτρε ^a θύσον καὶ φάγε. ¹⁴ ὁ δὲ Πέτρος ^{u as above (t)}
εἶπεν ^b Μηδαμῶς κύριε· ὅτι ^c οὐδέποτε ἔφαγον ^c πᾶν ^d κοινὸν ^{v as above (t).}
καὶ ^e ἀκάθαρτον. ¹⁵ καὶ φωνὴ ^f πάλιν ^g ἐκ δευτέρου πρὸς ^{w as above (tu)}

12. rec της γης bef 1st και (τετραποδα της γης: see ch xi. 6), with LP rel Chr: om τ. γ. 312. 662. 163 D-lat sah (Ambr): txt ABCEN p (36) Syr copt arm Clem Orig Const Thdrt.—ins τα επι bef τ. γης 36. rec ins τα θηρια και bef [τα] ερπ. (from ch xi. 6), with LP 13. 36 rel syr(θηρια syr-mg-gr) Chr, and, but aft ερπ., E: om ABC²N p 40 vulg D-lat Syr coptt arm Clem Orig, Constt Thdrt Thl-sif-comm Aug Cassiod.—rec ins τα bef ερπ., with LP 13. 36 rel Clem Thdrt Chr Thl-fin: om ABC²EN p Orig, Constt Thl-sif.—(C¹ is illegible.) rec ins τα bef πετ. (conformm to ch xi. 6), with C¹ELP 13. 36 rel Clem Constt Chr Thdrt Thl: om ABC²N p Orig.

14. rec for και, η (conformm to ch xi. 8), with C D-gr ELP p rel copt Chr: txt ABN 13. 36 vulg D-lat syrr sah Clem Orig, Constt Cyr-c Aug Ambr.

rection of αὐτῶν as applying better to the people of the house, than the converse.

ἑξαστας] The distinction of this appearance from the *δραμα* above (though the usage is not always strictly observed) is, that in this case that which was seen was a revelation *shewn* to the eye of the beholder when rapt into a supernatural state, having, as is the case in a dream, *no objective reality*: whereas, in the other case, the thing seen *actually happened*, and was beheld by the person as an ordinary spectator, in the possession of his natural senses.

11. τέσσ. ἀρχ.] not, 'by the four corners,' which would certainly require the article, as in reff.,—but **by four rope-ends**. This meaning of ἀρχή is justified by Diod. Sic. i. p. 104, who, speaking of harpooning the hippopotamus, says, εἰθ' ἐν τῶν ἐμπαγόντων ἐνάπτοντες ἀρχὰς στυπίνας ἀφίαισι μέχρις ἂν παραλυθῇ. The ends of the ropes were attached to the sheet, and, in the vision, they only were seen.

At all events, as Neander observes (Pfl. u. L. p. 126, note), these four ἀρχαί (whether ends of ropes attached to the corners, or those corners themselves) are not without meaning, directed as they are to the four parts of heaven, and intimating that men from the North, South, East, and West, now were accounted clean before God, and were called to a share in his kingdom: see Luke xiii. 29. The symbolism is, as usual, fancifully exaggerated by Wordsw. in his note. The four ἀρχαί are the four gospels, because the word ἀρχή occurs somewhere near the beginning of each, &c., &c. Who can wonder, after this,

at the distrust of all Scripture symbolism by intelligent, but unspiritual minds?

I have retained the words δεῖ. καλ, doubtfully, because it seems difficult to account for their insertion, but they may have been omitted to assimilate our text to ch. xi. 5.

12. πάντα τὰ τετ.] literally: not 'many of each kind,' nor 'some of all kinds,' in which case the art., the sense of which is carried on from τὰ τετρ. to the subsequent words (see ch. xi. 6), would be omitted:—in the vision it seemed to Peter to be an assemblage of *all creation*.

τετρ., ἐρπ., πετ.] In ch. xi. 6, from which our text has been corrected, Peter follows the more strictly Jewish division: see there.

14.] Peter rightly understands the command as giving him free choice of *all* the creatures shewn to him. We cannot infer hence that the sheet contained *unclean animals only*. It was a mixture of clean and unclean,—the aggregate, therefore, being *unclean*.

κύριε] So Cornelius to the angel, ver. 4. It is here addressed to the unknown heavenly speaker.

On the clean and unclean beasts, &c., see Levit. xi.

15.] These weighty words have more than one application. They reveal what was needed for the occasion, in a figure: God letting down from heaven clean and unclean alike, Jew and Gentile,—represented that He had made of one blood all nations to dwell on the face of all the earth: God having *purified* these, signified that the distinction was now abolished which was 'added because of transgressions' (Gal. iii. 19),—and all regarded in his eyes as pure for the sake of

ἄνδρας εἶπεν Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; ²² οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ ^aφοβούμενος τὸν ^aθεόν, ^eμαρτυρούμενός τε ^eὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ^fἐχρηματίσθη ὑπὸ ^eἀγγέλου ^eἀγίου ^hμεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ⁱἀκοῦσαι ⁱῥήματα παρὰ σοῦ. ²³ ^kεἰσκαλεσάμενος οὖν αὐτοὺς ^lἐξένισεν. ^mτῇ δὲ ἐπαύριον ⁿἀναστὰς ^oἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ^pἀδελφῶν τῶν ὑπὸ Ἰόππης ^aσυνῆλθον αὐτῷ. ²⁴ ^mτῇ δὲ ἐπαύριον ^rεἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ^sἦν ^tπροσδοκῶν αὐτούς, ^uσυγκαλεσάμενος τοὺς ^vσυγγενεῖς αὐτοῦ καὶ ^wτοὺς ^wἀναγκαίους φίλους. ²⁵ ὥς δὲ ἐγένετο ^xτοῦ ^yεἰσελθεῖν τὸν Πέτρον, ^zσυναντήσας αὐτῷ ὁ Κορνήλιος ^aπεσὼν ^aἐπὶ τοὺς ^aπόδας ^bπροσεκύνησεν. ²⁶ ὁ δὲ Πέτρος

(xvii. 20.) xxviii. 7. Heb. xiii. 2 only†. Sir. xxix. 25. pass., ver. 6 reff. m ver. 9 reff. Num. xi. 32. n ch. viii. 26 reff. o absol., ch. vii. 7 al. Gen. xix. 14. p = ch. ix. 30 reff. q ch. i. 21 reff. r = Matt. viii. 5 al. fr. Ruth ii. 18. s ch. ii. 5 reff. t = Luke i. 21. 2 Pet. iii. 12 al. Ps. cxviii. 166. u mid., Luke ix. 1. xv. 9. xxiii. 13. ch. xxviii. 17 only†. act. ch. v. 15 reff. Exod. vii. 11. v Luke i. 58. L.P., exc. Mark vi. 4. John xviii. 26. Lev. xxv. 45. w = here only (ch. xiii. 46 reff.)†. Jos. Antt. x. 1. 2. x ch. iii. 12 reff. Luke xvii. 1. Rev. xiii. 7. y Matt. x. 12. Mark vi. 22. z Luke ix. 37. xxii. 10. ch. xx. 22. Heb. vii. 1, 10 only. Gen. xxxii. 1. (-της, Matt. viii. 34.) a here only. 4 Kings iv. 37. (εἰς, John xi. 32 v. r.) πρόσ, Mark v. 22. παρά, Luke viii. 41. ἔμπροσθεν, Rev. xix. 10. b = Matt. ii. 11. viii. 2 al. Job i. 20.

p 13. 36 rel Thl-sif. for τ. ανδ., αυτους C arm. rec aft ανδρας ins τους απεσταλμενος απο του κορν. προς αυτον (explanatory interpolation, ver 21 beginning an ecclesiastical portion), with H (but om του) (f) Ec Thl-sif; τ. απεστ. υπο κορν. (alone) m: om ABCDELPX p 13 rel vulg syrr coptt æth arm Chr Thl-fin. ins τι θελετε (-ται D) η bef τις η D syr (om 1st η D-lat syr). for τις η, τι η m: om η B. ²². [ειπαν, so ABCEN p.] add προς αυτον D Syr sah. aft κορν. ins τις D-gr Syr. for υπο, υφ D.

²³. for εἰσκ. ουν, τοτε προσκαλ. E: τοτε εισαγαγων ο πετρος D 40 sah, introducens vulg E-lat Syr (addg Simon); ingressus D-lat. εξεν. bef αυτ. D 40 vss. rec for αναστας, ο πετρος (αναστ. being erased as unnecessary, the vacant space thus left in some copies has been filled up with ο πετρ. the subject of the verb), with HLP rel Thl-sif: αναστ. ο π. E c k m 13 (omg ό) 36 syr Chr Thl-fin: txt ABCDN d p vulg Syr coptt æth. om 2nd των D. rec ins της bef ιοπ.: om ABCDEHLPX rel Chr Ec Thl-sif. ιοππην D¹ (txt D-corr¹). συνηλθαν D.

²⁴. rec και τη (corrñ appy to avoid the recurrence of τη δε, τη δε, ο δε), with HLP 13 rel syrr æth Chr Thl-fin: txt ABCDEN p 40 vulg copt Thl-sif. εισηλθεν (corrñ to suit εηλθεν above) BD p syr-txt æth Thl-sif: συνηλθον m: txt AEHL P 13. 36 rel vss syr-mg, -θαν CN. om την D m 133. ην προσδεχομενος αυτους και συνηλθ. D. for αυτου, αυτους B¹ (Tischdf.). aft φιλους add περιεμεινεν D syr-mg.

²⁵. rec om του, with H k 36 Ec: ins ABCELPX p 13 rel Bas Chr Thl. aft ποδας ins αυτου g o vulg Syr sah æth arm Thl-fin. for ver, προσεγγιζοντος δε του πετρου εις την καισαριαν, προδραμων εις των δουλων διεσαφησεν παραγεγονεναι αυτον. ο δε κορνηλιος εκπηδησας και συναντησας αυτω πεσων προς τους ποδας προσεκυνησεν αυτον (αυτω D-corr¹) D syr-mg (but αυτου for προσεκ. αυτον).

Cornelius, their coming. ²³. ἐξένισεν] This was his first consorting with men uncircumcised and eating with them (ch. xi. 3): though perhaps this latter is not necessarily implied. ^{τινες τῶν ἀδ.]} Six, ch. xi. 12: in expectation of some weighty event to which hereafter their testimony might be required, as indeed it was, ib. ²⁴. ἀναγκαίους] his intimate

friends. So Jos. Antt. xi. 6. 4, φίλος ἀναγκαῖατος τῷ βασιλεῖ, and Xen. Mem. ii. 1. 14, φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθοῦς. These, like himself, must have been fearers of the true God, or at all events must have been influenced by his vision to wait for the teaching of Peter. ²⁵. τοῦ εἰσελθ.] This, the most difficult and

ἄνθρωπον, ²⁹ διὸ καὶ ^p ἄναντιρρήτως ἦλθον ^q μεταπεμφθεῖς. ^p πυνθάνομαι οὖν, ^s τίνι ^t λόγῳ ^q μεταπέμφασθέ με; ³⁰ καὶ ὁ Κορνήλιος ἔφη ^u Ἀπὸ τετάρτης ἡμέρας ^v μέχρι ταύτης τῆς ὥρας ^w ἤμην [^x νηστεύων καὶ] ^y τὴν ἐνάτην ^z προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ^a ἐνώπιόν μου ἐν ^{bc} ἐσθίῃ ^{bd} λαμπρᾷ, ³¹ καὶ φησιν Κορνήλιε, ^c εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ^f ἐλεημοσύναι σου ^g ἐμνήσθησαν ^a ἐνώπιον τοῦ θεοῦ. ³² πέμψον οὖν εἰς Ἰόππην καὶ ^h μετακάλεσαι Σίμωνα ὃς ⁱ ἐπικαλεῖται Πέτρος· οὗτος ^k ξενίζεται ἐν οἰκίᾳ Σίμωνος ^l βυρσέως ^m παρὰ θάλασσαν[· ὃς ⁿ παραγενόμενος λαλήσει σοι]. ³³ ἔξ αὐτῆς οὖν ἔπεμψα πρὸς σε, σύ τε ^p καλῶς ἐποίησας ⁿ παραγενόμενος, ^q νῦν ^q οὖν πάντες

b Luke xxiii. 11. James ii. 2, 3 only.

li. 2 only t. 2 Macc. xi. 8.

al. Cant. v. 10 Symm.

g pass., Rev. xvi. 19 only. Ezek. xviii. 22. mid., ch. xi. 16 al. fr.

k ver. 6 reff. l ch. ix. 43 reff.

vi. 23. ch. xi. 11. xxi. 32. xxiii. 30. Phil. ii. 23 only.

xii. 18, 22.

c as above (b). Luke xxiv. 4. ch. (i. 10 v. r.) xii. 21. James

d Rev. xv. 6. xviii. 14. xix. 8. xxi. 1, 16 only t. Wisd. vi. 12

e 1 Cor. xiv. 21 reff. Ps. iv. 3. f plur., ch. ix. 36 reff.

h ch. vii. 14 reff. i ver. 5.

n absol., ch. xvii. 10. o Mark

p = 1 Cor. vii. 37, 38 reff. 1 Macc.

reff. a = ch. ii. 25

29. ἀναντιρρήτως B¹D p. aft μεταπεμφ. ins υφ υμων DE.

30. for τεταρτ., της τριτης D¹(txt D² [appy]: mustertiana D-lat). for ταυτ. της, της αρτι D. om νηστ. και (erased perhaps, as nothing is said of fasting above, ver 3) A¹BC⁸ p vulg copt ath arm: ins A²DEH(L) P 13. 36 rel syrr sah Thl.—om και . . . μου L. for και τ. εν., την ενατην τε D¹: . . . rec aft εν. ins ωραν, with HP 13. 36 rel Chr: om ABCD⁸ p 40. και προσευχ. απο εκτ. ωρ. εως ενατης E. for 2nd μου, εμου N.

31. η προσευχ. σου E 96. 142 lect-12 vulg D-lat: η δεησις σου e 80.

32. for εν οικ. σ. β., παρα τινα σ. β. (corrⁿ from ch ix. 43) C 36. 180. om os παρ. λαλ. σοι (to suit ver 6 ?) AB⁸ p vulg copt ath-rom: ins CDEHLP 13 rel vss Chr Thl.

33. aft προς σε add παρακαλων ελθειν προς ημας D(D³ and lat ins σε aft ελθ.) syr-w-ast. for τε, δε D E-lat coptt. ins εν ταχει bef παραγ. D. for ουν, δου D¹-gr(ιδου D-corr¹: txt D³ [and lat]).

where it is so rendered we may trace the significance of the simple copula if we examine. Here, for instance:—the two parties concerned are *ὑμεῖς, καγώ*. 'Ye, though ye see me here, know, how strong the prejudice is which would have kept me away: and I, though entertaining fully this prejudice myself, yet have been taught &c.'

29. *τίνι λόγῳ* on what account: the dative of the cause: see reff.: and cf. Hes. Theog. 626: γαίης φραδομοσύνησιν ἀνήγαγεν,—Winer, edn. 6, § 31. 6. c, and Bernhardt, Syntax, ch. iii. 14.

30. ἀπὸ τετ. ἡμ. The rendering of Meyer and others, 'From the fourth day (reckoned back) down to this hour have I been fasting,' is ungrammatical; for (1) this would require *τῆςδε τῆς ὥρας*, and (2) *ἡμην* cannot possibly reach to the present time, but is the historical past: I was fasting. This being so, ἀπὸ τετάρτης ἡμέρας must indicate the time denoted by *ἡμην*—'quarto abhinc die'—four days ago; see reff. (2), which fully justify this rendering. De Wette's and Neander's

rendering, 'For four (whole) days was I (i. e. had I been) fasting up to this hour (i. e. the hour in which he saw the vision),' does not satisfy *ταύτης τῆς ὥρας*, which must in that case be *ἐκείνης*, if indeed such an expression could be at all used of 'the time when the following incident took place.' The only legitimate meaning of *ταυτ. τ. ὥρ.* I take to be *this hour of the day*: and this meaning is further established by the omission of *ὥραν* after *ἐνάτην*. The hour alluded to is probably the *sixth*, the hour of the mid-day meal, which was the only one partaken by the Jews on their solemn days. (Lightf.) *λαμπρᾷ* bright. In Luke (ref.) the brightness was in the colour: here, probably, in some supernatural splendour. The garment might have been white (as in ch. i. 10), or not,—but at all events, it was radiant with brightness.

31.] The two are separated here, which were placed together in ver. 4, and each has its proper verb: *εἰσηκ. . . ἡ προσευχή κ. αἱ ἐλ. . . ἐμνήσθ.* 33.]

r here only, s ver. 4s, ch. xvii. 20. Matt. i. 24. xiii. 4 is only. constr. here only. *Jonah*.
 t ch. ii. 11. 18. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 v Luke iv. 25. ch. iv. 27 al. Job ix. 2.
 w = ch. iv. 13 reff. x here only+. see James ii. 9. Rom. ii. 11. Luke xx. 21. y ver. 2 reff.
 z = Matt. vii. 23. Heb. xi. 33. James i. 20. Ps. xiv. 2. a = 1 John ii. 29. iii. 7, 10. Rev. xxii. 11. Isa. lvi. 2. b Luke iv. 19, 24. 2 Cor. vi. 2. Phil. iv. 18 only. Levit. i. 3. c 1's. cvi. 20.

for 1st τ. θεου, σου D¹(and lat) vulg Syr sah æth arm Bede. (See note.) om
 παρεσμεν D¹ sah. aft ακουσαι ins βουλομενοι παρα σου D; *volumus* D-lat:
 βουλομ.(alone) Syr: παρα σου(alone) D³. om παντα D 96. 112 sah: τα προστ.
 σοι bef παντα A. rec υπο, with BHLPN¹ p 13. 36 rel Chr: παρα E: txt ACDN³.

*κυρίου (corr'n to avoid repetition of θεου?) ABCE³ c 13. 36. 40 vulg
 syr copt arm: θεου DHLP¹ p rel Syr sah æth Chr.

34. το στομα bef πετρος D. aft το στομα ins αυτου ACEN³ d k o 36 æth sah
 arm Thl: om BDHLPN¹ p am fuld Chr. καταλαμβανομενος D¹(txt D²?).

35. αλλα A. εσται A Constt.

36. ins γαρ bef λογ. C¹ D-gr c 137 Syr syr-w-ast sah. om ov (corr'n to simplify
 the constr) AB c p vulg copt æth: ins CDEHLP(N¹) rel 36 syrr Cyr-jer (Chr Thl. 13)

The reading ἐνώπ. σου, for ἐνώπ. τοῦ θεοῦ, is remarkable, and had it more manuscript authority, would seem as if it might have been genuine. It was much more likely to have been altered into τ. θεοῦ (as making the expression more solemn), than the converse: and the sense, 'We are all here present before thee,' follows better on the two preceding verses. τὰ προστ.] Not doubting that God, who had directed him to Peter, had also directed Peter what to speak to him. 34. ἀνοίξας τὸ στ.]

Used (see reff.) on occasions of more than ordinary solemnity. ἐπ' ἀληθείας κατ.] 'For the first time I now clearly, in its fullness and as a living fact, apprehend (grasp by experience the truth of) what I read in the Scripture (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19).'

35.] ἀλλά gives the explanation,—what it is that Peter now fully apprehends: but as opposed to προσωπολήμπτῃς in its now apparent sense. ἐν παντί

ἔθνη κ.τ.λ.] It is very important that we should hold the right clue to guide us in understanding this saying. The question which recent events had solved in Peter's mind, was that of the admissibility of men of all nations into the church of Christ. In this sense only, had he received any information as to the acceptableness of men of all nations before God. He saw, that in every nation, men who seek after God, who receive His witness of Himself without which He has left no man, and humbly follow His will as far as they know it,—these have no extraneous hindrance, such as uncircumcision, placed in their way to Christ, but are capable of being admitted

into God's church though Gentiles, and as Gentiles. That only such are spoken of, is agreeable to the nature of the case; for men who do not fear God, and work unrighteousness, are out of the question, not being likely to seek such admission. It is clearly unreasonable to suppose Peter to have meant, that each heathen's natural light and moral purity would render him acceptable in the sight of God:—for, if so, why should he have proceeded to preach Christ to Cornelius, or indeed any more at all? And it is equally unreasonable to find any verbal or doctrinal difficulty in ἐργ. δικαιοσύνην, or to suppose that δικ. must be taken in its forensic sense, and therefore that he alludes to the state of men after becoming believers. He speaks popularly, and certainly not without reference to the character he had heard of Cornelius, which consisted of these very two parts, that he feared God, and abounded in good works. The deeper truth, that the preparation of the heart itself in such men comes from God's preventing grace, is not in question here, nor touched upon.

36. τὸν λόγον] The construction is very difficult. Several ways have been proposed of connecting and rendering this accusative. (1) *Erasm., Wolf, Heinrichs, Kuin., &c.*, take τὸν λόγον with οἶδατε, and understand τὸ γεν. βῆμ. κ.τ.λ. as in apposition with it. "The word which, &c., ye know, viz. the γεν. β." But this immediate connexion of λόγ. and οἶδ. is hardly consistent with the interruption of the sense by οὗτος . . . κύριος. (2) *Meyer, and Winer, edn. 6, § 62. 3* end, adopt virtually the same construction, but understand ὁμ. οἶδ. to be a taking up

τοῖς^d υἱοῖς Ἰσραὴλ^{ef} εὐαγγελιζόμενος^f εἰρήνην διὰ Ἰησοῦ^d χριστοῦ^e οὗτός ἐστιν^h πάντων^h κύριος. 37 ὑμεῖς οἴδατε τὸⁱ γενόμενον ῥῆμα^k καθ' ὅλης τῆς Ἰουδαίας,^{lm} ἀρξάμενος^m ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃⁿ ἐκήρυξεν^e Ἰωάννης, 38 Ἰησοῦν τὸν^o ἀπὸ Ναζαρέθ, ὡς^q ἔχρισεν^f

ii. 17 only. Nah. i. 5. g ch. ix. 20 reff. h = Rom. x. 12 (Gal. iv. 1) only. i = Luke ii. 15. iii. 2. John x. 35. ch. vii. 31^{al}. Gen. xv. 1. Jer. i. 1. k ch. ix. 31 reff. L. l constr., see note. m ch. i. 22 reff. n Luke iii. 3 ||. Exod. xxxii. 5. o = ch. xxiii. 34. Matt. xxi. 11. John i. 46. xi. 1. xii. 21^{al}. p = ver. 28 reff. q ch. iv. 27 reff.

def.) —ον is marked for erasure by **Ν**¹, or more probably by **Ν**-corr¹.

37. om υμεις B æth-rom. γεναμενον E: γεγονος C c. om ρημα D. rec αρξαμενον, with LP p 13. 36 rel Ath Chr Thdrst Thl; quod factum est . . . incipiens vulg E-lat Iren-int Hil Ambr Faustini, q. f. . . cum cepisset D-lat: txt ABC D-gr E-gr II 40. om 1st της D¹(ins D³). aft αρξ. ins γαρ AD vulg E-lat Ath Iren-int. 38. rec ναζαρετ, with AHL a b d f g h l o p 13: txt BCDEP^x k m vulg coptt æth

of the sense which was broken by (in this case) the two parentheses εὐαγγ. . . . χριστοῦ, and οὗτος . . . κύριος. This also is the rendering of E. V. But it does not sufficiently account for the two clauses parenthesized. Besides, it is an objection to both these, that the hearers *did not know* the λόγος—‘noverant auditores historiam de qua mox, non item rationes interiores, de quibus hoc versu.’ Bengel. (3) Rosenm. and others *understand* κατὰ, ‘secundum eam doctrinam quam Deus tradi jussit Israelitis,’ or (4) take it as an accusativus pendens, ‘ad sermonem filiis Israel missum quod attinet’ . . . But an accusative is never found thus standing alone, unless there be an anacoluthon, which (3) precludes, and which would, if assumed in (4), give us a construction of unexampled harshness. (5) Grot. and Beza take τὸν λόγον ὄν, for ὄν λόγον, ‘quem nuncium,’ justifying it by Matt. xxi. 42, and so nearly (6) Kypke, ‘verbum quod misit . . . illud in omnes habet potestatem,’ a rendering altogether out of all N. T. analogy, as is also (7) that of Heinsius, who understands λόγος as personal, ‘Verbum quod misit Deus, omnium est Dominus,’ a usage confined in the N. T. to the writings of St. John, and, even if admissible, most harsh and improbable here. (8) I agree in the main with De Wette, who joins τὸν λόγον with καταλαμβάνομαι,—and regards ver. 36 as exegetic of ὅτι . . . δεκτὸς αὐτῷ ἐστι. Of a truth I perceive, &c. . . . (and recognize this as) the word which God sent to the children of Israel, preaching peace (see reff.) through Jesus Christ: (then, for the first time, ἐπ’ ἀληθείας καταλαμβάνόμενος *this also*, on the mention of Jesus Christ, he adds οὗτός ἐστιν πάντων κύριος,) He is Lord of ALL MEN; with a strong emphasis on πάντων. I the more incline to this, the simplest

and most forcible rendering, from observing that so far from ὑμεῖς οἴδατε being (Meyer’s objection) a harsh beginning to a new sentence, it is the *very form* in which Peter began his address to them ver. 28, ὑμεῖς ἐπίστασθε, &c.: and, as there it answers to καὶ μοί, so here also (ver. 39) to καὶ ἡμεῖς. διὰ Ἰησ. χρ. belongs to εὐαγγελ., not to εἰρήνην. 37. τὸ ῥῆμα] the matter: not the *thing*, here or any where else: but the *thing said*, the ‘materies’ of the proclamation, in this case perhaps best ‘the history.’ γεγόμενον] Not ‘which took place,’ but, which was spoken, ‘published,’ as E. V. See reff. This meaning, which ῥῆμα itself renders necessary, is further supported by καθ’ ὅλης τ. Ἰουδ., which can only be properly said, and is used by Luke (only, see reff.) of a publication, or spreading of a rumour, not of the happening of an event or series of events relating to one person. ἀρξ. ἀπ. τ. Γαλ.] It was from Galilee first that the fame of Jesus went abroad, as Luke himself relates, Luke iv. 14, 37 (44 v. r.); vii. 17; ix. 6 (xxiii. 5). Galilee also was the nearest to Cæsarea, and may have been for this reason expressly mentioned. ἀρξάμενος is an unexpected transference of the case and gender into that of the prime agent, a construction common enough in the Apocalypse (iv. 1 reff.), but surprising in St. Luke. μετὰ τὸ βάπτ.] So also Peter dates the ministry of our Lord in ch. i. 22. (See note there.) 38. Ἰησοῦν τ. ἀπὸ Ναζ.] The personal subject of the γεγόμενον ῥῆμα, q. d. ‘Ye know the subject which was preached . . . , viz. Jesus of Nazareth.’ ὡς ἔχρ. αὐτ.] how that God anointed him . . . , not as Kuin. and Kypke, ‘how that God anointed Jesus of N.,’ taking αὐτόν as redundant by a Hebraism. See a construction very similar in

τ = Luke i. 17. vi. 19 al.
 ε absol., ch. viii. 1 reff.
 † here only. Ps. xii. 6. (-της, Luke xiii. 25.)
 ‡ James ii. 6 only. Ezek. xviii. 12.
 § Luke i. 66. John iii. 2. ch. vii. 9. xviii. 10.
 ¶ constr., Luke xxiv. 48. ch. i. 22. ii. 32. iii. 15. xxvi. 16.
 x. 8. xi. 5. xxviii. 6 ff. Rom. iv. 25. 1 Cor. xv. 4, &c. Isa. xxvi. 19.
 x. 20 only, from Isa. lxx. 1. d here only †. see ch. iii. 20.

αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ ἰδυνάμει, ὃς ἐδιήλθεν
 ἐνεργητῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους
 ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. καὶ
 ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ χώρᾳ
 τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνείλαν κρε-
 μάσαντες ἐπὶ ζύλου. τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ
 ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι οὐ παντὶ
 τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτουημένοις ὑπὸ

Chr Did. for ως εχρ. αυτ., ον εχρ. D¹(and lat: D³ adding αυτον) syrr æth arm
 Bas₂ Faustin. ins εν bef πν. αγ. EL h m. αγ. bef πνευμ. D. for os,
 ουτος D tol Syr sah Iren-int Faustin: ως N¹ 13 lect-12 Thl-sif. καταδυναστευ-
 θεντας D for διαβ., σατανα E-gr.

39. υμεις A D-gr. rec aft ημ. ins εσμεν, with HLP 13 rel vss Cosm Thl: om
 ABCDEN p 36 syrr æth Chr Iren-int-mss. for παντων, αυτου D. om εν bef
 ιερ. BD p demid fuld Syr: ins ACEHLPN 13. 36 rel am copt Chr Cosm Iren-int.
 rec om 3rd και (its force not being seen), with 13 rel fuld copt Cosm Iren-int: ins
 ABCDEHLPN rel 36 am demid tol syr arm Chr. [ανειλαν, so ABCDEN p 13.]

40. ins εν bef τη τρ. ημ. C N¹(N³ disapproving) m vss(some): μετα την τριτην ημεραν
 D¹(and lat). for αυτον, αυτω D o 45.

Luke xxiv. 19, 20. The fact of the anointing with the Holy Spirit, in His baptism by John, was the historical opening of the ministry of Jesus: this anointing however was not His first unction with the Spirit, but only symbolic of that which He had in His incarnation: so Cyril in Johan. lib. xi. vol. vii. p. 993, οὐ δὴπου πάλιν ἐκεῖνὸ φαμεν ὅτι τότε γέγονεν ἅγιος ὁ κατὰ σάρκα χριστός, ὅτε τὸ πνεῦμα τεθέσται καταβαῖνον ὁ βαπτιστής: ἅγιος γὰρ ἦν καὶ ἐν ἐμβρύῳ καὶ μήτρᾳ . . . ἀλλὰ δέδοται μὲν εἰς σημεῖον τῷ βαπτιστῇ τὸ θέλημα:—which unction abode upon Him, John i. 32, 33, and is alleged here as the continuing anointing which was upon Him from God.

Stier well remarks, how entirely all personal address to the hearers and all doctrinal announcements are thrown into the background in this speech, and the Person and Work and Office of Christ put forward as the sole subject of apostolic preaching. καταδυναστ.] Subdued, so that he is their δυνάστης,—and this power used for their oppression. Here, it alludes to physical oppression by disease (see Luke xiii. 16) and possession: in 2 Tim. ii. 26, a very similar description is given of those who are spiritually bound by the devil. ὁ θεὸς ἦν μετ' αὐτ.] So Nicodemus had spoken, John iii. 2; and probably Peter here used the words as well known and indicative of the presence of divine power and co-operation (see Judg. vi. 16): beginning as he does with the outer and lower circle of the things re-

garding Christ, as they would be matter of observation and inference to his hearers, and gradually ascending to those higher truths regarding His Person and Office, which were matter of apostolic testimony and demonstration from Scripture,—His resurrection (ver. 40), His being appointed Judge of living and dead (ver. 42), and the predestined Author of salvation to all who believe on Him (ver. 43).

39. καὶ ἡμεῖς] Answering to οἱ εἰς οἴδατε, ver. 37. 'You know the history as matter of universal rumour: and we are witnesses of the facts.' By this ἡμεῖς Peter at once takes away the ground from the exaggerated reverence for himself individually, shewn by Cornelius, ver. 25 (Stier): and puts himself and the rest of the Apostles in the strictly subordinate place of witnesses for Another. δν καὶ ἀνείλ.] Whom also they killed. καὶ is not 'yet,' as Kuinoel, but merely introduces, in this case passing over it without emphasis, a new fact in this history. He even omits all mention of the actors in the murder, speaking as he did to Gentiles: a striking contrast to ch. ii. 23; iii. 14; iv. 10; v. 30,—when he was working conviction in the minds of those actors themselves.

κρεμ. ἐπὶ ξ.] So also ch. v. 30, where see note.

41.] Bengel would understand συνεφ. κ. συνεπ. of previous intercourse during His ministry, and parenthesize οὐ παντὶ . . . αὐτῷ,—finding a difficulty in their having eaten and drunk with Him after His Resurrection. But this would

τοῦ θεοῦ ἡμῖν, ^e οἵτινες ^f συνεφάγομεν καὶ ^g συνεπίομεν αὐτῷ ^e Matt. xvi. 28.
^h μετὰ τὸ ⁱ ἀναστῆναι αὐτὸν ⁱ ἐκ νεκρῶν. ⁴² καὶ ^k παρήγ-
 γειλεῖν ἡμῖν κηρύξαι τῷ λαῷ καὶ ^l διαμαρτύρασθαι ὅτι ^f Matt. xvi. 28.
^m αὐτός ἐστιν ὁ ⁿ ὠρισμένος ὑπὸ τοῦ θεοῦ ^o κριτῆς ζώντων
 καὶ νεκρῶν. ⁴³ ^p τούτῳ πάντες οἱ προφῆται ^q μαρτυροῦσιν,
 ἄφεσιν ^r ἁμαρτιῶν λαβεῖν ^s διὰ τοῦ ^t ὀνόματος αὐτοῦ πάντα
 τὸν ^u πιστεύοντα ^v εἰς αὐτόν. ⁴⁴ ^w Ἐτι λαλοῦντος τοῦ
 reff. 1 Chron. ii. 24. i Mark vi. 14. ix. 9, 10. xii. 25. Luke xvi. 31. xxiv. 46. ch. v. 16. vii. 53 (note).
 xvii. 3. Eph. v. 14. see ch. iv. 2. k dat. and aor., ch. xvi. 18 reff. xiii. 31.
 m Matt. viii. 17. Luke xxiv. 21 al. n = ch. xvii. (26 reff.) 31 †. Heb. vii. 5.
 Anthol. xii. 158. 7. o = 2 Tim. iv. 8. James v. 9. Ps. vii. 11. Luke xv. 2. 1 Cor. v. 11. Gal. ii. 21 only. Gen. xliii. 32.
 q = Luke iv. 22. John iii. 26. ch. xiii. 22. xv. 8 al. r ch. v. 31 reff. Ps. c. 5 only.
 t John ii. 11 and passim. ch. xiv. 23. xix. 4. Rom. x. 14 al. s = ch. iv. 30 reff. Gal. ii. 21 only. Judg. v. 11 Symm. h ch. xix. 21. John xx. 9, ch. lch. viii. 25 reff. p ch. ix. 20 reff. s = ch. iv. 30 reff.

41. ^hμιν bef υπο τ. θ. C Syr sah. aft συνεφ. ins αυτω C Syr. aft συνεπ.
 αυτω ins και συναεστραφημεν D² syr: συνεστρ. D¹, conversi D-lat: add further αυτω
 ημερας μ syr-w-ast. om αυτον D. aft νεκρων add ημερας μ D sah æth Cassiod;
 δι ημερων τεσσαρακοντα E.

42. for παρηγγ., ενετειλατο D. for αυτος, ουτος (corr'n, but unnecessary) BC D-gr
 E-gr L k 13 syrr coptt: txt ΔΗΡΝ p rel vulg D-lat E-lat æth Chr Cosm Cc Thl
 Iren-int.

43. τουτον HL: τουτο m 19. 66². 78 lect-2.

make the significant οἵτινες ("people who") . . . αὐτῷ very flat and unmeaning, especially after ver. 39: whereas the fact of their having eaten and drunk with Him *after* His Resurrection gives most important testimony to the reality and identity of His risen Body. And there is no real difficulty in it: Luke xxiv. 41, 43 and John xxi. 12 give us instances; and, even if συνεπίομεν is to be pressed, it is no contradiction to Luke xxii. 18, which only refers to one particular kind of drinking.

προκεχ. ὑπ. τ. θεοῦ] Had not Peter in his mind the Lord's own solemn words,—οὗς δέδωκάς μοι ἐκ τοῦ κόσμου, John xvii. 6?

42. τῷ λαῷ] Here as elsewhere (ver. 2; John xi. 50 al. fr.), the *Jewish people*: that was all which, in the apostolic mind, up to this time, the command had absolutely enjoined. The further unfolding of the Gospel had all been brought about over and above this first injunction. Ch. i. 8 is no obstacle to this interpretation; for although literally fulfilled by the leadings of Providence, as related in this book, they did not so understand it when spoken.

κριτ. ζ. κ. νεκρ.] So also Paul, ch. xvii. 31, preaching to Gentiles, brings forward the appointment of a Judge over all men as the central point of his teaching. This expression gives at once a universality to the office and mission of Christ, which prepares the way for the great truth declared in the next verse.

It is impossible that the *living and dead* here can mean (as the Augsburg Catechism, and Olshausen) the *righteous and sinners*:—a canon of interpretation which should constantly be borne in mind is, that a *figurative sense of words is never*

admissible, EXCEPT WHEN REQUIRED BY THE CONTEXT. Thus, in the passage of John v. 25 (where see notes), the sense of νεκροί is determined to be figurative by the addition of καὶ νῦν ἐστὶν after ὥρα, no such addition occurring in ver. 28, where the literally dead, οἱ ἐν τοῖς μνημείοις, are mentioned.

43. πάντες οἱ προφ.] All the prophets, generically: not that every one positively asserted this, but that the whole bulk of prophetic testimony announced it. To press such expressions to literal exactness is mere trifling. See ch. iii. 21, 24.

ἄφ. ἁμ. λαβ. κ.τ.λ.] The *legal sacrifices*, as well as the declarations of the prophets, all pointed to the remission of sins by faith in Him. And the *universality* of this proclamation, πάντα τὸν πιστ., is set forth by the prophets in many places, and was recognized even by the Jews themselves, in their expositions of Scripture, though not in their practice.

44.] Peter had spoken up to this point: and was probably proceeding (cf. ἐν τῷ ἄρξασθαι με λαλεῖν, ch. xi. 15) to include his present hearers and all nations in the number to whom this blessing was laid open,—or perhaps *beyond this point* his own mind may as yet have been not sufficiently enlightened to set forth the *full* liberty of the Gospel of Christ,—when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. xv. 16): conferring on them the *substance before the symbol*,—the baptism with the Holy Ghost before the baptism with water: and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases him, with the necessity of water-

u ch. viii. 16
 refl
 s 2. 4
 w ch. xi. 2.
 Rom. iv. 12.
 Gal. iv. 12.
 Col. iv. 11.
 Tit. i. 10 only.
 x = ch. xvi. 1.
 2 Cor. vi. 15.
 Eph. i. 1.
 Col. i. 2 al.
 y ver. 23.
 z = ch. ii. 38
 refl.
 a = χέειν, ch. ii.
 17 refl.
 b ch. ii. 4 refl.
 c = Luke i. 46.
 ch. v. 13.
 xix. 17.
 Phil. i. 20.
 (L.P., exc.
 Matt. xxiii.
 5.) 2 Kings
 vii. 26.
 d Matt. vii. 16. John iv. 29. Mal. iii. 8 B.
 x. 13 refl.
 h ch. viii. 15, 19 refl.
 i see ch. viii. 16 refl.
 l constr., ch. xvi. 39 refl.
 al. L.P. (exc. John viii. 7.) Exod. xii. 39 B.

Πέτρου τὰ ῥήματα ταῦτα ^u ἐπέπεσεν τὸ ^u πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. ⁴⁵ καὶ ^v ἐξέστησαν οἱ ^w ἐκ ^w περιτομῆς ^x πιστοὶ ὅσοι ^y συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ ^z δωρεὰ τοῦ ἁγίου πνεύματος ^a ἐκκέχυται. ⁴⁶ ἤκουον γὰρ αὐτὸν λαλούντων ^b γλώσσαις καὶ ^c μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος ⁴⁷ ^d Μήτι τὸ ὕδωρ δύναται ^e κωλύσαι τις ^f τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ ^h πνεῦμα τὸ ^h ἅγιον ^h ἔλαβον ὡς καὶ ἡμεῖς; ⁴⁸ ⁱ Προσέταξεν τε αὐτοὺς ^k ἐν τῷ ^k ὀνόματι τοῦ κυρίου ^k βαπτισθῆναι. τότε ^l ἡρώτησαν αὐτὸν ^m ἐπιμεῖναι ⁿ ἡμέρας ⁿ τινάς.

... πιστ
 m.
 ABD
 III. 18
 b c d
 h k
 p 13

⁴⁴. aft ετι ins δε P² b e f g o syr sah. επεσεν (mistake? or simple word for compound) AD 13. 36: txt BEHLPN o p rel Chr.

⁴⁵. for οσοι, οι B vulg D-lat Syr coptt Vig: txt A D-gr EHLN 13. 36 rel Chr Rebapt. συναλθαν BN. του πν. τ. αγ. B(sic: see table) D³ 40 vss: του πν. αγ. D¹: txt AEHLN p 13. 36 rel Chr.

⁴⁶. from λαλούντων to . . ν τον θεον is obliterated in D¹ (seeing (1) that D¹ fills up the space with txt written "laxius," (2) that Wetstein reports D¹ to have read μεγαλυνει (omg kai?), and (3) that D-lat has *prævaricatis linguis*: we may conjecture that D¹ possibly may have read γλώσσαις διαμεριζομεναις). for τοτε απεκρ., ειπεν δε D. rec ins o bef πετρ., with DEHLP rel Cc Thl: om ABN p Chr.

⁴⁷. rec κωλ. bef δυν., with D-corr HLP 13 rel Chr: κωλαι(corr'd by D⁵) τ. δυν. D¹: δυν. τ. κωλ. E 40: txt ABN p. for τουτους, αυτους D-gr. rec καθως (corr'd to more usual expr: or to suit ch xv. 8), with EHLN rel Chr Cc Thl: ωσπερ D: txt ABN a c h k p 13. 40 Epiph Chr-comm.

⁴⁸. for τε, δε BEN d p 13 syr coptt: txt AHLN rel vulg æth Chr Cc Thl Rebapt.—τοτε προσετ. D Syr. αυτοις AN 33 Syr sah. rec βαπτισθ. bef εν τω ον. τ. κ., with DEHLP rel vss Chr Rebapt: txt ABN p 40 am demid Cyr-jer. for του κυρ., ιησου χριστου (corr'd, as giving more precision to the baptismal formula) ABEN c d k p² 13. 36 am syr coptt æth Cyr-jer Chr Thl-fin Jer Rebapt: τ. κυρ. ιησ. χρ. D p¹ fuld: τ. κυρ. ιησ. a h 38. 42. 57 Thl-sif: txt HLP rel. for ηρωτ., παρεκαλεσαν D. ins pros αυτους bef επιμεναι D-corr vulg-ed Syr sah æth, so but διαμει. D¹.

baptism: and warning the Christian church not to put baptism itself in the place which circumcision once held. See further in note on Peter's important words, ch. xi. 16.

The outpouring of the Spirit on the Gentiles was strictly analogous to that in the day of Pentecost; Peter himself describes it by adding (ch. xi. 15), ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἁρχῇ. Whether there was any visible appearance in this case, cannot be determined: perhaps from ver. 46 it would appear not. ⁴⁵.] We do not read that

Peter himself was astonished. He had been specially prepared by the vision: *they had not*. The λαλεῖν γλώσσαις here is identified with the λ. ἐτέραις γλ. of ch. ii. 4, by the assertion of ch. xi. 15, just cited;—and this again with the ἐλάλουν γλώσσαις of ch. xix. 6:—so that the gift was one and the same throughout. On the whole subject, see note, ch. ii. 4. ⁴⁷.] One great end of the unexpected effusion of the Holy

Spirit was entirely to preclude the question which otherwise could not but have arisen, 'Must not these men be circumcised before baptism?'

τὸ ὕδωρ . . . τὸ πνεῦμα.] The two great PARTS of full and complete baptism: the latter infinitely greater than, but not superseding the necessity of, the former. The article should here certainly be expressed: Can any forbid THE WATER to these who have received THE SPIRIT?

The expression κωλύσαι, used with τὸ ὕδ., is interesting, as shewing that the practice was to bring the water to the candidates, not the candidates to the water. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled in the house.

⁴⁸. προσέταξεν.] As the Lord Himself when on earth did not baptize (John iv. 2), so did not ordinarily the Apostles (see 1 Cor. i. 13—17, and note.) Perhaps

XI. ¹ Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες ^ο κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ^ρ ἐδέξαντο τὸν ^α λόγον τοῦ θεοῦ. ² ὅτε δὲ ^ι ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, ^ς διεκρίνοντο πρὸς αὐτὸν ^τ οἱ ^τ ἐκ ^τ περιτομῆς ³ λέγοντες ὅτι ^υ εἰσηλθες ^υ πρὸς ἄνδρας ^{vw} ἀκροβυστίαν ^v ἔχοντας καὶ ^x συνέφαγες αὐτοῖς. ⁴ ^y ἄρξάμενος δὲ Πέτρος ^z ἐξετίθετο αὐτοῖς ^a καθεξῆς λέγων ⁵ Ἐγὼ ^b ἤμην ἐν πόλει Ἰόππῃ ^c προσευχόμενος, καὶ εἶδον ἐν ^d ἑκστάσει ^e ὄραμα, ^f καταβαῖνον ^f σκευὸς τι ὡς ^f ὄθονην μεγάλην τέσσαρσιν ^f ἀρχαῖς ^g καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ^h ἄχρι ἐμοῦ. ⁶ ^t εἰς ἣν ⁱ ἀτενίσας ^k κατενόουν καὶ εἶδον τὰ ¹ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ¹ ἔρπετα καὶ τὰ

Paul (Rom. iii. 30 all⁸.) only. x ch. x. 41 reff. y ver. 15. z = ch. (vii. 21.) xviii. 26. xxviii. 23 only. (Job xxxvi. 15.) λόγον ἐκθήσομαι, Jos. Antt. i. 12. 2. a ch. iii. 24 reff. + b constr. ch. x. 30. xxii. 19, 20 (Paul). Mark xiv. 49. Gal. i. 22. see ch. ii. 5 reff. c absol., ch. x. 9 reff. d ch. x. 10 reff. e ch. vii. 31 reff. f ch. x. 11 (reff.). g ch. ix. 25 reff. h = ch. xiii. 6. xx. 4. xxviii. 15. 2 Cor. x. 13, 14. Rev. xiv. 20. xviii. 5 & 7. i ch. i. 10 reff. k ch. vii. 31, 32 reff. l ch. x. 12 (reff.). w here and w. dat., Jude 9. Jer. xv. 10. t ch. x. 45 (reff.). u ch. x. 3. xvi. 40. xvii. 2. Luke i. 28. Mark xv. 43. Judg. iii. 29. v here only. Gen. xxxiv. 14. w here and

CHAP. XI. 1. ακουστον δε εγενετο τοις ακ. κ. τοις αδ. οι εν τη ιουδ. D Syr (audito vero apostoli & D-lat, τοις εν τ. ιουδ. Dr). εδεξατο D¹(txt D⁵).

2. rec και οτε (alteration because the fact related seems a consequence of, rather than opposed to, ver 1?), with HLP 13 syrr with Chr: txt ABEN p 36 vulg coptt Jer Cassiod. rec ιεροσολυμα, with (D)EHLP 13. 36 rel Chr: txt ABN p.

D reads the verse thus: ο μεν ουν πετρος δια ικανου χρονου ηβελησαι(-σεν D⁵) πορευθηναι εις ιεροσολυμα· και προσφωνησας τους αδελφους και επιστηριξας αυτους (thus far also syr-w-ast, prefixing et benedicebant Deo, and adding exiit et docuit eos, και οτε ανεβη κ.τ.λ., as in rec) πολυν λογον ποιουμενος δια των χωρων (civitates D-lat) διδασκων αυτους· ος και (quia et) κατηντησεν αυτοις και απηγγιλεν αυτοις την χαριν του θεου· οι δε (quia erant) εκ περιτομης αδελφοι διεκρινοντο προς αυτον (judicantes ad eum).

3. rec πρ. αν. ακ. εχ. bef εισηλθες, with EHLP 13 rel syrr Chr Thl-sif: txt ABDN a h p vulg coptt æth arm Thl-fin. εισηλθεν και συνεφαγεν B(sic: see table) Lc p 13. 36 Syr syr-mg. ins συν bef αυτοις D¹.

4. rec ins o bef πετρος, with HLP rel Ec Thl: om ABDEN p 13. 40 Chr. ins τα bef καθεξης D. om καθεξης H¹ 4¹ coptt.

5. ιοπ. bef πολ. D coptt. om προσευχομενος N¹. om 2nd εν D¹-gr(ins D-corr¹) 96. καταβαινων (error?) A a p. τετρασιν D Epiph. rec αχρις, with B²EHLP 13. 36 rel: εως D: txt AB¹L.

6. om τα (1st and 3rd) D¹(ins D³). om της γης P 3. 73. 80: ins aft θηρια d g, aft ερπετα H Syr. in ερπετα, ep is written above the line by N¹. om 4th τα D.

the same reason may have operated in both cases,—lest those baptized by our Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor. i. 17, as compared with Acts vi. 2, the ministry of the Word was esteemed by them their higher and paramount duty and office, whereas the subordinate ministration of the ordinances was committed to those who δικόνουν τραπέζαις. ἐν τῷ ὄν.] = ἐπὶ τῷ ὄν., ch. ii. 38, where see note. Wahl compares ἀποκτείνειν ἐν τῇ προφάσει ταύτῃ, Lysias, p. 452.

CHAP. XI. 1—18.] PETER JUSTIFIES BEFORE THE CHURCH IN JERUSALEM, HIS HAVING CONSORTED WITH MEN UNCIR-

CUMCISED.

1. κατὰ τ. Ἰουδ.] in Judæa, or perhaps more strictly, throughout Judæa. (See reff.) ὅτι κ. τ. ἔθν.] They seem to have heard the fact, without any circumstantial detail (but see on τὸν ἄγγελον below, ver. 13); and, from the charge in ver. 3,—from some reporter who gave the objectionable part of it, as is not uncommon in such cases, all prominence.

2. οἱ ἐκ περιτομῆς must have come into use later as designating the circumcised generally: in this case all those spoken of would belong to the circumcision. Luke uses it in the sense of the time when he wrote the account.

4.] ‘Having begun, set forth to them:’ i. e. began and set forth: not for ἤρξατο ἐκτιθέναι, as Kuinoel. 5.] ἦλθ. ἄχρι

m ch. x. 13, 11
refl.

n Matt. xv. 11
only. Dan.
x. 3.

o ch. x. 15
(refl.).

p ch. x. 16 only.

q Luke xiv. 5
only. Isa.
xxi. 5 Ald.
Amos ix. 2.
Hab. i. 15
only. Bel
and Dr. 42
Theod.

r ch. x. 33 refl.

s ch. x. 17 refl.

t ch. x. 19 refl.

u = ch. i. 21
refl.

v Matt. viii. 5

ad. fr. 3 Kings

xiii. 7.

w Matt. viii. 33.

Gen. viii. 20.

ch. xv. 27.

Gen. xiv. 13.

x σταθείς,

Luke xviii.

11, 40. xix.

s. ch. ii. 14.

v. 20. xvii.

22. xxv. 18.

xxvii. 21. L. +

γ ch. x. 5.

z Luke ii. 17.

20. John iii.

34. ch. vi.

11. 13. 18. 20.

xviii. 20.

a ch. iv. 9, 12. Rom. v. 10 only.

d ch. ix. 3 refl.

ἵπετεινὰ τοῦ οὐρανοῦ. ἡ ἤκουσα δὲ καὶ φωνῆς λεγούσης
μοι ^m Ἀναστὰς Πέτρε ^m θύσον καὶ φάγε. ^s εἶπον δὲ ^m Μη-
δαμῶς κύριε, ὅτι ^m κοινὸν ἡ ^m ἀκάθαρτον οὐδέποτε ⁿ εἰς-
ἦλθεν ⁿ εἰς τὸ ⁿ στόμα μου. ^q ἀπεκρίθη δὲ φωνή ^o ἐκ δευτέρου
ἐκ τοῦ οὐρανοῦ Ἄ ὁ θεὸς ^o ἐκαθάρισεν σὺ μὴ ^o κοῖνου.
10 τοῦτο δὲ ἐγένετο ^p ἐπὶ τρίς, καὶ ^q ἀνεσπιάσθη πάλιν
ἅπαντα εἰς τὸν οὐρανόν. ¹¹ καὶ ἰδοὺ ^r ἐξ αὐτῆς τρεῖς
ἄνδρες ^s ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ^t ἡμῖν, ἀπεσταλ-
μένοι ἀπὸ Καισαρέας πρὸς με. ¹² εἶπεν δὲ τὸ ^t πνευμά
μοι ^u συνελθεῖν αὐτοῖς. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελ-
φοῖ οὗτοι, καὶ ^v εἰσῆλθον εἰς τὸν οἶκον τοῦ ἀνδρός,
13 ^w ἀπήγγειλέν ^x τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ
οἴκῳ αὐτοῦ ^x σταθέντα καὶ εἰπόντα αὐτῷ Ἀπόστειλον εἰς
Ἰόππην καὶ ^y μετάπεμψαι Σίμωνα τὸν ^y ἐπικαλούμενον
Πέτρον, ¹⁴ ὃς ^z λαλήσει ^z ῥήματα πρὸς σε ^a ἐν οἷς ^{ab} σωθήσῃ
σὺ καὶ πᾶς ὁ ^c οἶκός σου. ¹⁵ ^d ἐν δὲ τῷ ^e ἄρξασθαι με
λαλεῖν ^f ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ^g ὥς περ

ABDF
HLP
b c d f
h k l o
p 13

7. rec om 1st καὶ, with HLP rel syr Chr Ec Thl-sif: for ηκ. δε και, και ηκ. D 15-8. 36
Syr aeth: txt ABEN o p 13 coptt. φωνην λεγουσαν D. αναστα D-gr¹(txt D⁵) vss.

8. εἶπα D. rec ins παν bef κοινον (insertion from ch x. 1-4), with HLP rel: om
ABDEN c o p 13. 36 vulg syrr sah arm Chr Epiph₂ Damasc. of ακαθαρτον, N¹ wrote
only ακα, N-corr¹ supplied -θαρ, N³ -τον.

9. rec ins μοι bef φωνη (from ch x. 15), with EHLP rel syrr aeth (Epiph²) Chr: om
ABN p 36. 40 vulg coptt arm.—εγενετο (add δε D² and lat) φωνη εκ του ουρ. προς με D.
εκ δευτ. bef φω. BE a h syr Chr Epiph: om εκ δ. D 4.

10. rec παλιν bef ανεσπ. (see ch x. 16, where παλιν was introduced in this order),
with EHLP (13) rel syr Chr: txt ABDN p 40 vulg coptt aeth arm.

11. *ἡμεν AB D-gr N 40: erant D-lat: ημην EHLP p 13. 36 rel vss Chr. εμε N¹.

12. rec μοι bef το πν. (corrⁿ of arrangement), with EHLP 13. 36 rel syrr Chr: txt
ABDN p vulg coptt. rec aft αυτοις ins μηδεν διακρινόμενον (interpolation from

ch x. 20, as is shewn by the number of variations: some inserting it accurately, some
from memory), with HLP rel Chr; μηδεν διακριναντα A B(sic: see table) N³ p 13:
μηδεν διακρινοντα EN¹ 36: om D syr. om 2nd δε D.

13. *δὲ ABDN a h p 36 vulg syr coptt (arm) Chr Thl-fin: om sah: τε EHLP 13 rel
Syr aeth Ec Thl-sif. om 1st τον D. om αυτω ABN p coptt aeth: ins

DEHLP 13 rel vss Chr. for αποστ., πεμψον (from ch x. 5) B. rec aft
ιοπα. ins ανδρας (from ch x. 5), with EHLP 13 rel syr Chr: om ABDN a h p 36 Syr
coptt aeth arm.

15. aft λαλ. ins αυτοις D aeth. επεσεν D a. επ αυτοις D¹(txt D²). ως D.

ἐμοῦ is a fresh detail.

12. οὔτοι] They had accompanied him to Jerusalem, and were there to substantiate the facts, as far as they had witnessed them.

13. τὸν ἄγγελον] The art. almost looks as if the history of Cornelius's vision were known to the hearers. The difference between the vision of Cornelius and that of Peter is here again strikingly marked: while the latter is merely 'praying in the city of Joppa,' no place nor circumstance being named, the former sees the angel 'standing

in his house.' Notice also that Peter never names Cornelius in his speech—because he, his character and person, was absorbed in the category to which he belonged,—that of men uncircumcised.

14. ἐν οἷς σωθ. κ.τ.λ.] This is implied in the angel's speech: especially if the prayer of Cornelius had been for such a boon, of which there can be little doubt.

15. ἐν δὲ τῷ ἄρξασθαι . . .] See note on ch. x. 44, as also for the rest of the verse.

16.] ch. i. 5. This prophecy of the

καὶ ἐφ' ἡμᾶς ἡ ἐν ἀρχῇ. ¹⁶ ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ^k βαπτισθήσεσθε ^k ἐν πνεύματι ἁγίῳ. ¹⁷ εἰ οὖν ^l τὴν ^{lm} ἰσὴν ⁿ δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, ^o πιστεῦσασιν ^o ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ [δὲ] ^p τίς ἡμῖν δυνατὸς ^a κωλύσαι τὸν θεόν; ¹⁸ Ἀκούσαντες δὲ ταῦτα ^r ἡσύχασαν καὶ ^s ἐδόξαζον τὸν θεὸν λέγοντες ^t Ἄρα [ⁱ γε] καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν ^u μετάνοιαν ^v εἰς ζῶν ἔδωκεν.

¹⁹ Οἱ μὲν οὖν ^w διασπαρέντες ^x ἀπὸ τῆς ^y θλίψεως τῆς

49 j Mk. ch. x. 47. Num. xi. 28.

v. 8. s ch. xxi. 20 reff.

xx. 21. 2 Tim. ii. 25 f. (Prov. xiv. 15.)

vi. 22. x. 1. 2 Cor. vii. 10. Jude 21.

xxviii. 4. Ezek. xxxi. 16. Exod. vi. 9.

r Luke xiv. 3. xxiii. 56. ch. xxi. 14. 1 Thess. iv. 11 only. L. P. Neh.

t Matt. vii. 20. xvii. 26. Gen. xxvi. 9.

Wisd. xi. 24. xii. 10, 19. Sir. xlv. 16 only.

w ch. viii. 1, 4 only. Ezek. xxii. 15.

y = ch. xx. 23. 2 Thess. i. 4 al. 2 Chron. xx. 9.

h John i. 1.

Gen. i. 1.

i = ch. x. 28,

38.

k ch. i. 5 reff.

1 Cor. xii. 13.

l Luke vi. 31

only. Lev.

vi. 40 (vii.

10).

m as above (ll).

Matt. xx. 12.

Mark xiv. 55,

59. John v.

18. Phil. ii.

6. Rev. xxi.

16 only.

n ch. ii. 38 reff.

o ch. ix. 42 reff.

p = Rom. xiv.

4. Exod. iii.

11. constr.

see note.

q Luke ix.

16. ἐμνησθημεν Α. rec om του [bef κυριου], with HLP b d g Chr Ae Thl-fin: ins ABDEŋ p rel Thl-sif. aft ελεγεν ins οτι N³ a e h.

17. δεδωκεν N o. om ο θεος D æth Aug Rebapt. om δε ABDŋ a h k o p 13. 36 vulg Syr æth arm Chr Did Thl-fin Aug Ambr Jer Rebapt: ins EHLP rel syr sah Thl-sif.—om τις p. aft τον θεον ins του μη δουναι αυτοις πνευμα αγιον πιστευσασιν επ αυτω D, simly 8 syr-w-ast (επι κυρ. ιησ. χρ.) Aug.

18. εδοξασαν BD²N c h p vulg syrr coptt æth Chr Thl-fin: εδοξαν D¹: txt AEHL 13. 36 rel Thl-sif. ara (γε omd, its force not being seen: cf note) A B (sic: see table) D-gr N k p 40: forsitan D-lat Syr: utique E-lat: απαγε E-gr HLP 13. 36 rel syr-mg-gr Chr. om την D. rec εδωκ. bef εις ζ., with EHLP 13 rel vss Chr: txt ABDŋ p 40 am demid fuld tol.

Lord was spoken to his assembled followers, and promised to them that baptism which was the completion and aim of the inferior baptism by water administered to them by John. Now, God had Himself, by pouring out on the Gentiles the Holy Spirit, included *them* in the number of these *υμεῖς*, and pronounced them to be members of the church of believers in Christ, and partakers of the Holy Ghost, the end of baptism. This (in all its blessed consequences, = the gift of μετάνοια, εἰς ζώην, see on ver. 18) was (ver. 17) the ἰση δωρεὰ bestowed on them: and, this having been bestowed,—to refuse the symbolic and subordinate ordinance,—or to regard them any longer as strangers from the covenant of promise, would have been, so far as in him lay, κωλύσαι τὸν θεόν. 17.] πιστεῦσασιν belongs to both αὐτοῖς and ἡμῖν; setting forth the strict analogy between the cases, and the community of the faith to both.

[Δέ (omitted in some MSS., the transcribers perhaps not being aware of the construction) brings out the contrast after εἰ οὖν, as frequently after ἐπεὶ, e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρνεῖ Ἰσον . . . τοῦ δέ τις ἀθανάτων βλάψε φρένας ἔνδον εἴσας: Herod. iii. 68, εἰ μὴ αὐτῇ Σμέρδιν . . . γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης πύθου. See more examples in Hartung, Partikellehre, i. p. 184.] τίς ἡμῖν δυν.] A junction of two questions: (1)

Who was I that I should . . . , as ref. Exod.,—and (2) Was I able to We have a similar instance in τίς τί ἄρα, Mark xv. 24. See Winer, edn. 6, § 66. 5. 3.

18.] ἄρα γε is more than ἄρα. γε has the effect of insulating the sentence, q. d. *whatever may be the consequences, or however mysterious the proceeding to us, this at least is plain, that God &c.* Compare Matt. vii. 20, ‘therefore, *whatever they profess, from their fruits,*’ &c.: and the other reff.: and see Hartung’s chap. on γε in his Partikellehre, vol. i. p. 344, ff.]

εἰς ζώην] to be taken with τὴν μετάνοιαν ἔδωκεν, not with τὴν μετάνοιαν alone, which would be more probably τὴν εἰς ζώην, *hath given unto the G. also repentance,—that they may attain unto life.* The involved position of the words in the present text is quite in St. Luke’s manner.

19—30.] THE GOSPEL REACHED ALSO IN ANTIOCH TO GENTILES. BARNABAS, BEING THEREUPON SENT BY THE APOSTLES FROM JERUSALEM, FETCHES SAUL FROM TARSUS TO ANTIOCH. THEY CONTINUE THERE A YEAR, AND, ON OCCASION OF A FAMINE, CARRY UP ALMS TO THE BRETHREN AT JERUSALEM. Our present section takes up the narrative at ch. viii. 2, 4. In vv. 19—21 it traverses rapidly the time occupied by ch. ix. 1—30, and that (undefined) of Saul’s stay at Tarsus, and

z = ch. iii. 16.
viii. 2 al.
a ch. ix. 38
reff.
b ch. iv. 29, 31.
viii. 25. xiii.
46. xvi. 6.
32. Phil.
i 11.
c constr., acc.
Luke i. 19.
ed. 1042.
viii. 35, xvii. 18. Gal. i. 16.

γενομένης ² ἐπὶ Στεφάνῳ ^a διήλθον ^a ἕως Φοινίκης καὶ
Κύπρου καὶ Ἀντιοχείας, μηδενὶ ^b λαλοῦντες τὸν ^b λόγον
εἰ μὴ μόνον Ἰουδαίους. ²⁰ ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες
Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν
ἐλάλουν καὶ πρὸς τοὺς Ἑλληνας ^c εὐαγγελιζόμενοι τὸν

ABDE
HLPR
b c d f
h k l o
p 13

19. ἐπὶ στεφάνου AE 13. 40 vulg D-lat Thl-sif: ἀπο τοῦ στεφάνου D-gr: txt BHLPR p
36 syrr coptt Chr (Ec Thl-fin. τον λογ. bef λαλ. D. μονοις D-c vulg. ιουδαιοι (sic) R.

20. rec εἰσελθ. (perhaps from ver 3), with HP 13 rel vulg Syr Thl: συνελθ. a: txt
ABDELK o p 36 syr coptt Chr. rec om 2nd καὶ (as not being understood, the
whole sense having been confused by the reading ελληνας below), with DEHL 13.
36 rel fuld coptt Chr: ins ABN (marks for erasure were added, but rubbed out by N³)
p am demid.—καὶ συνεζητουν 40. rec ελληνας (apparently a correction,
induced by the difficulty of preaching to Greeks as distinguished from Jews, having
preceded the conversion of Cornelius: see note), with BD⁶ EHL P p 13. 36 rel (vulg and
many versions do not seem to observe the distinction) Chr-txt (Ec-txt Thl-txt: ευαγ-

brings it down to the famine under Clau-
dus.

19. μὲν οὖν] A resumption of
what had been dropt before, see ch. viii. 4,
continued from ver. 2: not however with-
out reference to some narrative about to
follow which is brought out by a δέ, an-
swering to the μὲν,—see ch. viii. 5, also ch.
ix. 31, 32; xxviii. 5, 6,—and implying,
whether by way of *distinction* or *exception*,
a contrast to that μὲν.

ἐπὶ Στ.] on
account of Stephen; see reff. Wolf, Kuin.,
Olsh., &c. render it 'after St.' the Vulg.
sub Stephano, reading ἐπὶ Στεφάνου.

διήλθον] so ch. viii. 4, 40; ix. 32.

Φοινίκης] properly, the strip of coast, about
120 miles long, extending from the river
Eleutherus (near Aradus), to a little south
of Tyre, and belonging at this time to the
province of Syria: see ch. xv. 3; xxi. 2.
Its principal cities were Tripolis, Byblos,
Sidon, Tyre, and Berytos. It is a fertile
territory, beginning with the uplands at the
foot of Lebanon, and sloping to the sea;
and held a distinguished position for com-
merce from the very earliest times. See
Winer, Realw.

Κύπρου] Cyprus was
intimately connected by commerce with
Phœnice, and contained many Jews (οὐ
μόνον αἱ ἡπειροὶ μεστὰι τῶν Ἰουδαϊκῶν
ἀποικιῶν εἰσιν, ἀλλὰ καὶ νήσαναι δοκιμώτα-
ται, Εὐβοία, Κύπρος, Κρήτη. Philo, Leg.
ad Caium, § 36, vol. ii. p. 587. See also
Jos. Antt. xiii. 10. 4). See on its state
at this time, note on ch. xiii. 7.

Ἀντιοχείας] A city in the history of
Christianity only second in importance to
Jerusalem. It was situated on the river
Orontes, in a large, fruitful, and well-
watered plain, 120 stadia from the sea
and its port Seleucia. It was founded
by Seleucus Nicator, who called it after
his father Antiochus. It soon became a
great and populous city (Αντ. ἡ μεγάλη,
Philostr. Apoll. i. 16), and was the residence

of the Seleucid kings of Syria (1 Macc.
iii. 37; vii. 2; xi. 13, 44; 2 Macc. v. 21),
and (as an 'urbs libera,' Pliny, v. 18) of
the Roman procurators of Syria. Josephus
(B. J. iii. 2. 4) calls it μεγέθους τε ἔνεκα
καὶ τῆς ἄλλης εὐδαιμονίας τρίτον ἀδρι-
τως ἐπὶ τῆς ὑπὸ Ῥωμαῖοις οἰκουμένης
ἔχουσα τόπον. Seleucus the founder had
settled there many Jews (Jos. Antt. xii. 3. 1.
See also xiv. 12. 6; B. J. ii. 18. 5; vii. 3. 3
—and contra Apion. ii. 4, αὐτῶν γὰρ ἡμῶν
οἱ τὴν Ἀντιόχειαν κατοικοῦντες, Ἀντι-
οχείς ὀνομάζονται) τὴν γὰρ πολιτείαν αὐτοῖς
ἔδωκεν ὁ κτιστὴς Σέλευκος), who had their
own Ethnarch. The intimate connexion
of Antioch with the history of the church
will be seen as we proceed. A reference to
the principal passages will here be enough:
see vv. 22, 26, 27; ch. xiii. 1; xv. 23,
35 ff.; xviii. 22. It became afterwards one
of the five great centres of the Christian
church, with Jerusalem, Rome, Alexan-
dria, and Constantinople. Of its present
state (Antakia, a town not one-third of
its ancient size) a view is given in C. and
H., where also, edn. 2, vol. i. pp. 149 ff., is
a minute and interesting description of
the city and its history, ancient and modern.
See also Mr. Lewin's Life and Epistles of
St. Paul, vol. i. p. 108 ff. (Principally from
Winer, Realw.)

20. ἐξ αὐτῶν] not, of
these, last mentioned Jews: but, of the δια-
σπαρέντες. This both the sense and the
form of the sentence (μὲν οὖν . . . δέ) re-
quire.

Κυρηναῖοι] of whom Lucius
mentioned ch. xiii. 1, as being in the
church at Antioch, must have been one.
Symeon called Niger, also mentioned
there, may have been a Cyrenean prose-
lyte.

Ἑλληνας] The retaining and
advocacy of the reading Ἑλληνας has
mainly arisen from a mistaken view that
the baptism of Cornelius must necessarily
have preceded the conversion of all other

κύριον Ἰησοῦν. ²¹ καὶ ἦν ^α χεὶρ ^α κυρίου μετ' αὐτῶν, ^δ πολὺς τε ^ε ἀριθμὸς ὁ πιστεύσας ^ε ἐπείστρεψεν ἐπὶ τὸν κύριον. ²² ^ε ἡκούσθη δὲ ὁ ^η λόγος ^ι εἰς τὰ ὦτα τῆς ^ι ἐκκλησίας τῆς ἐν Ἱερουσαλὴμ ^η περὶ αὐτῶν, καὶ ^κ ἐξαπέστειλαν Βαρνάβαν ^α διελθεῖν ^α ἕως Ἀντιοχείας. ²³ ὃς ^ι παραγενόμενος καὶ ἰδὼν τὴν ^μ χάριν τὴν τοῦ θεοῦ ἐχάρη, καὶ

14. Mark ii. 1. John ix. 32. 1 Cor. v. 1. 2 Chron. xxvi. 15.
ix. 5. ὁ λ. περί ἡμῶν, Xen. Anab. vi. 6. 13.
j ch. viii. 1. Rom. xvi. 1 al. k ch. vii. 12 reff.
i. 14, &c. 1 Cor. i. 4. 2 Cor. ix. 8. Col. i. 6.

h Luke v. 15. vii. 17 only. 2 Chron. i Matt. x. 27. Luke i. 41. ix. 41. Isa. v. 9. l absol., ch. xvii. 10 reff. m = John

γελίστας ^Ν1: txt AD¹N³ c Eus Chr-comm Œc-comm₂ Thl-fin-ms; gentiles Cassiod. aft ιησ. ins χριστον D 96 aeth-pl.

²¹. ην δε D-gr. rec om ὁ (as unnecessary, not perceiving its force), with DEHLP 13 rel Chr: ins ABN p 36.

²². aft 2nd της ins ουσης BEN c k p 13 Chr. rec ιεροσολυμοις (corrη: cf ver 2), with EHLPL rel Chr: txt ABDN p 36 sah. (13 def.) ins τα bef περι αυτων E k Chr. om διελθειν (as unnecessary; to simplify the constr: διελθ. εως is in Luke's manner) ABN p vulg Syr copt aeth arm: ins DEHLP 13. 36 rel syr Chr; ελθειν sah. ins της bef αντ. D¹.

²³. ins και bef παραγ. D-gr. rec [aft την χαριν] om την (as unnecessary: no reason can be given for its insertion in so unusual a connexion. It has peculiar force,

Gentiles. But that reading gives, in this place, no assignable sense whatever: for (1) the *Hellenists* were long ago a recognized part of the Christian church,—(2) among these *διασπαρέντες* themselves in all probability there were many Hellenists,—and (3) the term *Ἰουδαῖοι* includes the Hellenists,—the distinctive appellation of pure Jews being not *Ἰουδαῖοι*, but *Ἑβραῖοι*, ch. vi. 1. Nothing to my mind can be plainer, from what follows respecting Barnabas, than that these *Ἕλληνες* were GENTILES, *uncircumcised*; and that their conversion took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius. See below: and Excursus ii. at the end of Prolegg. to Acts.

²¹. ἦν χεὶρ κυρ. μ. α.] By visible manifestations not to be doubted, the Lord shewed it to be His pleasure that they should go on with such preaching; αὐτῶν being, the preachers to the Gentiles, whose work the narrative now follows.

²².] ἦκ. εἰς τὰ ὦτα, a Hebraism, see reff. Barnάβαν] himself a Cyprian, ch. iv. 36.

His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria (nor can he in any distinctive sense, be said to have been an Apostle, as they were: see ch. xiv. 4, and note): but more probably, from what follows, the intention was to ascertain the fact, and to deter these persons from the admission of the uncircumcised into the church: or, at all events, to use his discretion in a matter on which they were as yet doubtful. The choice of such a man, one by birth with the agents, and of a liberal

spirit, shews sufficiently that they wished to deal, not harshly, but gently and cautiously,—whatever their reason was.

²³, ²⁴.] It is on these verses principally that I depend as determining the character of the whole narrative. It certainly is implied in them that the effect produced on Barnabas was something different from what might have been expected: that to sympathize with the work was not the intent of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and of faith, by witnessing the effects of Divine grace (τ. χάρ. τὴν τοῦ θεοῦ, not merely, 'the grace of God,' but the grace which [evidently] was that of God: the expression is deliberately used). And this is further confirmed to my mind by finding that he immediately went and sought Saul. He had been Saul's friend at Jerusalem: he had doubtless heard of the commission which had been given to him to preach to the Gentiles: but the church was waiting the will of God, to know how this was to be accomplished. Here was an evident door open for the ministry of Saul, and, in consequence, as soon as Barnabas perceives it, he goes to fetch him to begin his work in Antioch. And it was here, more properly, and not in Cæsarea, that the real commencement of the Gentile church took place,—although simultaneously, for the convincing of the Jewish believers at Jerusalem, and of Peter, and for the more solemn and authorized standing of the Gentile church, the important events at Cæsarea and Joppa were brought about. Wordsw.'s argument, that, as even Ἕλληνας may include Jews, we need not

^p h. ix. 38. ^u παρεκίλει πάντας τῇ ^o προθέσει τῆς καρδίας ^v προσμένειν ^{ABDE}
^o = 2 Tim. i. 12. ^u τῷ κυρίῳ, ²⁴ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ ^a πλήρης πνεύματος ^{ILPss a}
^{10.} (ch. xxvii. ^{b c d f g}
^{12.} ^u ἐξῆλθεν ^{h k l o}
^u = Wisd. iii. ^p 13
^{43.} (ch. xviii. ^u ἀγίου καὶ πίστεως. καὶ [†] προσετέθη ^s ὄχλος st ἱκανὸς
¹⁸ reff.) ^u τῷ κυρίῳ. ²⁵ ^u ἐξῆλθεν δὲ ^u εἰς Ταρσὸν ^v ἀναζητῆσαι
^q ch. vii. 35 ^u Σαῦλον, καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν. ²⁶ ^w ἐγένετο
^{reff.} ^u δὲ ^w αὐτοῖς καὶ ἐνιαυτὸν ὅλον ^{wx} συναχθῆναι ἐν τῇ ἐκ-
^r ch. ii. 41 reff. ^u κκλησίᾳ καὶ διδάξαι ^s ὄχλον st ἱκανόν, ^y χρηματίζειν τε
^s here bis. ^u ^z πρῶτος ἐν Ἀντιοχείᾳ τοὺς μαθητὰς ^a Χριστιανούς.
^{Mark x. 46.} ^u John i. 41. Matt. xi. 7. ch. xiv. 20. xvi. 10. 2 Cor. ii. 13. ^v Luke ii. 41, 45 only. ^{Joh}
^{Luke vii. 12.} ^u ch. x. 6. 2 Mace. xiii. 21 only. ^w constr., here only. see ch. xxii. 6, 17. ^x ch. iv. 5 reff.
^{ch. xix. 26.} ^y = Rom. vii. 3 only (ch. x. 22 reff.) ^z χρηματίζας Φιλέλλον, Jos. Antt. xiii. 11. 3 al. ^z here only [†]. Polyb.
^(1 Mace. xiii. 11.) ^u mss. x. 11. 6. ^a ch. xxvi. 28. 1 Pet. iv. 16 only.

see note), with DEHLP 13 rel Chr: ins ABN. ins εν bef τω κυρ. B 40 vulg coptt.

24. ^a ανηρ bef ην N. om τω κυριω B¹ (ins B²-marg [see table]).

25. for ver, ακουσας δε οτι σαυλος εστιν εις θαρσον (ταρσ. D⁸) εξηλθεν αναζητων αυτων και ως (om ως D-corr) συντυχων παρεκαλεσεν (add αυτων D⁶) ελθειν εις αντιοχειαν D syr-mg. rec aft ταρσ. ins ο βαρναβας, with EHL p 13 rel vulg-cd (and am²)

syr Chr: om AB(D)N am¹ fuld Syr (syr-mg) coptt arm. for αναζητ., αναστησαι B¹. rec aft ευρ. ins αυτων, with HLP rel vss (most, but syr-w-ob): om ABEN a c h p 36 Chr Chron. rec aft ηγαγ. ins αυτον (supplementary), with EHL p rel coptt Chr Thl-fin: om ABN a d f h k o p 36 arm Chron Thl-sif.

26. for ver, οιτινες παραγενομενοι ενιαυτον ολον συνεχυθησαν (συναναχυθηnai τη εκκλησια και διδαξαι D⁵, which conforms the follg to txt) οχλον ικανον και τοτε πρωτον εχρηματισεν εν αντ. οι μαθ. χρ. D: syr-mg has the former part. rec αυτους (corr of constr), with HLP Did Chr: txt ABEN c p 13. 36. 40. rec om 1st και (as unnecessary), with EHL p rel 36 vss Did Chr: ins ABN syr Ath Vig. om ολον E sah Chr. om 1st εν HLP a b c d e g h l Thl sif. rec πρωτον, with AD¹EHL p rel: txt BD⁵N 36. εις αντ. A. χρηστιανους N¹ (but corr'd) p.

suppose this to have been a preaching to Gentiles, is best answered by the context, in which the μηδενί εἰ μὴ μόνον Ἰουδαίοις is clearly contrasted with ἦσαν δὲ . . . καὶ πρὸς τοὺς Ἕλληνας, which contrast cannot be maintained without excluding Jews from this latter term.

23. παρεκάλει] in accordance with his name, which (ch. iv. 36) was interpreted *vñds* *παραιλήσεως*.

25.] This therefore took place after ch. ix. 30: *how long after*, we have no hint in the narrative, and the question will be determined by various persons according to the requirements of their chronological system. Wieseler and Schrader make it not more than from half a year to a year: Dr. Burton, who places the conversion of Saul in A.D. 31,—nine years. Speaking *à priori*, it seems very improbable that any considerable portion of time should have been spent by him before the great work of his ministry began. Even supposing him during this retirement to have preached in Syria and Cilicia,—judging by the analogy of his subsequent journeys, *a few months* at the most would have sufficed for this. For my own view, see Prolegg. to Acts, § vi.

26.] The unusual word *πρῶτος* seems to imply priority not only in time, but also in usage:

at Antioch first and principally. So we have in Aristot. Eth. Nic. viii. 5, *πρῶτος καὶ κυρίως*.

Χριστιανούς] This name is never used by Christians of themselves in the N. T. (but οἱ μαθηταί, οἱ πιστοί, or οἱ πιστεύοντες, οἱ ἀδελφοί, οἱ ἄγιοι, οἱ τῆς ὁδοῦ), only (see reff.) as *spoken by*, or *coming from*, those without the church. And of those, it cannot have arisen with the Jews, who would never have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called Ναζωραῖοι, ch. xxiv. 5, and *Galileans*: and Julian, who wished to deprive them of a name in which they gloried (see below), and to favour the Jews, ordered that they should not be called Christiani; but Galilaei, Greg. Naz. Orat. iv. (in Jul. i.) 86, vol. i. p. 114. That it has a Latin form is no decided proof of a Latin origin: Latin forms had become naturalized among the Greeks, and in this case there would be no Greek adjective so ready to hand as the Latin possessive, sanctioned as it was by such forms as Pompeiani, Caesariani, Herodiani (Christus being regarded as a proper name, see Tacit. Ann. xv. 44, ' . . . quos vulgus . . . Christianos appellabat. Auctor ejus nominis Christus, Tiberio imperitante, per procuratorem Pon-

27 Ἐν ταύταις δὲ ταῖς ἡμέραις ^b κατήλθον ἀπὸ Ἱερο- ^b ch. viii. 5
 σολύμων ^c προφήται εἰς Ἀντιόχειαν. ²⁸ ^d ἀναστὰς δὲ εἰς ἐξ ^c = ch. xiii. 1.
 αὐτῶν ὀνόματι Ἀγαθος ^e ἐσήμανεν ^f διὰ ^g τοῦ ^h πνεύματος ⁱ ^{ch. xv. 32, xxi. 10, 1 Cor. xii. 28, 29, xiv. 29, &c. Eph. ii. 20, iii. 5, iv. 11 only. L.P. d = Mark xiv. 57, 60, ch. x.}
^h λιμὸν μεγάλην ⁱ μέλλειν ⁱ ἔσεσθαι ^k ἐφ' ^k ὅλην τὴν ^l οἰκου-
 μένην, ἥτις [καὶ] ἐγένετο ^m ἐπὶ Κλαυδίου. ²⁹ τῶν δὲ μαθ- ^d

i. 15, vi. 9 al. Ezra x. 5.
 ii. 22. constr., here only.

g abs., ch. x. 19 reff.

Acts only.) Eccl. i. 9 Symm. Xen. Anab. iii. 1. 2. See Winer, edn. 6, § 44. 7.
 i. 26. Luke iii. 2. iv. 27. Isa. liv. 9.

h fem., Luke xv. 14. 1 Macc. ix. 24 A.

i ch. xxiv. 15. xxvii. 10. (fut.,
 l = Luke ii. 1. xxi. 26. Isa. xxiv. 4 al. fr.

k Mark
 m = Mark

27. αὐταῖς B c.

28. for ἀναστ. δε εἰς, ἣν δε πολλὰ ἀγγαλλίσις· συνεστραμμένων δε ἡμῶν εἴη εἰς D
 Aug. ἐσημάνεν B vulg D-lat Chron Aug: σημεῖον D-gr. rec μέγαν (see
 note), with D'EHLHP rel 36 Chr Chron: om e: txt ABDΞN p 40 Epiph Euthal Chron.
 (13 def.) rec οστῖς (see above), with HLP rel 36 Chr: txt ABDEΣ p 13. 40 Epiph
 Euthal Chron. om και ABDΣ p 13. 40 vss Epiph Chron: ins EHLHP rel 36 Syr
 Chr. rec aft κλαυδίου ins καισαρος, with EHLHP rel 36 syrr Epiph Chr Cassiod:
 om ABDΣ p 13. 40 vulg coptt æth arm Chron.

tium Pilatum supplicio affectus erat'). The name soon became matter of glorying among its bearers: ref. 1 Pet., Eus. H. E. v. 1, in the epistle of the churches of Lyons and Vienne, τοῦ ἡγεμόνος . . . μόνον τοῦτο πυθόμενοι εἰ καὶ αὐτὸς εἴη Χριστιανός, τοῦ δὲ (Epagathus) λαμπροτάτη φωνὴ δμολογήσαντος, . . . and again, πρὸς πάντα τὰ ἐπηρωτημένα ἀπεκρίνατο (Sanctus) τῇ Ῥωμαικῇ φωνῇ, Χριστιανός εἰμι. And in the Clementine Liturgy (Humphry, Comm. on Acts, p. 84),—εὐχαριστοῦμέν σοι, ὅτι τὸ ὄνομα τοῦ χριστοῦ σου ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοὶ προσφεκίωμεθα. Before this, while the believers had been included among Jews, no distinctive name for them was needed: but now that a body of men, compounded of Jews and Gentiles, arose, distinct in belief and habits from both, some new appellation was required.

It may be observed, that the inhabitants of Antioch were famous for their propensity to jeer and call names; see instances in C. and H. i. p. 148, note 2. See several interesting particulars respecting the name collected in Wordsw.'s note: who however maintains that it was given by the Church herself. 27. ἐν τ. τ. ἡμ.] It was during this year, ver. 26.

προφήται] Inspired teachers in the early Christian church, referred to in the Acts, and in the Epistles of Paul (see reff. and ch. xix. 6; xxi. 9; Rom. xii. 6; 1 Cor. xii. 10; xiii. 2, 8; xiv. 6; 1 Thess. v. 20). They might be of either sex (ch. xxi. 9). The foretelling of future events was not the usual form which their inspiration took, but that of an exalted and superhuman teaching, ranked by St. Paul above 'speaking with tongues,' in being the utterance of their own conscious intelligence informed by the Holy Spirit. This

inspiration was however, occasionally, as here, and ch. xxi. 10, made the vehicle of prophecy, properly so called. 28.

Ἀγαθος] The same who prophesied Paul's imprisonment in Jerusalem, ch. xxi. 10, ff. From the form of his announcement there, we may infer the manner in which he ἐσήμανεν διὰ τοῦ πνεύματος here. It was τότε λέγει τὸ πν. τὸ ἅγιον.

The fem. usage of λιμός prevailed among the Dorians (cf. Aristoph. Acharn. 708) and later Greeks: see Meyer, edn. 2, and Lobeck on Phryn. p. 188. We find it sometimes also in Ionic poets, e. g. in Hom. Hymn to Demeter, 311, λιμοῦ ὑπ' ἀργαλῆς: see other examples in Palm and Rost, sub voce. ὅλην τ. οἰκουμένην] not, 'all Judæa,' though in fact it was so: the expression is a hyperbolic one in ordinary use, and not to be pressed as strictly implying that to which its literal meaning would extend. That it occurs in a prophecy (Meyer) is no objection to this: the scope and not the wording of the prophecy is given. But see below.

ἐπὶ Κλαυδίου] In the fourth year of Claudius, A.D. 44, there was a famine in Judæa and the neighbouring countries (Jos. Antt. xx. 2. 5). And three others are mentioned during his reign: one in Greece (Eus. Chron. i. 79), and two in Rome (Dio Cassius, lx. 11. Tacitus, Ann. xii. 43), so that scarcity ἐπὶ Κλαυδίου did extend through the greater part of the 'orbis terrarum,' if it be thought necessary to press the words of the prophecy. The queen Helena of Adiabene and her son Izates helped the Jews with subsidies on the occasion (Jos. ibid., see also xx. 5. 2, where he calls it τὸν μέγαν λιμόν), both of corn and money. I do not believe that the words ἐπὶ Κλ. imply that the events just related

ητῶν ⁿ καθὼς ^o εὐπορεῖτό τις, ^p ὅρισαν ἕκαστος αὐτῶν ^{ABD}
 εἰς ^q διακονίαν ^r πέμψαι τοῖς ^s κατοικοῦσιν ^t ἐν τῇ Ἰουδαίᾳ ^{HLPS}
 ἀδελφοῖς, ³⁰ ὁ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς ^{b c d}
^u πρεσβυτέρους ^v διὰ χειρὸς Βαρνάβα καὶ Σαύλου. ^{h k l}

XII. ¹ Κατ' ^v ἐκείνον δὲ τὸν ^v καιρὸν ^w ἐπέβαλεν Ἡρώ-
 δης ὁ βασιλεὺς τὰς χεῖρας ^x κακῶσαι ^y τινὰς τῶν ^z ἀπό-
 τῆς ^{ch. vi. 1}

ref. r = Phil. iv. 16. s ch. i. 20 al. t = here for first time. ch. xiv. 23. xv. 2,
 &c. 1 Tim. v. 17, 19. James v. 14 al. Acts, past. and cath. epp. only. u ch. ii. 23. vii. 25. xiv. 3. xix.
 11. 2 Chron. xxxiv. 14. v ch. xix. 23 only. Num. xxii. 4. see Rom. ix. 9. w Matt. xxvi.
 50. Luke xx. 19. ch. iv. 3. v. 18 al. Gen. xxii. 12. constr., here only. x ch. vii. 6 reff. y = ch.
 xv. 5 (xxvii. 44).

29. [ευπορεῖτο, so AB(D)EHP¹ (but altered eadem manu) X 13 a b e g k l Thl-sif.]
 οἱ δὲ καθὼς ευπορουντο D. ωρισεν A 95¹.

30. for ο, οἱ L. aft και ins ο X¹ (marked for erasure by X-corr¹).

CHAP. XII. 1. ο βασ. bef ηρ. X c¹ p.

τας χ. bef ηρ. ο β. D.

were not also in the reign of Claudius: but they are inserted to particularize the famine as being that well-known one, and only imply that the author was not writing under Claudius.

29.] There is no need to suppose that the prophecy of Agabus preceded by any long time the outbreak of the famine: nor would it be any derogation from its prophetic character to suppose it even coincident with its first beginnings; it was the *greatness* and *extent* of the famine which was particularly revealed, and which determined the Christians of Antioch to send the relief. Baumgarten (vol. ii. p. 5), in tracing the gradual transition of the apostolic narrative from Jewish to Gentile Christianity, calls this contribution, sent from Antioch to Jerusalem, the first stretching out of the hand by the Gentile world across the ancient gulf which separated it from Israel.

τῶν δὲ καθ. κ.τ.λ. is a mixture of two constructions, οἱ δὲ μαθηταὶ καθὼς εὐπορεῖτό τις αὐτῶν.

The church at Jerusalem was poor, probably in connexion with the community of goods, which would soon have this effect; see ch. ii. 44, note.

30. πρεσβυτέρους] These were the *overseers* or *presidents* of the congregation,—an office borrowed from the synagogues, and established by the Apostles in the churches generally, see ch. xiv. 23. They are in the N. T. identical with ἐπίσκοποι, see ch. xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 2. So Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφότερα γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ νόματα. The title ἐπίσκοπος, as applied to one person superior to the πρεσβύτεροι, and answering to our 'bishop,' appears to have been unknown in the apostolic times. Respecting the chronology of this journey to Jerusalem, see note on ch. xii. 25, and the table in the Prolegomena.

CHAP. XII. 1—25.] PERSECUTION OF THE CHURCH AT JERUSALEM BY HEROD AGRIPPA. MARTYRDOM OF JAMES THE BROTHER OF JOHN. IMPRISONMENT AND MIRACULOUS DELIVERANCE OF PETER. DEATH OF HEROD AT CÆSAREA. RETURN OF BARNABAS AND SAUL FROM JERUSALEM TO ANTIOCH.

1. κατ' ἐκ. τ. καιρ.] Before the arrival of Barnabas and Saul in Jerusalem. The famine in Judæa broke out under Cuspius Fadus, and continued under Tiberius Alexander, procurators of Judæa. Now Cuspius Fadus was sent to Judæa by Claudius *on the death of Agrippa* (i. e. after Aug. 6, A.D. 44). The visit of Barnabas and Saul must have taken place about the time of, or shortly after, Agrippa's death. Ἡρώδης ὁ βασιλεὺς] HEROD AGRIPPA I., grandson of Herod the Great,—son of Aristobulus and Berenice (Jos. Antt. xvii. 1. 2; B. J. i. 28. 1). Having gone to Rome, to accuse Herod the Tetrarch (Antipas), and fallen under the displeasure of Tiberius for paying open court to Caius Cæsar (Caligula), he was imprisoned and cruelly treated; but, on the accession of Caligula, released, and at once presented with the tetrarchy of Philip (Trachonitis),—who had lately died,—and the title of king. On this, Antipas, by persuasion of his wife Herodias, went to Rome, to try to obtain the royal title also, but was followed by his enemy Agrippa, who managed to get Antipas banished to Spain, and to obtain his tetrarchy (Galilee and Perea) for himself. (Jos. Antt. xix. 8. 2.) Finally, Claudius, in return for services rendered to him by Agrippa, at the time of Caligula's death, presented him with Samaria and Judæa (about 41 A.D., Jos. Antt. xix. 5. 1), so that he now ruled (Jos. ibid.) all the kingdom of Herod the Great. His character, as given by Josephus, Antt. xix. 7. 3, is important as illustrating the present chapter: ἐπεφύκει δὲ ὁ βασιλεὺς οὗτος

τῆς ^z ἐκκλησίας. ² ^a ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν ^z ἀπολ., Matt. xviii. 17 al. Judg. xxi. 5. ^a = ch. v. 33 reff. Ἰωάννου ^b μαχαίρη. ³ ἰδὼν δὲ ὅτι ^c ἄρεστόν ^d ἐστὶν τοῖς ^b Ἰουδαίοις, ^e προσέθετο ^f συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ^b Matt. xxvi. 47, &c. ch. xvi. 27. Rom. viii. 35 al. Exod. [αἱ] ^g ἡμέραι τῶν ^h αἰζύμων. ⁴ ὃν καὶ ⁱ πιάσας ^k ἔθετο ^k εἰς ⁱ John k = ch. iv. 3. xiii. 29. Jer. xxxix. (xxxii.) 14. see ch. v. 18, 25. Gen. xli. 10.

xv. 9. c ch. vi. 2 reff. d pres., ch. xvi. 38 reff. e = Luke xix. 11. xx. 11, 12 only. Gen. iv. 2. viii. 12. xviii. 29. f ch. i. 16 reff. g Mark xiv. 12. Luke xxii. 7. ch. xx. 6 (Matt. xxvi. 17) only. h as above (g). Mark xiv. 1 || L. 1 Cor. v. 7, 8 only. Lev. xxiii. 6. i John vii. 30 al. ch. iii. 7. 2 Cor. xi. 32. Rev. xix. 20 only. Cant. ii. 15. Sir. xxiii. 21 (not A) only.

aft εκκλ. add εν τη ιουδαια D syr-w-ast.

2. om δε 96 sah: και ανειλεν D Syr æth: ανειλ. δε και g 76. 177².

so AB¹D⁴(?) N p.]

[μαχαيره,

3. rec και ιδ. (appy corr to avoid recurrence of δε: or perhaps as agreeing better with the continuation of the same line of conduct), with DHLP rel vss Chr-txt: txt ABEN p 13. 36 vulg coptt Chr-comm. om εστιν N¹. aft ιουδαιοις ins η

επιχειρησεις αυτου επι τους πιστους D syr-mg. ins του bef σουλ. E.

rec om ai, with BHLPN b¹ c¹ o Chr₁ Æc: ins ADE p rel 36 Chr₁ Thl.

εὐεργετικὸς εἶναι ἐν δωρεαῖς, καὶ μεγαλοφρονῆσαι ἐθνη φιλότιμος, καὶ πολλοῖς ἀθρώως δαπανήμασιν ἀνιστὰς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαρίζεσθαι, καὶ τῷ βιοῦν ἐν εὐφημίᾳ χαίρων . . . (see ver. 3) . . . πρῶτος δὲ ὁ τρόπος Ἀγρίππα, καὶ πρὸς πάντας τὸ εὐεργετικὸν ὅμοιον. ἡδεῖα γοῦν αὐτῷ δαίτια καὶ συνεχῆς ἐν τοῖς Ἱεροσολύμοις ἦν, καὶ τὰ πάτρια καθαρῶς ἐστήρει. διὰ πάσης γοῦν αὐτὸν ἦγεν ἀγνείας, οὐδὲ ἡμέρα τις παρῶδενεν αὐτῷ τῆς νομίμης χηρεύουσα θυσίας. This character will abundantly account for his persecuting the Christians, who were so odious to the Jews, and for his vain-glorious acceptance of the impious homage of the people, ver. 23.

ἐπέβ. τ. χεῖρ.] A pregnant construction. In full, it would be ἐπέβ. τὰς χ. ἐπὶ τινὰς τῶν ἀπὸ τ. ἐκκ., τοῦ κακῶσαι αὐτοῦς. Some expositors (Heinr., Kuin.), not seeing this, have endeavoured to give to ἐπέβ. τ. χ. the unexpressed meaning, not justified by Deut. xii. 7, xv. 10, of 'took in hand,' 'attempted.' The E. V. 'stretched forth his hands' (or, marg. 'began') is equally inadmissible. It should be, H. the K. laid his hands on certain of the church, to vex them.

τῶν ἀπό.] See reff., and compare ch. vi. 9. 2. Ἰάκωβον.] Of him we know nothing besides what is related in the Gospels. He was the son of Zebedee, called (Matt. iv. 21) together with John his brother: was one of the favoured Three admitted to the death-chamber of Jairus's daughter (Mark v. 37), to the mount of transfiguration (Matt. xvii. 1), and to the agony in the garden (Matt. xxvi. 37). He, together with John his brother (named by our Lord 'Boanerges,' 'sons of thunder'), wished to call down fire on the inhospitable Samaritans (Luke ix. 54),—and prayed that his brother and himself might sit, one on the right hand and the other on the left, in the Lord's kingdom (Matt. xx. 20—24).

It was then that He foretold to them their drinking of the cup of suffering and being baptized with the baptism which He was baptized with: a prophecy which James was the first to fulfil. This is the only Apostle of whose death we have any certain record. With regard to all the rest, tradition varies, more or less, as to the place, or the manner, or the time of their deaths.

Eusebius, H. E. ii. 9, relates, from the Hypotyposes of Clemens, who had received it ἐκ παραδόσεως τῶν πρὸ αὐτοῦ, that the accuser of James, struck by his confession, became a Christian, and was led away with him to martyrdom, συναπήχθησαν οὖν ἀμφω, φησί, καὶ κατὰ τὴν ὁδὸν ἡξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου. ὁ δὲ ὀλίγον σκεψάμενος, εἰρήνη σοι, εἶπε, καὶ κατεφίλησεν αὐτόν. καὶ οὕτως ἀμφότεροι ὁμοῦ ἐκαρποτήθησαν.

μαχαίρη.] Probably according to the Roman method of beheading, which became common among the later Jews. It was a punishment accounted extremely disgraceful by the Jews: see Lightf. in loc. 3.]

See the character of Agrippa above.

προς. συλλ.] A Hebraism: see reff.

αἱ ἡμ. τ. ἄξ.] Wieseler (Chronol. der Apost. Zeit. pp. 215—220) regards the whole of the following narrative as having happened on one and the same day and night, viz. that of the 14th of Nisan (April 1), A.D. 44. He takes τὸ πάσχα in the strict meaning, 'the passover,' i. e. the eating of the passover on the evening of the 14th of Nisan, and thinks that Herod was intending to bring Peter forth on the next morning. He finds support for this in the four quaternions of soldiers, the guard for one night (see below), and maintains that the expression τὸ πάσχα cannot apply to the whole festal period, which would have been τὴν ἑορτήν, or ταύτας τὰς ἡμέρας. But Bleek (Beiträge zur Ev.-kritik, p. 144) calls

1. Matt. x. 29. φυλακὴν, ¹ παραδούς τέσσαρσιν ^m τετραδίους στρατιωτῶν ABDE
 xviii. 31. Luke xii. 58. ⁿ φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ ^o πάσχα ^p ἀν- HLPN a
 4. ἀγαγεῖν αὐτόν τῷ λαῷ. ⁵ ὁ μὲν οὖν Πέτρος ^a ἐτῆρεῖτο ἐν b c d f g
 m here only τ. τινὰ τῶν ἐν τοῖς τετρα- τῇ φυλακῇ ¹ προσευχὴ δὲ ^s ἦν ^t ἐκτενῶς ^u γινομένη ^u ὑπὸ 13
 4. κων, Philo in Flacc. § 13, vol. ii. p. 533. τῆς ἐκκλησίας ¹ πρὸς τὸν θεὸν * ^v ὑπὲρ αὐτοῦ. ⁶ ὅτε δὲ
 n = Luke viii. 29. ch. xxiii. 35. xxviii. 16. ἤμελλεν ^w προαγαγεῖν αὐτόν ὁ Ἑρῳδῆς, τῇ νυκτὶ ἐκείνῃ
 o Matt. xxvi. 2, &c. || 4 Kings xxiii. 22. ^s ἦν ὁ Πέτρος ^x κοιμώμενος ^y μεταξὺ δύο στρατιωτῶν δεδε-
 p here (Luke xxiii. 66 v. r.) only. 2 Macc. vi. 10 A. μένος ^z ἀλύσειν δυσὶν, ^a φύλακές τε πρὸ τῆς θύρας ^a ἐτήρουν
 r Rom. xv. 30. 2 Chron. xxxiii. 18. see Luke vi. 12. q = Matt. xxvii. 36. ch. xvi. 23. xxv. 4, 21. Prov. xix. 16.
 iii. 8. (-έστερον προσήλυτο, Luke xxii. 44 only. -νεα, ch. xxvi. 7. -νῆς, 1 Pet. iv. 8.) u Luke
 ix. 7. xiii. 17. xxiii. 8. Eph. v. 12. v = Matt. v. 44. περὶ, Col. i. 9. Luke vi. 28. xxii. 32. Col.
 1. 3 a1. w = ch. (xvi. 30.) xvii. 5. xxv. 26 t. 2 Macc. v. 18. Jos. Antt. xvi. 11. 6, προαγαγόν (ὁ
 Ἑρῳδῆς) εἰς ἐκκλησίαν τριακοσίων τῶν ἡγεμόνων. x = Matt. xxviii. 13. Luke xxii. 45. (1 Cor.
 vii. 39 reff.) Prov. iv. 16. y = Luke xi. 51 l. xvi. 26 t. (ch. xv. 9 reff.) z here bis. Mark
 v. 3, &c. || ch. xxi. 33. xxviii. 20. Eph. vi. 20. 2 Tim. i. 16. Rev. x. 1 only t. Wisd. xvii. 17 only. Exod.
 xxviii. 22 Aq. Symm. Theod. see LXX ib. a ch. v. 23. ver. 19 only. Cant. v. 7.

4. for *on kai, touton* D copt.
 vulg E-lat. om *τεσσαρσιν* H.
 ἀγαγεῖν A e.

εν φυλακῇ E-gr. παραδίδους A, tradens
 om 1st αυτον D vulg (not am).

5. rec *εκτεινῆς*, with A²EHLP p rel 36 Chr S²ev-c (Ec Thl: txt A¹(appy) B² 13. 40
 vulg E-lat Lucif Cassiod.—πολλή δε προσευχή ην εν εκτενεία περι αυτον απο της εκκλη.
 πρ. τ. θ. περι αυτ.(sic) D(om 1st περι αυτου D-corr). γενομένη P e p 61.
 om πρ. τον θεον B. *περὶ A-corr BDN o p 13. 40 (probably a corrū, see ch.

viii. 15: the two are indifferently used in this connexion, see *Lexx* and *reff*: but *περι*
 is the more usual): υπερ (A¹?)EHLF rel 36 Chr Sev-c.

6. [ημελλ., so BELPN c l p 13.] rec *προαγειν* (corrū), with DEHLP rel Chr :
 προαγειν N o: txt A a p 36, προαγειν B 13. rec *αυτ. bef προ.*, with HLP rel
 Ec Thl: txt ABDEⁿ a h k o p 13. 36 Chr. om 1st o D lect-12. κοιμου-
 μενος D¹(txt D²). for τε, δε D E-lat copt: om e 133. προς τη θυρα A.

this view most arbitrary and even un-
 natural; and I own, with all respect for
 Wieseler's general acumen, I am disposed
 to agree with this criticism. The whole
 cast of the narrative,—the *ἦσαν αἱ ἡμέραι*,
 not *ἦν ἡ ἡμέρα τῶν αἰ.*, Luke's own expres-
 sion in his Gospel, xxii. 7,—the intimation
 of *enduring custody* in the *παραδούς* . . .
φυλάσσειν αὐτόν,—the delay implied in the
βουλόμενος,—in the imperfects *ἐτῆρεῖτο*,—
ἦν γινομένη (not *ἐγένετο*),—the specifica-
 tion of *τῇ νυκτὶ ἐκείνῃ* as presupposing
 (notwithstanding what Wieseler says to the
 contrary) more nights preceding,—all this
 would be unaccountable in the precise his-
 torical diction of Luke, unless he had in-
 tended to convey an impression that *some*
days elapsed. But still more decisive is
 his own definition of *πάσχα*, Luke xxii. 1,
ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα.
 So that *μετὰ τὸ πάσχα* may well = *μετὰ τὴν*
ἑορτὴν τῶν ἀζύμων. The argument from
 the four quaternions of soldiers proves no-
 thing: the same sixteen (see below) may
 have had him in *permanent* charge, that
 number being appointed as adequate to the
 duties required. 4. *τέσσαρσιν τετρα-*
δίοις] In military arrangements, Herod
 seems to have retained the Roman habits,
 according to which the night was divided

into four watches, and each committed to
 four soldiers (*διδόσαι φυλάκεια δύο· τὸ δὲ*
φυλάκειόν ἐστιν ἐκ τεσσάρων ἀνδρῶν, Polyb.
 vi. 33. 7), to two of whom the prisoner was
 chained, the other two keeping watch be-
 fore the doors of the prison, forming the
first and second guards of ver. 10. It is
 plain that this number being mentioned is
 no sign that the custody was only for *one*
night. μετὰ τὸ πάσχα] (see above)
 after the days of the feast, i. e. after the
 21st of Nisan. Herod, who (ver. 1, note)
 observed rigorously the Jewish customs,
 would not execute a prisoner during the
 feast: 'Non judicant die festo' (Moed
 Katon v. 2, Meyer). ἀναγ. αὐτ. τῷ
 λαῷ] See ref.: to bring him out and sen-
 tence him in sight of the people.

5.] On the *duration* implied by this
 verse, see above. 6. *ἐκείνῃ*] em-
 phatic: that very night, viz. which pre-
 ceded the day of trial. The practice
 of attaching a prisoner to one keeper
 or more by a chain is alluded to by several
 ancient authors: e. g. Seneca, de
 Tranquill. 10, 'Eadem custodia universos
 circumdedit, alligatique sunt etiam qui
 alligaverunt, nisi tu forte leviores in
 sinistra catenam putas.' and Epist.
 5: 'Quemadmodum eadem catena et

...λεγων
ana d.
ABDE
HLPN a
b c f g h
klop
13

τὴν φυλακὴν. ⁷ καὶ ἰδοὺ ἄγγελος κυρίου ^b ἐπέστη, καὶ ^c φῶς ^{cd} ἔλαμψεν ἐν τῷ ^e οἰκῆματι ^f πατάσας δὲ τὴν ^g πλευρὰν τοῦ Πέτρου ^h ἡγείρεν αὐτὸν λέγων ⁱ Ἀνάστα ^j ἐν τάχει. καὶ ^k ἐξέπεσαν αὐτοῦ αἱ ^l ἀλύσεις ἐκ τῶν ^m χειρῶν. ⁿ εἶπέν τε ὁ ἄγγελος πρὸς αὐτὸν ^o Ζῶσαι καὶ ^p ὑπόδησαι τὰ ^q σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ ^r λέγει αὐτῷ ^s Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει ^t μοι. ^u καὶ ἐξελθὼν ἡκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ^v ἔστιν τὸ γινόμενον ^w διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ^x ὄραμα ^y βλέπειν. ^z διελθόντες δὲ πρώτην ^{aa} φυλακὴν καὶ δευ- ^{ab} τέραν ἦλθαν ἐπὶ τὴν πύλην τὴν ^{ac} σιδηρὰν τὴν ^{ad} φέρουσιν ^{ae} εἰς τὴν πόλιν, ^{af} ἥτις ^{ag} αὐτομάτη ἡνοίγη αὐτοῖς· καὶ ἐξε- ^{ah} λθόντες ^{ai} προήλθον ^{aj} ῥύμην ^{ak} μίαν, καὶ εὐθέως ^{al} ἀπέστη ὁ

viii. 24 al. Gen. xli. 4. i ch. ix. 6 reff. j Rom. xvi. 20 reff. k ch. xxvii. 32. James i. 11 al. Isa. xxviii. 1, 4. l John xxi. 18 bis only. Neh. iv. 18. m Mark vi. 9. Eph. vi. 15 only. 2 Chron. xxviii. 15. Ezek. xvi. 10 only. n Mark vi. 6 only. Isa. xx. 2. Judith x. 4. xvi. 9 only. o Acts, here only. Luke xii. 27 ||. Rev. iii. 5 al. Esth. v. 1. Ezek. xviii. 7, 16. p pres., ch. xvi. 38 reff. q ch. ii. 43. iv. 16 al. r ch. vii. 31 reff. s constr., ch. xiii. 6 reff. t = here only. Xen. Cyr. i. 6. 43. u Rev. ii. 27. ix. 9. xii. 5. xix. 15 only. Deut. iii. 11. v = here only. Xen. Cyr. v. 4. 41. w ch. xi. 28 al. fr. x Mark iv. 28 only. Lev. xxv. 5, 11. 4 Kings xix. 29. Wisd. xvii. 6 only. = Jos. B. J. vi. 5. 2, ἡ πύλη . . . ὥφθη αὐτομάτως ἡνεργμένη. y constr., here only. Xen. Cyr. ii. 4. 18. (Matt. xxvi. 39 ||. Gen. xxxiii. 14.) z ch. ix. 11 reff. a = ch. xv. 38 reff. 1 Kings xvi. 14.

7. aft επεστη ins τω πετρω D syr-w-ast sah aeth.
for πατάσας, νυξας D syrr, compungens Lucif.
aft χειρ. ins αυτου D-gr vulg sah arm.

8. for τε, δε (alteration, as often, to more usual copula, but τε is characteristic of the Acts) BDEH a c 36 sah Thl-sif: txt ALPN p 13 rel Syr aeth Chr Ec Thl-fin.
πρ. αυτ. bef o αγ. L b. rec περιζωσαι (alteration for more precision, and perhaps, as Meyer, to agree better with υποδησαι, also a compound), with EHLP rel Ec Thl: txt ABDN a p 13. 36 sah (add την σφυν σου) Bas Chr-comm2.
υποδυσαι B¹.

9. om και εξελθων ηκολουθει (και το και) P. rec aft ηκολ. ins αυτω (supplemen-
tary, to corresp to μοι above), with EHLN³ rel am Chr: txt ABDN¹ p 13. 40 tol arm.
γενομ. L b c p 180. for δια, υπο (corr, not observing the peculiar force
of δια here, said of the secondary agent. This is much more probable than the converse.
Both exprs are used by Luke: cf for δια, reff: for υπο, Luke ix. 7; xiii. 17; xxiii. 8.
But this latter he uses always of our Lord, the prime Agent in the miracle. See also
Eph v. 12) AH e l syr-mg Chr, Thl-fin: παρα c: txt BDELPN 13. 36 rel vss Chr¹ Ec
Thl-sif. for δε, γαρ D 3. 15-8. 36. 95. 180 tol Syr sah arm: om N¹.

10. κ. δευτ. bef φυλ. D vulg Lucif. [ηλθαν, so ABN 13.] om την
φερ. εις τ. π. L Syr: επι p 13. 96. 142. rec ηνοιχθη, with EHLP Chr: txt
ABDN¹ p 13. 36. (ηνυγη B¹DN: ηνοιγε 13.) aft εξελθ. ins κατεβησαν τους ζ'
βαθμους και D. προσηλθ. D 25. 95¹ Ec: mss of Chr Thl-sif vary.
απηλθεν A.

militem et custodiam copulat.' In the account of the imprisonment of Herod Agrippa himself by Tiberius, Jos. Antt. xviii. 6. 7, we read of the συνδεδεμένος αὐτῷ στρατιώτης. And we have an edict of Constantius, commanding, for binding prisoners, 'prolixiores catenas, si criminis qualitas etiam catenarum acerbiter postulat, ut et cruciatio desit, et permaneat sub fida custodia.' (Wiesel, p. 414.) See note on ch. xxiv. 23; see also ch. xxviii. 16, 20. ἐτήρουν τὴν φυλ.]

not, kept the watch (Raphel, Wolf, al.),—but guarded the prison. 7.] οἰκῆματι, the chamber. It is in St. Luke's manner to relate simultaneously the angelic appearance and the shining of a light around: cf. Luke ii. 9; xxiv. 4; ch. x. 30. The light accompanied, or perhaps, as suggested here in syr-marg, shone from, the angel.

9.] ἐξελθόν, viz. from the οἰκμα.
10.] The first and second watch or guard cannot mean the two soldiers to whom he was chained, on account of

ἐστὶν αὐτοῦ. ¹⁶ ὁ δὲ Πέτρος ^c ἐπέμενεν ^d κρούων ^e ἀνολί-
ξαντες δὲ εἶδαν αὐτὸν καὶ ^f ἐξέστησαν. ¹⁷ ^g κατασείσας δὲ
αὐτοῖς τῇ χειρὶ ^h σιγᾶν, ⁱ διηγήσατο αὐτοῖς ^j πῶς ὁ κύριος
αὐτὸν ^k ἐξήγαγεν ^k ἐκ τῆς ^l φυλακῆς. εἰπέν τε Ἀπαγγέilate
Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ^m ἐξελθὼν ἐπορεύθη
εἰς ⁿ ἕτερον τόπον. ¹⁸ ^o γενομένης δὲ ^o ἡμέρας ἦν ^p τάραχος
^q οὐκ ^q ὀλίγος ^r ἐν τοῖς στρατιώταις ^s τί ἄρα ὁ Πέτρος
^s ἐγένετο. ¹⁹ Ἡρώδης δὲ ^t ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών,
^u ἀνακρίνας τοὺς ^v φύλακας ἐκέλευσεν ^w ἀπαχθῆναι καὶ
^x κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν ^y διέτριβεν.

38 only.) h Luke ix. 36. xviii. 39. xx. 26. ch. xv. 12, 13. Rom. xvi. 25. 1 Cor. xiv. 23, 29, 34 only. L.P. Eccl. iii. 7. Sir. xiii. 23. i ch. ix. 27 reff. k ch. vii. 40. xiii. 17. Heb. viii. 9. Exod. xx. 2. l = ver. 5 al. m absol., vv. 9, 10. ch. xvi. 36. Exod. xvi. 4. n = ch. xvii. 7 reff. o = Luke iv. 42. vi. 13. ch. xvi. 35 al. L. p ch. xix. 23 only. 1 Kings v. 9. Wisd. xiv. 25 ABCN only. l-χγ, Mark xiii. 8.] q ch. xiv. 28 al⁶. Acts only. Isa. x. 7. r = Mark vi. 4 al. s here only. see John xxi. 21. Luke i. 66. t Luke iv. 42. 1 Kings xx. 1. u ch. iv. 9 reff. v ver. 6. w = absol., here only. (see Gen. xlii. 16.) Matt. xxvii. 31 ||. Ep. Jer. 18. constr., ch. xxi. 33. x ch. viii. 5 reff. y ch. xv. 35 al⁶. Acts only, exc. John iii. 22. Jer. xlii. (xxxv.) 7. (1 Macc. vi.

προς αυτην τυχον D Syr. om ὁ N¹. rec αυτου bef εστ., with DEHLPN³
13 rel Orig: txt ABN¹.

16. om πετρ. D. εξανοιξ. δε και ιδοντες αυτ. και εξ. D¹. [ειδαν, so AB.]
17. κατασιαντος δε αυτου σιγ. A. for σιγαν, ινα σιγα . . σιν D¹. ins
εισηλθεν και bef διηγ. D Syr syr-w-ast. om 2nd αυτοις AN a p 13. 33. 69. 100-5
lect-12 vulg arm: ins BDEHLP rel 36 Chr. αυτον bef ο κυρ. A: εξηγαγεν bef
αυτον p 13. 40. 73. rec for τε, δε (see above, ver 3), with DHP rel 36 syr
copt Chr: txt ABEN p vulg Syr sah æth.

18. om ουκ ολιγ. D 76 Lucif: μεγας 15-8. 36. 180 Syr sah arm Cassiod.
19. for δε, τε A a æth. αποκτανθηναι D¹-gr(txt D-corr¹⁻²) Syr copt.
rec ins την bef καισ. (insertion to answer to της ιουδ.), with HLP rel Chr (Ec Thl: om
ABDEN a e p 13. 40. διετριψεν A.

with the context (μὴ καταφρόνησητε ἑνὸς τῶν μικρῶν τούτων) we infer that *each one* has his guardian angel: from this passage we find not only that such was believed to be the case, but that it was supposed that such angel *occasionally appeared in the semblance* (seeing that he spoke with the voice) *of the person himself*. We do not, it is true, know who the speakers were: nor is the peculiar form in which they viewed the doctrine binding upon us: it may have been erroneous, and savouring of superstition. But of the *doctrine itself* this may not be said, as the *Lord Himself has asserted it*. See Wordsw.'s interesting note here. For what purpose they supposed this angel to have come, does not appear in the narrative.

17. κατασείσας] see reff. His motive was *haste*: he tells briefly the particulars of his deliverance, and, while it was yet night, hastily departs. Ἰακώβω] James, the brother of the Lord, whom we find presiding over the church at Jerusalem, ch. xv. 13; xxi. 18; Gal. ii. 12. See Gal. i. 19; ii. 9. He appears also to be mentioned in 1 Cor. xv. 7. I believe him to have been one of those

ἀδελφοὶ τοῦ κυρίου mentioned Matt. xiii. 55; John vii. 5; ch. i. 14; 1 Cor. ix. 5, of whom I have in the note on the first of these passages maintained, that they were His real maternal brethren, sons of Joseph and Mary:—to have been an *Apostle*, as Paul and Barnabas, but not of the number of the twelve (see note on ch. xiv. 4):—and to have been therefore of course distinct from James the son of Alphæus, enumerated (Matt. x. 3 ||) among the twelve. The reasons for this belief I reserve for the Prolegomena to the Epistle of James.

εἰς ἕτερον τόπον] I see in these words a minute mark of truth in our narrative. Under the circumstances, the place of Peter's retreat would very naturally at the time be kept secret. It probably was unknown to the person from whom the narrative came, or designedly left indefinite. And so it has remained, the narrative not following Peter's history any longer. We find him again at Jerusalem in ch. xv. Whether he left it or not on this occasion is uncertain. It is not asserted in ἐξελθὼν,—which only implies that he left the house. 18. γενομένης ἡμέρας] Wieseler argues from this, and I think

^z here only +. Polyb. ix. 40. 4. μέχρι τῆς ἐσχάτης ἀναπνοῆς θυμομα- χούντες, Aod. Sic. xvii. 33 endl. a ch. i. 14 voff. b 2 Cor. xi. 8. Gal. iv. 18, 20 only. c = Matt. xxviii. 14. Gal. i. 10. 2 Macc. iv. 45. d ch. viii. 27 reff. e here only. Exod. viii. 3. f = ch. xvi. 29 reff. g = Matt. vi. 26 al. 3 Kings xviii. 13. h = Jude 23 al. i here bis. John iv. 46, 49. James ii. 8 only. Num. xx. 17. k here only. Job xii. 5 only. l constr., ch. xxv. 6 reff. o = Matt. Matt. vi. 25 al. Gen. xxxviii. 19. m ch. x. 30 reff. n constr., ch. xxv. 6 reff. o = Matt. xvii. 19 || J. ch. (vii. 5.) xviii. 12, 16, 17. xxv. 6, 10, 17. Rom. xiv. 10. 2 Cor. v. 10 only. Neh. viii. 4. 2 Macc. xiii. 26. p here only. Prov. xxx. (see xxiv.) 31. (Neh. viii. 4 [6] Ald.) only. ἐδημηγόρει ἐν αὐτοῖς, Jos. Antt. ix. 13. 1.

ABDE
HLPs
bcfg
klop
13

20. for δε, γαρ D æth. rec aft δε ins ο ηρωδης (as being the commencement of a new history,—that of the death of Herod), with HLP rel 36 syr Chr, ηρωδης E a b¹ k ο Thl-sif: om ABDN p 13. 40 vulg Syr coptt æth Euthal Lucif. D reads οι δε ομοθ. εξ αμφοτεραν των πολεων παρησαν προς τον βασιλεα. for του βασ., αυτον D-gr(om D-lat) ο. ηγησαντο A sah. τας χωρας αυτων D vulg Lucif: αυτους a: αυτ. την πολιν E-gr 13. 33-4: civitates E-lat. for απο, εκ D 40. 105. 21. om ο B a. om και BN p 40.

rightly, that the deliverance of Peter must have taken place in the *last* watch of the night (3—6 A.M. in April), for otherwise his escape would have been perceived *before* the break of day, viz. at the next change of the watch.

τί . . . ἐγένετο] So Theoc. Id. xiv. 51, ἀδίστα Γοργόι, τί γενοίμεθα; 19. κατ. . . εἰς Καισ.] These words are to be taken together, and ἐκεῖ or ἐν K. to be supplied with διέτριβεν. Kuin. takes εἰς K. as = ἐν K. with διέτρ., and κατελθάν alone, which is not so natural on account of the position of the words.

20. θυμομαχῶν] It is impossible that Herod should have been at war with the Tyrians and Sidonians, belonging as they did to a Roman province, and he himself being in high favour at Rome:—nor is this implied in our text. The quarrel, however it originated, appears to have been carried out on Herod's part by some commercial regulation opposed to their interest, dependent as they were on supplies from his territory. ἦν θυμ. is therefore best rendered as in E. V., **was highly displeased.** ὁμ. παρήσ. viz. by **reputation.** Blastus is a Roman name (West. from an inscription), and, from Herod's frequent visits to Rome, it is likely that he would have Romans as his confidential servants. Blastus was his *cubicularius*, or *praefectus cubiculo* (Suet. Dom. 16): see ch. viii. 27.

εἰρήνην] not (see above) *peace*, in its strict sense, but **reconciliation.** διὰ τὸ τρέφεσθαι]

We learn from 1 Kings v. 11 that Solomon made presents of wheat and oil to Hiram in return for the cedar and fir-trees for the Lord's house: and from Ezek. xxvii. 17, that Judah and Israel exported wheat, honey, oil, and balm (or resin) to Tyre. In

Ezra iii. 7 also, we find Zerubbabel giving meat, drink, and oil to them of Sidon and Tyre, to bring cedar-trees to Joppa. Mr. Humphry quotes from Bede, 'Tyrii necessarium habebant vicini regis amicitiam, eo quod eorum pressa valde angusta et Galilææ Damascique regio finibus esset.' An additional reason for their request at this particular time may have been, the prevalence of famine.

21.] The account in Josephus is remarkably illustrative of the sacred text: τρίτον δὲ ἔτος αὐτῶν βασιλεύοντι τῆς ὕλης Ἰουδαίας πεπλήρωτο, καὶ παρὴν εἰς πόλιν Καισάρειαν . . . συνετέλει δὲ ἐνταῦθα θεωρίας εἰς τὴν Καισάρως τιμὴν, ὑπὲρ τῆς ἐκείνου σωτηρίας ἐορτήν τινα ταύτην ἐπιστάμενος (probably the 'quinquennialia,' B. J. i. 21. 8. Wieseler, p. 133). καὶ παρ' αὐτὴν ἡρώριστο τῶν κατὰ τὴν ἐπαρχίαν ἐν τέλει καὶ προβεβηκότων εἰς ἀξίαν πλήθος. δευτέρα δὲ τῶν θεωριῶν ἡμέρα στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν, ὥς θαυμασίον ὕψην εἶναι, παρήλθεν εἰς τὸ θέατρον ἀρχομένης ἡμέρας. ἔνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος καταναγασθεὶς θαυμασίως ἀπέστιλβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτελίζουσι φρικώδες. εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθὸν ἄλλος ἄλλοθεν φωαῖς ἀνεβόων θεοῖ: προσαγορεύοντες, Εὐμενὴς τε εἴης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὥς ἄνθρωπον ἐφοβήθημεν, ἀλλὰ τοῖνυν ἐθεὸν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν. οὐκ ἐπέπληξε τούτοις ὁ βασιλεὺς οὐδὲ τὴν κόλακείαν ἀσεβοῦσαν ἀπετρίψατο. ἀνακύψας δ' οὖν μετ' ὀλίγον τὸν βουβῶνα τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἐπὶ σχοινίου τινός· ἄγγελον δὲ τοῦτον εὐθὺς ἐνόησεν κακῶν εἶναι, . . . καὶ διακάρδιον ἔσχεν ὁδύνην. (This owl, Eusebius, H. E. ii. 10, *professing to quote*

αυτοὺς. ²² ὁ δὲ ^a δῆμος ^r ἐπεφώνει Θεοῦ φωνὴ καὶ οὐκ ^q ἀνθρώπου. ²³ ^s παραχρῆμα δὲ ^t ἐπάταξεν αὐτὸν ἄγγελος κυρίου ^u ἂνθ' ὧν οὐκ ^v ἔδωκεν τὴν ^v δόξαν τῷ θεῷ, καὶ ^r γενόμενος ^w σκωληκόβρωτος ^x ἐξέψυξεν. ²⁴ ὁ δὲ ^y λόγος τοῦ θεοῦ ^y ἠύξανεν καὶ ^y ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ

s ch. iii. 7 reff.

t = Rev. xi. 6. xix. 15. Gen. viii. 21. 2 Macc. ix. 5.

u Luke i. 20. xii.

3. xix. 44. 2 Thess. ii. 10 only. L.P. Deut. viii. 20.

v = Luke xvii. 18. John ix. 24. Rom.

iv. 20. Rev. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7 only. Josh. vii. 19.

w here only +. σκώληξ,

Mark ix. 44, &c. (from Isa. lxvi. 24) only.

x ch. v. 5 reff.

y ch. vi. 7 (reff.).

²². at beg. ins καταλαγεντος δὲ αὐτου τοις τυριοις D: *reconciliatus est iis autem* syr-w-ast. φωνῇ bef θεου HLP²(P¹ has ἐπεφωνη θῷ καὶ [sic]) bef g l o vss: φωνῇ κυριου c: φωναὶ D¹(txt D⁸) vulg Syr Lucif. ἀνθρώπων N¹.

²³. αυτ. bef ειατ. D c 180 Thl-fin. om την (*alteration to more usual expr*) DEHL P rel: ins ABN d h k p 13. 36. καὶ καταβας απο του βηματος γενομ. κωληκοβρωτος (sic D¹: σκωλ. D²) ετι ζων και ουτως εξεψυξεν D.

²⁴. for θεου, κυριου B vulg. ηυξανετο A: ευξανε D¹(txt D⁸): ηξανεν (sic) P.

Josephus, makes into an angel. Having prefaced his quotation, αὐτοῖς γράμμασιν ᾧδὲ πως τὸ θαῦμα διηγείται, he cites thus: . . . ἀνακύψας δὲ μετ' ὀλίγον, τῆς ἑαυτοῦ κεφαλῆς ὑπερκαθεζόμενον εἶδεν ἄγγελον. τοῦτον εὐθὺς ἐνόησε κακῶν εἶναι αἴτιον κ.τ.λ. On the impossibility of acquitting the ecclesiastical historian of the charge of wilful fraud, see Heinichen's second *Excursus* in his edition of Eusebius. It may be a caution to us as to how much we may believe of his quotations of authors which do not remain to us.) ἀθρόον δὲ αὐτῷ τῆς κοιλίας προσέφυσεν ἄλγημα μετὰ σφοδρότητος ἀρξάμενον. ἀναθεωρῶν οὖν πρὸς τοὺς φίλους Ὁ θεὸς ὑμῶν ἐγὼ, φησίν, ἤδη κατὰστρέφειν ἐπιτάττομαι τὸν βλον, παραχρῆμα τῆς εἰμαρμένης τὰς ἄρτι μου κατεψευσμένας φωνὰς ἐλεγχούσης· καὶ ὁ κληθεὶς ἀθάνατος ὑφ' ὑμῶν ἤδη θανὼν ἀπάγομαι. . . . συνεχῶς δὲ ἐφ' ἡμέρας πέντε τῷ τῆς γαστρὸς ἀλγῆματι διεργασθεὶς τὸν βλον κατέστρεψεν. Antt. xix. 8. 2.

The circumstance related in our text, of the answer to the Sidonian embassy, of which Josephus seems not to have been aware, *having been one object* of Herod on the occasion, shews an accuracy of detail which well accords with the view of the material of this part of the Acts having been collected at Cæsarea, where the event happened (see Prolegg. to Acts, § ii. 11).

²³.] The fact may be correctly related by Josephus (see above): but our narrative alleges the cause of what happened to have been the *displeasure of God*, and the stroke to have been inflicted by His angel. Compare 2 Kings xix. 35; 1 Chron. xxi. 15, 16. But no appearance of an angel is implied: nor was I aware that such had ever been inferred; but I see in Valesius's note on Euseb. ii. 10, "Quasi vero non utrumque fieri potuerit, ut et bubo supra caput Agrippæ, et ex alia parte angelus eidem

appareret." σκωληκόβρωτος] Another additional particular: and one to be expected from a physician. In several cases of deaths by divine judgment we have accounts of this loathsome termination of the disease. So Herodotus, iv. 205, ἡ Φερετὶμη . . . ζῶσα εὐλέων ἐξέχεσε: which he alleges as an instance that excessive indulgence of revenge, such as Pheretima had shewn against the Barchæans, is looked on with anger by the gods. See too the very similar account of the death of Antiochus Epiphanes, 2 Macc. ix. 5—9. So also Jos. Antt. xvii. 6. 5, describing the disease of which Herod the Great died, mentions σῆψις σκώληκας ἐμπούσα. So also Euseb. (viii. 16) of the death of Galerius. So also Tertullian, ad Scapulam, c. 3, vol. i. p. 702, Migne, "Claudius Lucius Herminianus in Capadocia, cum indigne ferens uxorem suam ad hanc sectam transiisse, solusque in prætorio suo vastatus peste vivus veribus ebullisset, Nemo sciat, aiebat, ne gaudeant Christiani. Postea cognito errore suo, quod tormentis quosdam a proposito suo excidere fecisset, piæ Christianus decessit."

²⁴.] Similarly, ch. v. 12 ff.; vi. 7; ix. 31, a general statement of the progress and prosperity of the church of God forms the transition from one portion of the history to another.

²⁵.] The journey (ch. xi. 30) took place after the death, or about the time of the death, of Herod; see on ver. 1. The purpose of the mission would be very soon accomplished: Saul would naturally not remain longer in Jerusalem than was unavoidable, and would court no publicity: and hence there seems an additional reason for placing the visit after Herod's death: for, of all the persons whose execution would be pleasing to the Jews, Saul would hold the foremost place. Our verse is probably inserted as a note of passage from

Z ἐκ, here only. Ruth i. 6 Ald.
ἀπο, Luke iv. 1. xxiv. 9.
n = Matt. iii. 15. ch. xiii. 25. xiv. 26

Σαῦλος ὁ ὑπέστρεψαν ὁ ἐξ Ἱερουσαλὴμ ἁβ πληρώσαντες τὴν
bc διακονίαν, d συμπαλαβόντες [καὶ] Ἰωάννην τὸν e ἐπι- d παρα-
κληθέντα Μάρκον. λαβόν-
τες...

25. xiv. 26
al. Ps. xix.
b.
1 Col. iv. 17.
c = ch. vi. 1
d. 1
e. ch. xv. 37.
f. Gal. ii. 1
only. Gen.
xix. 17. Job
i. 4 only.

XIII. ¹ Ἦσαν δὲ ἐν Ἀντιοχείᾳ ^f κατὰ τὴν ^g οὔσαν
ἐκκλησίαν ^{hi} προφῆται καὶ ^{ik} διδάσκαλοι, ὃ τε Βαρνάβας
καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ Κυρηναῖος, ^{C os}
Μαναὴν τε Ἡρώδου τοῦ ^{Ma} τετράρχου ^m σύντροφος καὶ ^{ABCDE}

e ver. 12. f ch. xi. 1 reff. g ellips. of ἐκεῖ, Mark viii. 1. ch. xxii. 12. h ch. xi. 27 reff.
i 1 Cor. xii. 28, 29. Eph. iv. 11. k Rom. ii. 20. 1 Tim. ii. 7. 2 Tim. i. 11+. 2 Macc. i. 10 only. l Luke
iii. 19. ix. 7 || Mt. only. (-χρῆν, Luke iii. 1.) m here only+. = 2 Macc. ix. 29 only. Thuc. ii. 50 (of
diseases). Xen. Mem. ii. 3, 4.

25. $\alpha\pi\epsilon\sigma\tau\rho\epsilon\upsilon\epsilon\nu$ D¹(txt D⁸). for $\epsilon\zeta$, $\alpha\pi\omicron$ B¹(appy, Tischdf) D(E) b c o 36
 vulg Chr-mss: $\epsilon\iota\varsigma$ B¹-corr HLPN k l p vss(including syr-ung) Chr-mss Ec Thl: txt A
 13(sic) rel copt Chr.—aft $\iota\epsilon\rho$. add $\epsilon\iota\varsigma$ $\alpha\nu\tau\omicron\chi\epsilon\iota\alpha\nu$ E a b e o Syr sah Cas-iod. (*The*
variations have apparently arisen from a confusion of marginal glosses. $\epsilon\iota\varsigma$ $\alpha\nu\tau$.
may have been an explanatory gloss, afterwards substituted for $\epsilon\zeta$ $\iota\epsilon\rho$.; then $\alpha\nu\tau$.
*may have again been corrected to $\iota\epsilon\rho$, leaving the $\epsilon\iota\varsigma$ standing.) for 2nd $\kappa\alpha\iota$,
 $\tau\omicron\nu$ D¹: om ABN 36 vulg Syr: txt D⁸EHLp p rel syr copt Chr Ec Thl. (13 def.)
 $\epsilon\pi\iota\kappa\alpha\lambda\omicron\upsilon\mu\epsilon\nu\omicron\nu$ AN k p 13. 36 Thl-fin.*

CHAP. XIII. 1. rec aft *ησαν δε* ins *τινες* (see note), with EHLP 13. 36 rel syr Chr :
 om ABD⁸ a p 40 vulg Syr sah æth Vig. for ο τε, εν οis D¹ vulg Vig : add *ην*
και D³-gr Vig. επικαλουμ. D o 180 lect-12. om ο bef κυρηνηαιος D.
ην. και τετρ. D¹(and lat : txt D⁸). τετραρχ.(but α erased) *8, τρarch.* B¹.

the last recorded fact of Barnabas and Saul (ch. xi. 30), to their being found at Antioch (xiii. 1). Ἰωάνν.] See above on ver. 12.

CHAP. XIII. 1—XIV. 28.] FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS. *Henceforward the history follows Saul (or Paul, as he is now [ver. 9] and from this time denominated), his ministry, and the events of his life, to the exclusion (with the sole exception of the council in ch. xv.) of all the other Apostles.*

XIII. 1.] The **τινες** of the rec. has been interpolated, to make it appear that the persons mentioned were not the *only* prophets and teachers at Antioch. The enumeration is probably inserted on account of the solemnity of the incident about to be related, that it might be known *who they were*, to whom the Holy Spirit entrusted so weighty a commission. That those enumerated were *all* then present, is implied by the **τε . . . καί**: see ch. i. 13. **προ-**

φήται.] See on ch. xi. 27. διδάσκ.] Those who had the χάρισμα διδασκαλίας, see 1 Cor. xii. 28; Eph. iv. 11. They were probably less immediately the organs of the Holy Spirit than the προφήται, but under His continual guidance in the gradual and progressive work of teaching the Word (see Neander, Pl. u. L. p. 58). Συμμεῖν ὁ καλ. Νίγερ] Nothing is known of him. From his appellation of Niger, he may have been an African proselyte. Λούκιος] A Lucius, probably the same person, is mentioned Rom. xvi. 21 as a

w ch. xvii. 10
only. Gen.
xlv. 54, 56,
59.
x ch. viii. 5
re ff.
y ch. xiv. 26.
x. 15.
xxvii. 1
only.
z ch. iii. 24. iv.
2. 1 Cor. ii.
1. xi. 26.
Phil. i. 17, 18
al. + L. P.

4 αὐτοὶ μὲν οὖν ἔκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος
x κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἠπέπλευσαν εἰς
Κύπρον, 5 καὶ γενόμενοι ἐν Σαλαμίνι za κατήγγελλον τὸν
ab λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων
εἶχον δὲ καὶ Ἰωάννην e ὑπηρετήν. 6 d διελλόντες δὲ ὅλην
τὴν νῆσον e ἄχρι Πάφου εὗρον ἄνδρα τινὰ f μάγου

(Aeús, ch. xvii. 13.) a ch. xv. 36. xvii. 13. b ch. xi. 1 reff. c = Luke i. 2. ch. xxvi.
16. 1 Cor. iv. 1. (Prov. xiv. 35.) d constr., Luke ii. 35. ch. xii. 10. xiv. 24. xv. 3, 41 al. L. only, exc.
1 Cor. xvi. 5. Heb. iv. 14. Deut. ii. 7. e ch. xi. 5 reff. f here bis. Matt. ii. 1, &c., only. Dan. ii. 2.

4. rec *ουτοι* (*corr*n to *more usual exprn*), with E-gr HLP copt(appy) Chr: *οι* D-gr lect-12 Ath: txt AB⁸ a p 36 vulg D-lat E-lat syrr Ambr Vig. (C illegible.)

[B(Mai Tischdf expr) has *εκπεμφθεντες* not *εκπεμψαντες* as Beh.] rec *του πν.*
του αγ., with EHLP rel: τ. πν. αγ. D¹: txt ABC² D-corr N a p 13 Ath. (C¹ illegible.)

απηλθ. A: καταβαnτες δε D-gr. rec ins *την* bef σελ. and bef κυπρ.,
with EHLP rel (Ee: ins 1st but om 2nd *την* 13 Thl: om ABC² DN a o p Chron.
for τε, δε HLP b d f g o p D-lat syr-mg sah (Ee Thl: om D-gr 64.

5. γεν. δε D. εν τη σαλαμεινι D-gr: εν σαλαμινι A E-gr LN³ p: eis σαλα-
μινη N¹: *Salamīnam* vulg Lucif Cassiod: *Salamīna* am fuld D-lat E-lat Lucif: txt
BCP rel. κατηγγελλον L e g¹ k p: κατηγγειλαν D 73. 96. 142 Chr₁.

for θεου, κυριου D-gr Syr copt Lucif. υπηρετουnτα αυτοις D syr-mg sah: *in*
ministerio vulg: εχοντες μεθ εαυτων και ιω. eis διακονιαν E. (*The corrections have*
appy been made for perspicuity.)

6. και [πε]ριελθ. (διελθονταν, omg και D⁸) δε αυτων D. rec om ολην (ολην
and αχρι παφου *being supposed to be inconsistent?*), with HLP rel (Ee Thl: ins
ABCDEN k p 36 vss Lucif. (13 def.) ηνρον E: ευραν A. add εκει C.

rec om ανδρα (*as superfluous*), with HLP rel (Ee: ins ABCDN k o p syrr copt

vi. 6. 4. ἐκπεμφ.] Under the guid-
ance of the Spirit, who directed their
course.

Σελεύκειαν] A very strong
fortified city (supposed impregnable,
Strabo, xvi. p. 751), fifteen miles from
Antioch,—on the Orontes, and five miles
from its mouth. It was founded and forti-
fied by Seleucus Nicator (Strabo, xvi. 749),
who was buried there (Appian, Syr. 63). It
was called *Seleucia ad mare*,—and *Pieria*,
or ἡ ἐν Πιερίᾳ, from Mount Pierius, on
which it was built, to distinguish it from
other Syrian towns of the same name. This
mountain is called Coryphæus, Polyb. v. 59,
where is a minute description of the town
and its site. Among other particulars he
mentions, πρόσβασιν δὲ μίαν ἔχει κατὰ τὴν
ἀπὸ θαλάττης πλευρὰν κλιμακωτὴν καὶ
χειροπόητον, ἐγκλίμασι καὶ σκαλώμασι
πικνοῖσι καὶ συνεχέσι διελημμένῃν. This
excavated way is to this day conspicuous
amongst the ruins of the city. It was
under the Seleucid kings the capital of
a district Seleucis,—and, since Pompey's
time, a *free city*. Strabo, xvi. 751. Plin.
v. 21 (Winer, Realw.; and Mr. Lewin, Life
of St. Paul, from an art. by Col. Chesney in
the Geogr. Society's Transactions.)

εἰς Κύπρον] The lofty outline of Cyprus
is visible from the mouth of the Orontes
(C. and H., edn. 2, i. p. 164). See below,
ver. 7. It was the native country of Bar-
nabas,—and, as John Mark was his kins-
man, they were likely to find more accept-

ance there than in other parts.

5.] Salamis was the nearest port to Seleucia on
the eastern side of the island. It had a
good harbour (λιμένα ἔχουσα κλαυστὸν
χειμερινόν, Scylax, Periplus. p. 41). It was
the residence of a king anciently (Herod.
iv. 162), and always one of the chief cities
of the island. There were very many Jews
there, as appears by there being more than
one synagogue. Their numbers may have
been increased by the farming of the
copper-mines by Augustus to Herod. On
the insurrection of the Jews in the reign of
Trajan, Salamis was nearly destroyed, and
they were expelled from the island. Its
demolition was completed by an earthquake
in the reign of Constantine, who (or his
immediate successors) rebuilt it and gave it
the name of Constantia. The ruins of this
latter place are visible near the modern Fa-
magosta, the Venetian capital of the island
(Winer, Realw., and C. and H. pp. 171, f.).

ὑπηρετήν] Probably for the admin-
istration of baptism: see also 1 Cor. i.
14—17.

6.] Paphos is on the west-
ern shore, with the length of the island
between it and Salamis. It is Nea Paphos
which is meant, about eight miles north of
the Paphos more celebrated in classic poets
for the temple and worship of Venus. It
was destroyed by an earthquake in Augus-
tus's reign, but rebuilt by him, Dio Cass. liv.
23. It is now called Baffa, and contains
some important ruins. (Winer, Realw.)

ABCD
HLPs
b c d f
h k l o
13

ἡ ψευδοπροφήτην Ἰουδαίου, ὃ ὄνομα Βαριησοῦς, ὃς ἦν ὁ
 σύν τῷ ἄνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ ἰσυνετῷ.
 οὗτος ἔπροσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἔπι-
 ἐζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. ὁ ἀνθίστατο
 δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτως γὰρ ὁ μεθερμηνεύεται
 τὸ ὄνομα αὐτοῦ), ζητῶν διαστρέψαι τὸν ἀνθύπατον
 ἀπὸ τῆς πίστεως. Σαῦλος δὲ ὁ καὶ Παῦλος, πλη-
 α1. Gen. xxviii. 1. 1 Rom. xi. 7 reff. constr., here only. m mid., 2 Th. iii. 8
 only. Ps. lxxv. 7. (ch. vi. 10 reff.) n = Matt. vi. 9. Mark ii. 12 al. o ch. iv. 36 reff.
 p = Luke vi. 19. ix. 9. xix. 47 al. fr. Exod. ii. 15. q here bis. ch. xx. 30. Luke ix. 41 || Mt. xxiii.
 2. Phil. ii. 15 only. Exod. v. 4. r = ch. vi. 7. xiv. 22. xvi. 5. s ch. ii. 4 reff.

αὐτὸν Chr Thl; so, but aft *τινα*, E 36 vulg sah Lucif.

ονοματι καλουμενον D.

βαριησουα[ν or -μ] D¹: *Barjesuban* Lucif₃: *Barsuma* Syr: βαριησουν AD³HLP
 p rel syr-mg-gr Ec Thl-sif Cassiod: βαριησουν N 40. 96. 105 vulg copt arm: txt BCE
 13 sah Chr Thl-fin. add ο μεθερμηνευεται ελυμας (*paratus*, i. e. *ετοιμας*, see on
 ver 8) E demid Lucif.

7. συνκαλεσάμενος D.

και εξητησεν D¹(και is marked for erasure by D-corr).

8. for ελυμ., ετ[ο or α]μας D¹, *eloemas* D-lat: *ελυμας* D⁴. aft πιστεως ins
 επειδη ηδιστα ηκουεν αυτων D¹(and lat): οτι ηδεως αυτων ηκουεν E syr-w-ast.

τινὰ μάγον, κ.τ.λ.] On the prevalence of such persons at this time, see ch. viii. 9, note. The Roman aristocracy were peculiarly under the influence of astrologers and magicians, some of whom were Jews. We read of such in connexion with Marius, Pompey, Crassus, Cæsar,—and later with Tiberius: and the complaints of Horace and Juvenal shew how completely, and for how long a time, Rome was inundated with Oriental impostors of every description. See Hor. Sat. i. 2. 1; Juv. Sat. iii. 13—16; vi. 542—546; x. 93, and C. and H. pp. 177 ff.

Βαριησοῦς] He had given himself the Arabic title of Elymas, 'the wise man' (from the same root as the Turkish 'Ulema'), interpreted ὁ μάγος in our text.

7. τῷ ἀνθυπάτῳ] The Greek term for the Latin 'proconsul,' the title of the governor of those provinces which were (seemingly) left by the emperors to the government of the senate and people. The proconsul was appointed by lot, as in the times of the republic; carried with him the lictors and fasces as a consul: but had no military power, and held office only for a year (Dio Cass. liii. 13). This last restriction was soon relaxed under the emperors, and they were retained five or even more years. The imperial provinces, on the other hand, were governed by a military officer, a Propætor (ἀντιστράτηγος) or Legatus (πρεσβευτής) of the Emperor who was girded with the sword, and not revocable unless by the pleasure of the Emperor. The minor districts of the imperial provinces were governed by Procurators (ἐπιτροποι). (C. and H. pp. 173 ff.: Dio Cassius, liii. 13, 15: Merivale, Hist. of the Romans under the Empire, ch. xxxii.) The title ἡγεμών, used in the N. T. of the pro-

curator of Judæa, of the legatus of Syria, and of the emperor himself, is a general term for any governor. But we never find the more definite title of ἀνθύπατος assigned in the N. T. to a legatus. Cyprus, as Dio Cassius informs us, liii. 12, was originally an imperial province, and consequently was governed by a *proprætor* or *legatus* (so also Strabo, xiv. 685, γέγονε στρατηγικὴ ἐπαρχία καθ' αὐτὴν ἐγένετο ἐπαρχία ἡ νήσου, καθάπερ καὶ νῦν ἐστί, στρατηγική): but immediately after he relates that Augustus ὕστερον τὴν Κύπρον κ. τὴν Γαλατίαν τὴν περὶ Νάρβωνα τῷ δήμῳ ἀπέδωκεν, αὐτὸς δὲ τὴν Δαλατίαν ἀντέλαβε. And in liv. 4, repeating the same, he adds, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο. The title of Proconsul is found on Cyprian coins, both in Greek and Latin. (See C. and H. p. 187, who give an inscription [Boeckh, No. 2632] of the reign of Claudius, A.D. 52, mentioning the ἀνθύπατοι, a former and a present one, Julius Cordus and L. Annius Bassus.)

Nothing more is known of this Sergius Paulus. Another person of the same name is mentioned by Galen, more than a century after this, as a great proficient in philosophy. He was of consular rank, and is probably the Sergius Paulus who was consul with L. Venuleius Apronianus, A.D. 168, in the reign of M. Aurelius. Another S. P. was one of the consules suffecti in A.D. 94: but this could hardly have been the same.

8. Ἐλύμας] See above on ver. 6.

διαστρέψαι . . . ἀπό] A pregnant construction, as ἀπέστησεν ὀπίσω, ch. v. 37.

9. ὁ καὶ Παῦλος] This notice marks the transition from the former part of his history, where he is uniformly called

1 ch. i. 10 refl.

u ch. xix. 25

refl.

1 John v. 27

1 Pet. xix. 26.

w Matt. xxvi. 4. Rom. i. 29. 1 Thess. ii. 3. Job xiii. 7.

ch. xviii. 14.)

σθεῖς πνεύματος ἁγίου, ἁπενίσας εἰς αὐτὸν ¹⁰ εἶπεν ὁ
 ὑπ' πλήρης παντὸς ^{vw} δόλου καὶ πάσης ^x ῥαδιουργίας, ^y υἱὲ

x here only +. Xen. Rep. Lac. xiv. 4. (γῆμα,

9. *πληθεὶς* DP. rec ins *καὶ* bef *απεν.*, with DEHP rel vss Ec Thl: om
 ABCL^s c f p 13. 36. 40 Chr Lucif.

10. om 1st *πάσης* D¹(ins D²) arm Lucif₂ Vig Orig-int. υἱοὶ D¹(txt D²).

Saul, to the latter and larger portion, where he is without exception known as Paul. I do not regard it as indicative of any change of name at the time of this incident, or from that time: the evidence which I deduce from it is of a different kind, and not without interest to enquirers into the character and authorship of our history. Hitherto, our Evangelist has been describing events, the truth of which he had ascertained by research and from the narratives of others. But henceforward there is reason to think that the joint memoirs of himself and the great Apostle furnish the material of the book. In those memoirs the Apostle is universally known by the name PAUL, which superseded the other. If this was the first incident at which Luke was present, or the first memoir derived from Paul himself, or, which is plain, however doubtful may be the other alternatives, the commencement of that part of the history which is to narrate the teaching and travels of the Apostle Paul,—it would be natural that a note should be made, identifying the two names as belonging to the same person.

The *καὶ* must not be understood as having any reference to *Sergius Paulus*, 'who also (as well as Sergius) was called Paul.' Galen (see above) uses the same expression in speaking of his Sergius Paulus: *Σέργιος τε, ὁ καὶ Παῦλος* . . . , and then, a few lines down, calls him *ὁ Παῦλος*. It signifies that Paulus was a *second name* borne by Saul, in conformity with a Jewish practice as old as the captivity (or even as Joseph, see Gen. xli. 45), of adopting a Gentile name. Mr. Howson traces it through the Persian period (see Dan. i. 7; Esth. ii. 7), the Greek (1 Macc. xii. 16; xvi. 11; 2 Macc. iv. 29), and the Roman (ver. 1; ch. i. 23; xviii. 8, &c.), and the middle ages, down to modern times. Jerome has conjectured that the name was adopted by Saul in memory of this event: 'Diligenter attende, quod hic primum Pauli nomen incepit. Ut enim Scipio, subiecta Africa, Africani sibi nomen assumpsit, et Metellus, Creta insula subjugata, insigne Cretici sue familiæ reportavit;—et imperatores nunc usque Romani ex subiectis gentibus Adiabenici, Parthici, Sarmatici nuncupantur: ita et Saulus ad prædicationem gentium missus, a primo ecclesiæ spolio Proconsule Sergio Paulo victoriæ suæ tropæa retulit, erexit-

que vexillum ut Paulus diceretur e Saulo.' (In Ep. ad Philem. 1, vol. vii. pp. 746 f.)

It is strange that any one could be found capable of so utterly mistaking the character of St. Paul, or of producing so unfortunate an analogy to justify the mistake. [I may observe that Wordsw.'s apology, that Jerome does not say that the Apostle gave himself this name on this account, is distinctly precluded by Jerome's language, "erexitque vexillum ut Paulus diceretur e Saulo." This Wordsw., translating the final words "and instead of Saul was called Paul," has missed seeing. Notice too Augustine's "*amavit*," below.] It is yet stranger that Augustine should, in his Confessions (viii. 4, vol. i. p. 753), adopt the same view: 'Ipse minimus Apostolorum tuorum . . . ex priore Saulo Paulus vocari amavit, ob tam magnæ insigne victoriæ.' (Elsewhere Augustine gives another, but not much better reason: 'Paulus Apostolus, cum Saulus prius vocaretur, non ob aliud, quantum mihi videtur, hoc nomen elegit, nisi ut se ostenderet parvum, tanquam minimum Apostolorum.' De Spir. et Lit. c. 7, vol. x. p. 207.) So also Olshausen. A more probable way of accounting for the additional name is pointed out by observing that such names were often alliterative of or allusive to the original Jewish name:—as Grotius in his note: '*Saulus qui et Paulus*: id est, qui, ex quo cum Romanis conversari cœpit, hoc nomine, a suo non abluente, cœpit a Romanis appellari. Sic qui Jesus Judæis, Græcis Jason (or Justus, Col. iv. 11): Hillel, Pollio: Onias, Menelaus (Jos. Ant. xii. 5. 1): Jakim (= Eliakim), Alcimus. Apud Romanos, Silas, Silvanus, ut notavit Hieronymus: Pasides, Pansa, ut Suetonius in Crassito: Diocles, Diocletianus: Biglinitza, soror Justiniani, Romane Vigilantia.'

ἁπενίσας εἰς αὐτόν] It seems probable that Paul never entirely recovered his sight as before, after the *δόξα τοῦ φωτὸς ἐκείνου*. We have several apparent allusions to weakness in his sight, or to something which rendered his bodily presence contemptible. In ch. xxiii. 1, the same expression, *ἁπενίσας τῷ συνεδρίῳ*, occurs, and may have some bearing (see note there) on his not recognizing the high priest. See also Gal. iv. 13, 15; vi. 11, and 2 Cor. xii. 7, 9, and notes. The traditional notices of

^y διαβόλου, ^z ἔχθρὲ πάσης ^a δικαιοσύνης, οὐ ^b παύσῃ ^y see Matt. xiii. 38. John viii. 44. Eph. ii. 2. 1 John iii. 10 al. ^a διαστρέφω τὰς ^o ὁδοὺς κυρίου τὰς ^d εὐθείας; ¹¹ καὶ νῦν ^c ἰδοὺ ^f χεὶρ ^f κυρίου ^g ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ ^h βλέπων ^z v. gen. of thing, Phil. iii. 18 only. ^h τὸν ^h ἥλιον ^{ik} ἄχρι ^k καιροῦ. ¹ παραχρῆμα δὲ ^m ἐπέπεσεν ^z v. gen. of thing, Phil. iii. 18 only. ^h ἐπ' αὐτὸν ⁿ ἄχλὺς καὶ ^o σκότος, καὶ ^p περιάγων ἐξίτηι ^z v. gen. of thing, Phil. iii. 18 only. ^h χειραγωγούς. ¹² τότε ἰδὼν ὁ ^r ἀνθύπατος τὸ γεγονὸς ^z v. gen. of thing, Phil. iii. 18 only. ^h ἐπίστευσεν ^{tu} ἐκπλησσόμενος ἐπὶ τῇ ^{tv} διδαχῇ τοῦ κυρίου. ^z v. gen. of thing, Phil. iii. 18 only. ^h ¹³ ^w Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου ^x οἱ περὶ Παῦλον ^z v. gen. of thing, Phil. iii. 18 only.

cx. 9. b constr., Luke v. 4. ch. v. 42. vi. 13. xx. 31. xxi. 32. Eph. i. 16. Heb. x. 2. Isa. xxxviii. 20. c = Rom. xi. 33. Heb. iii. 10. Rev. xv. 3. Ps. xvii. 21. d ch. viii. 21 reff. e ch. ii. 7 reff. f ch. xi. 21 reff. Ezek. xl. 1. g = Matt. xxvii. 25. ch. xviii. 6. Rom. i. 18. ii. 2. 9. 2 Kings i. 16. h Eccl. xi. 7. i ch. xx. 6 reff. k Luke iv. 13 only. l ch. i. 1. iii. 7 reff. m ch. viii. 16 reff. n here only. Job iii. 5 Symm. Hom. II. v. 321. o = here only. Deut. xxviii. 29. σκότον δεδορκώς, Eur. Phœn. 377. p absol., here only. intrans. v. acc., Matt. ix. 35. xxiii. 15. Mark vi. 6. v. εν, Matt. iv. 23. trans., 1 Cor. ix. 5 only. q here only. (-ειν, ch. ix. 8.) r ver. 7. s absol., John iv. 53. ch. iv. 4 al. fr. t Matt. vii. 28. xxii. 33. Mark i. 22. xi. 18. Luke iv. 32. u Mark vi. 2 al. Eccl. vii. 17. Wisd. xiii. 4. 2 Macc. vii. 12 only. v = ch. ii. 42 reff. w = Luke viii. 22. ch. xvi. 11 al. L. 4. 2 Macc. v. 9. x = here (John xi. 19 v. r.) only. see Mark iv. 10. Luke xxii. 49.

ins του bef κυριου BN¹(N³ disapproving).

ins ουσας bef ευθειας D.

11. ins η bef χειρ. (but marked for erasure) D¹. rec ins του bef κυρ.: om ABCDEHLPN rel. aft τυφλος ins και P o (syr). for δε, τε CN p vulg Syr copt æth Lucif Jer: for παραχρημα δε, και ευθειας D (corrns, the copulative conj seeming more appropriate). επεσεν (corrns to more simple exprn than επεπεσεν επ) A B(sic: see table) DN Thl-sif: txt CEHLP 13. 36 rel Chr EcC Thl-fin. om επ' αυτον B.

12. ιδων δε D-gr Lucif. ins εθανασεν και bef επιστ. DE æth Lucif: εκπλ. bef επιστ. A: aft επιστ. ins τω θεω D; τω κυρ., omitting the rest, æth. εκπληττομ. B a b² g h k 13. for τ. κυρ., τ. θεου C Vig: του χριστου 63: των αποστολων 4.

13. ανεχθεντες(sic) B¹.

rec ins τον bef παυλον, with HLP rel EcC Thl: om

his personal appearance (see C. and H. p. 181, note) represent him as having contracted and overhanging eyebrows.

Whatever the word may imply, it appears like the graphic description of an eye-witness, who was *not* Paul himself. So also περιάγων ἐξίτηι χειραγωγούς, below.

10. ^uιδε διαβ.] Meyer supposes an indignant allusion to the name Bar-jesus. This is possible, though hardly probable (see below). διαβ., which usually has the article, is elsewhere found without it only in (1 Pet. v. 8) Rev. xii. 9, 22. See Moulton's Winer, p. 155, note 1. πάσ. δικ., of all that is right.

διαστρ. κ.τ.λ.] The οὐ παύσῃ evidently makes this apply, not to Elymas's conduct on this occasion merely, but to his whole life of imposture and perversion of others. The especial sin was, that of laying hold of the nascent enquiry after God in the minds of men, and wresting it to a wrong direction. κυρίου, here and ver. 11, is Jehovah. If, as some suppose, the reading of the name Bar-jesus is Bar-jehu, the repetition may be allusive: as in the other case might the ἐχθρὲ πάσ. δικαιοσύνης to the name Jesus. But Meyer supposes the various readings in the forms of the name (Barsuma, Barjesuban) to have arisen from a desire to reverence the Name Jesus.

τυφλὸς μὴ βλέπων] so μνήσο-

θητι μὴ ἐπιλάβῃ, Deut. ix. 7. 11. ἄχρι καιροῦ] The punishment was only temporary, being accompanied with a gracious purpose to the man himself, to awaken repentance in him. The sense given to ἄχρι κ. by Tittmann and Meyer here and at ref. Luke, of ἕως τέλους, is one of which it seems to me incapable.

ἄχλὺς κ. σκότος] In the same precise and gradual manner is the healing of the lame man, ch. iii. 8, described: ἔστη (first), κ. περιεπάτει. So here, first a dimness came on him,—then total darkness. And we may conceive this to have been evinced by his gestures and manner under the infliction.

12. ἐπὶ τῇ διδ. τ. κυρ.] Hesitating as he had been before between the teaching of the sorcerer and that of the Apostle, he is amazed at the divine power accompanying the latter, and gives himself up to it. It is not said that he was baptized: but the supposition is not thereby excluded: see ver. 48; ch. xvii. 12, 34; xviii. 8, first part.

13. οἱ περὶ Π.] Is there not a trace of the narrator being among them, in this expression? Henceforward Paul is the principal person, and Barnabas is thrown into the background.

Πέργην τ. Παμφ.] Perga lies on the Cestrus, which flows into the bay of Attaleia. It is sixty stadia from

y Matt. vii. 23.
Luke ix. 39
only. Jer.
xxx. xxi.
5. 2 Macc.
iv. 23 only.
z. 30. 25
refl.

a absol., ch.
xvi. 4 refl.
b. 13. 26
c. H. E. xxi.
xvi. 35.
d. Luke iv. 16
ch. xvi. 13
only. Exod.
xx. 8. 20
e. Luke xxi. 14.
16. ch. xx.
7 refl.

d absol., ch. xvi. 13 refl.

xvi. 16. ch. xxvi. 14. xxviii. 23.

h = Mark v. 22, &c. Luke viii. 49.

= 2 Cor. xi. 10. 1 Cor. viii. 7 al.

e 2 Cor. iii. 11. 1 Tim. iv. 13 only. Neh. viii. 8.

Rom. iii. 21.

xiii. 14. ch. xviii. 8, 17 only &.

g Matt. xxvii. 19. Mark iii. 31 al. 2 Kings xix. 11.

i Heb. xiii. 22 only. 1 Macc. x. 24.

f Matt. v. 17. Luke

2 Kings xix. 11.

i Heb. xiii. 22 only. 1 Macc. x. 24.

1 Macc. x. 24.

ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ὑπο-
χωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹¹ αὐτοὶ
δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀν-
τιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συν-
αγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. ¹⁵ Μετὰ
δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέ-
στείλαν οἱ ἄρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες
ἄνδρες ἀδελφοί, εἴ τις ἔστιν λόγος ἐν ὑμῖν παρακλη-

ABCDEN c p 13 Dion Eus Chr.

αναχωρ. E 180.

υπεστρεψαν N¹.

14. for αυτοι δε, paulos δε και βαρναβας E. εγενοντο A. rec της

πισιδιας, with DEHLP p 13 rel vss: quae est Pisidia tol: txt ABCN. for εἰσελθ.,

ελθοντες BCN¹ p copt. την(sic D¹: τη D-corr) ημετερα τω σαββατω D.

15. rec-om tis, with D-corr EHL P rel vss Chr Ec Thl: ins ABCD¹N a p 13. 36 vulg

Syr copt Cassiod. εν υμιν βεφ λογος (alteration to connect λογος with παρακλ.)

ABC(H, N a c p 13 vulg: txt (D)ELP) rel Chr Ec Thl.—om εν H.—αὐτ λογ. ins σοφιας

D: sermo et intellectus in vobis exhortationis D-lat.—υμιν is written above the line

apply by P¹.

the mouth (εἶθ' ὁ Κέστρος ποταμός, ὃν ἀναπλεῖσσαντι σταδίου ἐξήκοντα Πέργη πόλις, Strabo, xiv. p. 667), "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of the Taurus." (C. and H. vol. i. p. 195, from Sir C. Fellows's Asia Minor.) The remains are almost entirely Greek, with few traces of later inhabitants (p. 194 and note).

The inhabitants of Pamphylia were nearly allied in character to those of Cilicia (οἱ Πάμφυλοι, πολλὸν τοῦ Κιλικίου φύλου μετέχοντες, Strabo, xii. § 7): and it may have been Paul's design, having already preached in his own province, to extend the Gospel of Christ to this neighbouring people. John probably took the opportunity of some ship sailing from Perga.

His reason for returning does not appear, but may be presumed from ch. xv. 38 to have been, unsteadiness of character, and unwillingness to face the dangers abounding in this rough district (see below). He afterwards, having been the subject of dissension between Paul and Barnabas, ch. xv. 37—40, accompanied the latter again to Cyprus; and we find him at a much later period spoken of by Paul, together with Aristarchus and Jesus called Justus, as having been a comfort to him (Col. iv. 10, 11): and again in 2 Tim. iv. 11, as profitable to him for the ministry.

14. διελθόντες] It is not improbable that during this journey Paul may have encountered some of the 'perils by robbers' of which he speaks, 2 Cor. xi. 26. The tribes inhabiting the mountains which separate the table-land of Asia Minor from the

coast, were notorious for their lawless and marauding habits. Strabo says of Isauria, ληστῶν ἅπασαι κατοικίαι (xii. 6), and of the Pisidians, καθάπερ οἱ Κιλικίαι, ληστρικῶς ἥσκηνται, xii. 7. He gives a similar character of the Pamphylians.

Ἀντιόχεια ἡ Πισιδία or πρὸς Πισιδίᾳ, Strabo, xii. 8, was founded originally (Strabo, ib.) by the Maguetes on the Meander, and subsequently by Seleucus Nicator, and became, under Augustus, a Roman colony (ἐχουσα ἐποικίαν Ῥωμαίων, Strabo, ib.:— 'Pisidum colonia Caesarea, eadem Antiocheia.' Plin. v. 24. 'In Pisidia juris Italici est colonia Antiochensium,' Paulus, Digest. i. 15).

Its position is described by Strabo as being on a hill, and was unknown or wrongly placed till Mr. Arundell found its ruins at a place now called Yalobatch, answering to Strabo's description: where since an inscription has been found with the letters ANTIOCHEAE CAESARE (C. and H. pp. 205, 207 note).

15.] The divisions of the law and prophets at present in use among the Jews were probably not yet arranged. Before the time of Antiochus Epiphanes, the Law only was read in the synagogues: but, this having been forbidden by him, the Prophets were substituted:—and, when the Maccabees restored the reading of the Law, that of the prophets continued as well.

ἀπέστειλαν] Then they were not sitting in the πρωτοκαθεδρίαι, Matt. xxiii. 6, but somewhere among the congregation. The message was probably sent to them as having previously to this taught in the city, and thus being known to have come for that purpose. See, as illustrating our narrative,

σεως πρὸς τὸν λαόν, λέγετε. ¹⁶ ¹ ἀναστὰς δὲ Παῦλος καὶ ¹ κατασεύσας τῇ χειρὶ εἶπεν Ἀνδρες Ἰσραηλῖται καὶ οἱ ⁿ φοβούμενοι τὸν ⁿ θεόν, ἀκούσατε. ¹⁷ ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ^o ἐξελέξατο τοὺς ^p πατέρας ^p ἡμῶν, καὶ τὸν λαὸν ^q ὕψωσεν ἐν τῇ ^r παροικίᾳ ἐν γῇ Αἰγύπτῳ. καὶ ^s μετὰ ^{tu} βραχίονος ^{tv} ὑψηλοῦ ^w ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. ¹⁸ καὶ ὡς ^x τεσσερακονταετὴ χρόνον ^y ἐτροφοφόρησεν αὐτοὺς ἐν τῇ ^z ἐρήμῳ. ¹⁹ καὶ ^a καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν

viii. 35. s = ch. v. 26. xxiv. 7.
u Luke i. 51. John xii. 38 (from Isa. liii. 1) only.
xii. 17 reff. x ch. vii. 23 only.
Caten.). 2 Macc. vii. 27 only.
xix. 27. 2 Cor. x. 5. Ps. li. 5 (7).

t here only. Exod. vi. 1, 6 al. (but w. ἐν).
v = here only. (I Rom. xii. 16 al.). w ch.
y here only. Deut. i. 31 bis (700p. compl. Orig. in
a = ch.

16. ins o bef παυλος D. aft oi ins εν υμιν H lect-11 Chr.
17. for τουτου, του B: om 40 vulg æth. om (as unnecessary) ισραηλ EHLP rel
syrr Chr Ec Thl Lucif: ins ABCDΞ a g p 13 vulg copt sah(omg λαου τουτ.).
for 1st kai, δια D¹(txt D⁵). ins τη bef γη D. αιγυπτου ABΞ a b c² d p 13
vss: txt CDEHLP rel 36 Chr Ec Thl.
18. om ως DE vulg Syr sah æth. ετη μ (omg χρονον) D. rec ετροποφορησεν
(alteration to what seemed a more appropriate word; see notes), with BC²DHLPR p
rel 36 vulg(mores eorum sustinuit) syr-mg-gr Orig Chr Ec Thl-fin (ετροφοπορ. Thl-
sif): txt AC'E 13 syrr copt æth arm Constt(see Tischdf) Cyr Hesych.
19. om και B p sah. εν γη χανααν bef επτα E: om εν γ. χ. 13.

Luke iv. 17 ff. and notes. 16. κατα-
σεύσας τ. χειρί] As was his practice; see
ch. xxi. 40. See also ἐκτείνας τὴν χεῖρα, ch.
xxvi. 1. On the character, &c. of Paul's
speeches reported in the Acts, see Prolegg.
§ i. 13; ii. 17. The contents of this
speech (vv. 16—41) may be thus arranged:
I. Recapitulation of God's ancient deliver-
ances of His people and mercies towards
them, ending with His crowning mercy,
the sending of the Deliverer and promised
Son of David (vv. 16—25). II. The history
of the rejection of Jesus by the Jews,
and of God's fulfilment of His promise by
raising Him from the dead (vv. 26—37).
III. The personal application of this to
all present,—the announcement to them
of justification by faith in Jesus, and
solemn warning against the rejection of
Him (vv. 38—41). It is in the last de-
gree unsafe to argue, as Wordsworth has
done, that, because Strabo asserts the
language of the Pisidians to have been
neither Greek nor Lydian, St. Paul must
have spoken to them by virtue of his
miraculous gift of tongues. To the ques-
tion put by Wordsw., "In what language
did St. Paul preach in Pisidia?" we may
reply, seeing that he preached in the syna-
gogue after the reading of the law and
prophets, "In the same language as that
in which the law and prophets had just
been read."

οἱ φοβ. τ. θ.] The (un-
circumcised) proselytes of the gate; not
excluding even such pious Gentiles, nor
proselytes in any sense, who might be
present. The speech, from the beginning

and throughout, is *universal* in its applica-
tion, embracing Jews and Gentiles.

17. τοῦ λαοῦ τούτου] 'Hoc dicit Pisidis,
Judæos digito monstrans' (Grot.). Or
rather, perhaps by the τούτου indicating,
without gesture, the people in whose syn-
agogue they were assembled.

τ. πατ.
ἡμῶν] It is evident that the doctrine so
much insisted on afterwards by Paul, that
all believers in Christ were the true chil-
dren of Abraham, was fully matured al-
ready: by the τοῦ λαοῦ τούτου he alludes
to the time when God was the God of the
Jews only: by this ἡμῶν he unites all
present in the now extended inheritance of
the promises made to the fathers.

ὑψωσεν] Evidently an allusion to Isa. i. 2,
where the word is also used in the sense
of 'bringing up,' nourishing to manhood.
This was done by increasing them in Egypt
so that they became a great nation: see ref.
Gen. There is no reference to any *exalta-
tion* of the people during their stay in
Egypt: whether by their deliverance (Calv.,
Heinr., Elsner), or by the miracles of Moses
(Meyer), or by Joseph's preferment to hon-
our (Beza, Grot.).

18. ἐτροφο-
φόρησεν] That this is the right reading,
is rendered highly probable by manuscript
authority here and still more in the LXX of
ref. Deut., and, I conceive, *decided* by the
Heb. of that passage, and by the expansion
of the same image in Num. xi. 12. The com-
pound verb (from ὄ, not ἡ, τροφός, as the
similitude is that of a *man* [ἄν] bearing
his son) implies carrying and caring for, as
a nurse: see ref. Macc.

19. ἑπτὰ] See
L

b here only.
 1. 28, (1. 38,
 xxi. 16, 17.
 1 Mac. iii.
 36 A.)

^b κατεκληρονόμησεν [αὐτοῖς] τὴν γῆν αὐτῶν. 20 καὶ μετὰ
 ταῦτα ὡς ἔτεσιν τετρακοσίοις καὶ πενήκοντα ^c ἔδωκεν

c constr., Eph. iv. 11. 3 Kings ii. 35.

rec κατεκληροδοτήσεν (corrū to fix the active sense on the verb: as also in LXX, see *reff*), with a h o: txt ABCDEHLP rel 36 Chr (Ec Thl. om αυτοις BD¹N

p 13. 40 coptt: ins ACD³EHL rel.

for αυτων, των αλλοφυλων D¹: αυτων

αλλοφ. D⁵ syr-w-ast.

20. ὡς ἐτ. τετ. κ. πεντ. bef και μετα ταυτα (see notes) ABCN p 13. 36. 40 vulg coptt arm: om μ. τ. D¹ syr: txt D⁴EHL rel Syr æth Chr (Ec Thl.—for ὡς, εως D¹-gr: om AC: et quasi annis D-lat: quasi post annos vulg: et post annos æth-rom. aft εδωκ. ins αυτοις E sah Chr.

Deut. vii. 1; Josh. iii. 10; xxiv. 11.

The unusual transitive sense of κατεκληρονόμησεν, justified by *reff*. LXX, has not been understood by the copyists, and has led to the rec. reading. From the occurrence of manifest references, in these opening verses of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters form the present lessons in the synagogues on one and the same sabbath, Bengel and Stier conclude that they had been then read. It may have been so: but see on ver. 15. 20.]

Treating the reading of ABCN (see var. readd.) as an attempt at correcting the difficult chronology of our verse, and taking the words as they stand, *no other sense* can be given to them, than that the time of the judges lasted 450 years. The dative ἔτεσιν (see ch. viii. 11) implies the duration of the period between ταῦτα (the division of the land), and Samuel the prophet, inclusive. And we have *exactly the same chronological arrangement* in Josephus; who reckons (Antt. viii. 3. 1) 592 years from the Exodus to the building of Solomon's temple,—arranging the period thus: (1) forty years in the wilderness: (2) twenty-five years under Joshua (στρατηγὸς δὲ μετὰ τὴν Μωυσέως τελευτὴν πέντε κ. ἑξήκοσι, Antt. v. 1. 29): (3) Judges (below): (4) forty years under Saul, see on ver. 21: (5) forty years under David, 1 Kings ii. 11: (6) four years of Solomon's own reign. This gives 592 — 149 = 443 years (about, ὡς, 450) for the Judges, including Samuel. That this chronology differs widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his temple in the four hundred and eightieth (LXX, four hundred and fortieth) year after the Exodus. All attempts to reconcile the two are arbitrary and forced. I subjoin the principal. (1) Perizonius and others assume that the years during which the Israelites were subject to foreign tyrants in the time of the Judges are *not reckoned* in 1 Kings vi. 1, and attempt, by adding them, to make out the period—in direct *contradiction* to

the account there, which is, not that the Judges lasted a certain number of years, but that Solomon began to build his temple in the *four hundred and eightieth year after* the Exodus. (2) Calovius, Mill, &c. supply γενόμενα after πενήκοντα, and construe, these things 'which happened in the space of 450 years,' viz. from the *birth of Isaac* to the division of the land. But why the *birth of Isaac*? The words too will not bear this construction. (3) Olshausen conceives the 450 years may include all from the Exodus, as far as the building of the temple. But to this the objection which he himself mentions is fatal, viz. that μετὰ ταῦτα and ἐκείθεν must beyond dispute give the termini *a quo* and *ad quem* of the period. (4) Others suppose various corruptions, here or at 1 Kings vi. 1, and by arbitrary conjecture emend so as to produce accordance.

It seems then that Paul followed a chronology current among the Jews, and agreeing with the book of Judges itself (the spaces of time in which, added together = exactly 450), and that adopted by Josephus, but not with that of our present Hebrew text of 1 Kings vi. 1. The objection to this view, that Josephus is not consistent with himself (Olsh.),—but in Antt. xx. 10. 1, contra Apion. ii. 2 gives *another* chronology, has arisen from not observing that in the latter places, where he states 612 years to have elapsed from the Exodus to Solomon's temple, he reckons in the twenty years occupied in building the temple and the king's house, 1 Kings vi. 38; vii. 1. His words are, Antt. xx. 10. 1, ἀφ' ἧς ἡμέρας οἱ πατέρες ἡμῶν ἐξέλιπον Αἴγυπτον Μωυσέως ἄγοντος, μέχρι τῆς τοῦ ναοῦ κατασκευῆς, ὃν Σολομῶν ὁ βασιλεὺς ἐν Ἱερουσαλὴμ ἀνέγειρεν, ἑτη δυοκαίδεκα πρὸς τοῖς ἑξακοσίοις. To reckon in the thirteen years during which he was building his own house may be an *inaccuracy*, but there is no *inconsistency*.

Wordsworth, contrary to his usual practice, takes refuge in the amended text of ABC, and then characterizes in the severest language those who have had the

^dκριτὰς ἕως Σαμουὴλ [τοῦ] προφήτου· ²¹ ^eκαὶ κεῖθεν ^fἤγά-
σαντο βασιλέα, καὶ ^gἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαουλ
υἱὸν Κεὶς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσεράκοντα·
²² καὶ ^hμεταστήσας αὐτὸν ⁱἤγειρεν τὸν Δαυεὶδ αὐτοῖς
^kεἰς βασιλέα, ὃ καὶ εἶπεν ^lμαρτυρήσας Εὐβρον Δαυεὶδ τὸν
τοῦ Ἰεσσαί, ἄνδρα ^mκατὰ τὴν ⁿκαρδίαν μου, ὃς ^oποιήσει
πάντα τὰ ^pθελημάτά μου. ²³ ^qτούτου ὁ θεὸς ἀπὸ τοῦ
^rσπέρματος ^sκατ' ^tἑπαγγελίαν ^uἤγαγεν τῷ Ἰσραὴλ
^vσωτήρα Ἰησοῦν, ²⁴ ^wπροκηρύξαντος Ἰωάννου ^xπρὸ

21. ver. 47. 1 Kings xv. 11. 1 = ch. x. 43 reff.
n Isa. xlv. 28 (of Cyrus). Matt. vii. 21. xii. 50. John vii. 17 al.
xxiii. 26. p ch. ix. 20 reff. q Rom. i. 3 reff.
s ch. i. 4 reff. t = Zeck. iii. 9 (8). Isa. xlviii. 15.
only †. w Matt. xi. 10, from Mat. iii. 1. u ch. v. 31. Isa. xlv. 15. v here

d = here only. Jud. ii. 16.
e of time, here only.
f ch. xvi. 29
g = 1 Kings xii. 17.
h Luke vii. 15 al. 1 Kings xii. 13.
i Luke xvi. 4 (ch. xix. 20. 1 Cor. xiii. 2. Col. i. 13) only.
j 3 Kings xv. 13. Dan. ii. 21.
k — Luke i. 69. Judg. ii. 18.
l — Luke ii. 34. ch. vii. 1.
m = here only. 1 Kings xiii. 14. o plur., Eph. ii. 3 only. Jer. r Gal. iii. 29. 2 Tim. i. 1 only.
s here

om του Α (appy) B^x p.

21. [KEIS, so ABCD^x.] [ΒΕΝΙΑΜΕΙΝ, so ABC^x: -μειμ p.]

22. rec αυτοῖς bef τον δ. (alteration of arrangement, to connect αυτοῖς with the verb), with CEHL^p 13. 36 rel vss Chr: txt ABD^x coptt.—om τον D. ηγρον Ε. for του, υιου D 34. om ανδρα BE: om also κατ. τ. κ. μου os E.

23. ο θ. ουν απο τ. σπ. αυτου D: om απο τ. σπέρματος N¹. rec for ηγαγ., ηγειρεν (explanatory alteration, see ver 22), with CD 13. 36 rel tol syr^x sah Thdr^t Thl-fin: txt ABEHL^p b g l p vulg copt aeth Ath Chr-comm Ec^e Thl-sif Aug. for σωτ. ιησ., σωτηριαν (see note) H(σρι αν) L b d f g h l 13 aeth Chr, Thl-sif: σ. τον ιην. D: om ιησ. ο 4². 14¹-6. 23. 37. 46. 56. 66. 76: txt ABC^e rel 36 vulg Syr copt arm Ec Aug.

moral courage to abide by the more difficult reading, charging them with "arbitrary caprice," "gratifying a sceptical appetite," &c. I cite this as an example of that elastic criticism, which by any means within reach, and at any price, smooths away every difficulty from the sacred text.

Σαμουήλ] mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.

21. Σαουλ ἄνδρα ἐκ φ. Β.] It may be not altogether irrelevant to notice that a Saul, a man of the tribe of Benjamin, was speaking; and to trace in this minute specification something characteristic and natural.

ἔτη τεσσεράκοντα] So also Josephus: ἐβασίλευσε Σαουλ Σαμουήλου ζῶντος ἔτη ὀκτῶ πρὸς τοῖς δέκα· τελευτήσαντος δὲ δύο καὶ εἴκοσι, Ant. vi. 14. 9. In the O. T. the length of Saul's reign is not specified; 1 Sam. vii. 2 gives no reason, as Bengel thinks, why Saul's reign should have been less than twenty years, as the twenty years there mentioned do not extend to the bringing up of the ark by David, but only to the circumstances mentioned in the following verses. Biscoe has well shewn (p. 399), that as Saul was a young man when anointed king, and Ishbosheth his youngest son (1 Chron. viii. 33) was forty years old at his death (2 Sam. ii. 10), his reign cannot have been much

short of that period. It is clearly against the construction to suppose Samuel's time as well as Saul's included in the forty years, following as they do upon the ἔδωκεν. Yet this has been done by the majority of Commentators.

22. μεταστήσας] having deposed him (reff.): in this case, by his death, for David was not made king till then. Or perhaps μεταστ. may refer to the sentence pronounced against Saul, 1 Sam. xiii. 14, or xv. 23, 28, and ἤγειρεν to the whole process of the exaltation of David to be king. But I prefer the former.

ὃ κ. εἶπεν μ.] The two passages, Ps. lxxxix. (lxxxviii. LXX) 20, and 1 Sam. xiii. 14, are interwoven together: both were spoken of David, and both by prophetic inspiration. They are cited from memory, neither τὸν τοῦ Ἰεσσαί nor ὃς . . . μου being found in them. These latter words are spoken of Cyrus, see reff. That such citations are left in their present shape in our text, forms a strong presumption that we have the speeches of Paul verbatim as delivered by him, and no subsequent general statement of what he said, in which case the citations would have been corrected by the sacred text.

23. κατ' ἐπαγγ. ἤγαγεν] viz. the promise in ref. Zeck. (LXX), where the very word ἄγω is used; not however excluding the many other promises to the same effect.

The reading σωτηριαν has probably arisen from the

^x 1 These, i. 9.
^{ii.} 1. Heb. x.
^{19.} 2 Pet. i.
¹¹ only.
^{MAL.} iii. 2.
^{MARK} i. 4.
^{LUKE} iii. 3.
^{ch.} xix. 4
^{only.}
^z = ch. xii. 25
^{refl.}
^a Paul (ch. xx.
^{24.} 2 Tim.
^{iv.} 7) only.
^{Jer.} viii. 6.
^b ch. xxv. 18.
^{xxvii.} 27
^{only.} L.P.
^{Tolait} viii. 16.
^{Judith} xiv.
^{14.} Sir. xxiii.
²¹ only. Dan.
^{vii.} 25 Theod.
^{(-voia,} 1 Tim.
^{vi.} 4.)
^c ellips., Matt.
^{xiv.} 27. John
^{iv.} 26. viii.
^{24.} xviii. 5.
^d = w. person, Acts only. ch. xix. 4 (Paul). v. 37. vii. 5.
^g = ch. x. 2 refl. h constr., ch. xiv. 3 (of Paul). xx. 32 (Paul). 1 Cor. xii. 8. 2 Cor. v. 19. vi. 7. Eph.
^{i.} 13. Phil. ii. 16 al2. (Paul). Heb. v. 13. James i. 18. i here only. k ch. vii. 12 refl. l ch.
^{xi.} 29 refl. m = ch. iii. 17. iv. 5, &c. 1 Cor. ii. 6, 8. Josh. ix. 15 al. fr. n ch. xvii. 23
^{(Paul).} Rom. x. 3. xi. 25. 1 Cor. xiv. 38. 2 Cor. ii. 11. 1 Kings xxvi. 21. o = ch. xxiv. 21 (Paul). vii.
³¹ (Steph.). p ch. xv. 21, 26. xviii. 4 al. q = Luke iv. 16. ch. xv. 21. 2 Cor. iii. 15 al. Neh.
^{viii.} 8. r = 1 Cor. xi. 31. 1 Pet. iv. 6. s = ch. iii. 18 refl. and passim. t = John
^{xviii.} 28. xix. 4, 6. ch. xxviii. 18. Prov. xxviii. 17. u constr., ch. iii. 11 refl. v ch. v. 33 refl.

24. om παντι HL Thl, παντι and λαω P d e f g h l o Chr-comm (Ec: om λαω only A Ec: om ισρ. 68. 104 sah: txt BCDE^x p 13. 36 vss. (*The variations have perhaps been occasioned by those in ver 17 above.*)—^x1 began to write ιηλ. bef λαω, but marked the letters for erasure.

25. rec ins o bef ιωαννης, with LP 13 rel Chr Thl-fin: om ABCDEH^x a l p Ec Thl-sif. επληρουν D¹. rec (for τι εμε) τινα με, with CDEHLP 13 rel vss Chr: txt AB^x sah, τι και (= τι με) p. aft εγω ins o χριστος E 68 lect-12 tol Thl-fin. αλλα, and μεθ D¹(μετ D⁸).

26. om και B. εν ημιν AD p. aft θεον ins ακουσατε E. rec (for ημιν) υμιν, with CEHL^x rel vss: txt A B(sic: see table) D^x c p 13 syr-mg sah. aft o λογος ins ουτος C d 6. 36. 65. 133-80 syr æth arm. rec απεσταλη, with EHLP rel Ec Thl: txt ABCD^x a h p 13. 36. 40 Chr.

27. om εν CE b d h k p 13 vulg Chr₂. for αυτ. τουτ. αγν., αυτ. s D¹(αυτον τ. αγωνυντες D⁶). for κ. τ. φωνας, ταις τας γρ . . . as (μη συνιεντες τ. γραφας?) D¹(txt D⁸): αγν. τ. γρ. E. ins και bef κριν. D.

28. aft ευροντες ins εν αυτω D vulg syr-w-ast coptt æth. for ητησ. &c, κρειναντες αυτον παρεδωκαν πιλατω ινα εις αναιρσειν D¹ (*ut interficeretur* lat): D⁸ reads ητησαντο π. ανερεθ., without erasing any portion of D¹: for ητησαντο, ητησαν τον(sic) ^x1.

contracted way of writing Ἰησοῦν, thus: σωτηραῖν; and then from ver. 26 σωτηρᾶν was adopted.

24. εἰσόδου] referring to ἤγαγεν above—his coming forward publicly.

25.] As John was fulfilling his course (the expression is peculiar to Paul, see refl.) he said (not once but habitually). τί ἐμέ ὑπ. εἶν.] Not, 'I am not that which ye suppose me to be,' as Vulg. (reading τίνα, —quem me arbitramini esse, non sum ego); Luth., Grot., Kuin.,—making τί (or τίνα) relative, which it will not bear (see note on 1 Cor. xv. 2); but What suppose ye me to be? I am not He. See Luke iii. 15 ff. 26. τ. σωτηρίας ταύτης] viz. the salvation implied in Jesus being a σωτήρ—salvation by Him.

27.] The position of ἡμῖν at the commencement of its clause in the last verse shews the emphasis to be on it, and now the

reason is given—for the Jews in Jerusalem have rejected it. See ch. xxii. 18—21.

τὰς φωνάς is not governed by ἀγνοήσαντες, which makes the sentence an unusually harsh one in construction, requiring αὐτόν to be supplied after κριν., and αὐτάς after ἐπλήρωσαν. The καί, as often, merely introduces, without the emphasis implied by our 'even,' a new element into the sentence. It is perhaps hardly possible to find in our language or the Latin any one word which may give exactly this slight shade of meaning, and no more: paraphrased, the sense might be (but imperfectly and clumsily) thus represented: in their ignorance of Him (not only rejected His salvation, but) by judging Him, fulfilled the voices of the prophets, &c. 28.] Not, 'though,' but rather because they found no cause: when they found no cause of death in

δὲ ^{wx} ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ ^x γεγραμμένα, ^y καθ-
 ελόντες ἀπὸ τοῦ ^z ξύλου ^a ἔθηκαν ^a εἰς μνημεῖον. ³⁰ ὁ δὲ
 θεὸς ^b ἡγείρεν αὐτὸν ἐκ ^b νεκρῶν, ³¹ ὃς ^c ὥφθη ^d ἐπὶ ἡμέρας
^e πλείους τοῖς ^f συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς
 Ἱερουσαλήμ, ^g οἵτινες νῦν εἰσιν ^h μάρτυρες αὐτοῦ πρὸς
 τὸν λαόν. ³² καὶ ἡμεῖς ὑμᾶς ⁱ εὐαγγελιζόμεθα τὴν πρὸς
^k τοὺς ^k πατέρας ^l ἐπαγγελίαν ^m γενομένην, ὅτι ⁿ ταύτην
 ὁ θεὸς ^o ἐκπεπλήρωκεν τοῖς τέκνοις ^{*} αὐτῶν ἡμῶν ^p ἀνα-
 στήσας Ἰησοῦν, ³³ ὡς καὶ ἐν ^{*} τῷ ψαλμῷ γέγραπται τῷ

30. (see Rom. vii. 1 al.) e ch. ii. 40 reff. f Mark xv. 41 only. 2 Chron. xviii. 2.
 x. 41 reff. h ch. i. 8 reff. i double acc., here only. acc., ch. viii. 25 reff. g = ch.
 ch. vii. 19 reff. j ch. i. 4 reff. m = ch. vii. 31 reff. k absol.,
 o here only. Exod. xxxii. 29 Ald. 2 Macc. viii. 10 only, but not =. τὰς ἐπαγγελίας ἐκπληροῦν, Polyb. i.
 67. 1. (ρωσις, ch. xxi. 26.) p = ch. ii. 24 reff. n ch. ix. 20 reff.
 Heb. xi.

29. ἐτελεσαν A: ετελουον D¹(txt D-corr¹). rec απαντα (error? or altera-
 tion for more completeness?): txt ABCDEHLPN rel. γεγρ. bef περι αυτου B.

aft γεγραμμενα add εινιν ητουντο τον πειλατον τουτον μεν σταυρωσαι, και επιτυ-
 χοντες παλιν και D¹, syr-mg has postquam crucifixus est ητουντο τον πιλaton ut de
 ligno detraherent eum: συνετυχον et detrahentes eum posuerunt eum in sepulchro.
 for ξυλου, σταυρου E Syr. ins και bef εθηκαν D¹(and lat).

30. for ver, ον ο θεος (add vero D-lat) ηγειρεν D: add tertia die vulg(not tol).
 31. ουτος ωφθη τοις συναναβαινουσιν αυτω απ. τ. γ. εις ιερ. εφ ημερ. πλειονας D
 (-αναβαιν D-corr, πλειους D⁸). rec om νυν (as unnecessary? hardly for Meyer's
 reason, that they had been now for some time His witnesses), with BEHLP rel aeth-pl
 Chr: εινι bef νυν N: txt AC a k p 13. 36 Syr coptt aeth-rom.—αχρι νυν D c 137 vulg
 syr. om αυτου H.

32. την προς τους is written over an erasure by N¹ or N-corr¹. aft πατερας ins
 ημων DE vss(not syr). γενομ. bef επαγγ. D Hil. * ημων (to avoid the
 difficulty of οι φοβουμενοι τον θεον being present, ver 16, besides the ανδρες ισραηλται)
 ABCD¹N vulg(υμων tol) aeth Ambr: om ημιν sah Ambr Bede-gr: αυτων ημιν C³EHLP
 p 13. 36 rel syrr Chr (Ec Thl-fin. for ιησουν; τον κυριον ιησ. χρ. D sah Ambr;
 so, insg ημων aft κυρ. 137 Hil; τον κυρ. ημων syr-w-ast: αυτον εκ νεκρων A².

33. for ως και, ουτως γαρ D. *rec τῷ ψ. τῷ δευτ. γέγραπται,
 with ELP rel vulg Chr Thl Ambr: τ. πρωτω ψ. γεγ. D (no vss) Orig-schol_{expr} (Ec)

him, they besought, &c.: see Luke xxiii. 22, 23. 29.] The two verbs ἐτέλεσαν

and ἔθηκαν have still the same subject, viz. οἱ κατοικοῦντες κ.τ.λ. De Wette rightly remarks, that Paul, in this compendious narrative, makes no distinction between friend and foe in what was done to our Lord, but regards both as fulfilling God's purpose regarding him. I may add, that there is also a contrast between what men did to Him, and ὁ δὲ θεὸς ἡγείρεν αὐτόν. Joseph and Nicodemus, be it observed, were both ἄρχοντες. Paul touches but lightly on the cross of Christ, and hastens on to the great point, the Resurrection, as the fulfilment of prophecy and seal of the Messiahship of Jesus. 31.] The νῦν gives peculiar force to the sentence. Who are at this moment witnesses,—living witnesses; q. d. 'I am not telling you a matter of the past merely, but one made present to the people of the Jews (τῷ λαῷ) by living and autoptic testimony.'

32. ἡμεῖς ὑμᾶς] He and Barnabas were not of the number of the συναναβάντες, ver. 31, nor was their mission to the Jewish people. 'They are at this moment witnessing to the people, we, preaching to you.' Stier observes (Red. d. Apost. p. 367) how entirely Paul sinks himself, his history and commission from Christ, in the great object of his preaching. ἀναστήσας] The meaning having raised Him from the dead is absolutely required by the context: both because the word is repeated with ἐκ νεκρῶν (ver. 34), and because the Apostle's emphasis throughout the passage is on the Resurrection (ver. 30) as the final fulfilment (ἐκπεπλήρωκεν) of God's promises regarding Jesus. This is maintained by Luther, Hammond, Le Clerc, Meyer, &c.: the other meaning, 'having raised up,' as in ch. vii. 37, προφήτην ὑμῖν ἀναστήσει ἐκ κύριος,—by Calvin, Beza, Calov., Wolf, Michaelis, Rosenm., Heinrichs, Kuinoel, Olsh., and by Mr. Humphry. Meyer well

q Heb. i. 5. v.
5. Ps. ii. 7.
r trans., ch.
xvii. 31 only.
s = ch. xxiii. 3.
xxvi. 22, 23
al. 2 Macc.
iii. 14.

t of a state,
here only.
see ch. viii.
23 reff.

u = ch. ii. 27
reff.

v = Isa. ix. 3
only.

w = 1 Tim. i.
15. iii. 1. iv.
9. Tit. iii. 8.
Rev. xxi. 5.
xxii. 6. Ps.
lxxxviii. 28.

x = ch. xvii. 7 reff.

a ch. xx. 34. xxiv. 23 only +
vii. 39 reff. 3 Kings ii. 10.
10 reff.

y Ps. xv. 10. see ch. ii. 27 reff.

z = ch. xiv. 16. Eph. iii. 5. Judg. ii. 10.

d (ch. ii. 41.) = Gen. xlix. 29. Judg. ii. 10.

g ch. ii. 14. iv. 10. xxviii. 22, 28. Ezra iv. 12, 13.

b ch. ii. 23 reff.

c = 1 Cor.

e ver. 30. ch. x.

...δια
ABC
LPS
cd f
k l o
13

δευτέρῳ ^aΤίός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε.
³⁴ ὅτι δὲ ^bἀνέστησεν αὐτὸν ^cἐκ νεκρῶν μηκέτι ^dμέλλοντα
^eὑποστρέφειν εἰς ^fδιαφθοράν, οὕτως εἴρηκεν, ὅτι δώσω
ὑμῖν τὰ ^gὅσια Δαυεὶδ τὰ ^hπιστά. ³⁵ διότι καὶ ἐν ⁱἐτέρῳ
λέγει Οὐ ^jδώσεις τὸν ^kὅσιόν σου ^lἰδεῖν ^mδιαφθοράν.
³⁶ Δαυεὶδ μὲν γὰρ ἰδίᾳ ⁿγενεᾷ ^oἀπηρετήσας τῇ τοῦ θεοῦ
^pβουλῇ ^qἐκοιμήθη καὶ ^rπροσετέθη πρὸς τοὺς πατέρας
αὐτοῦ καὶ ^sεἶδεν ^tδιαφθοράν. ³⁷ ὃν δὲ ὁ θεὸς ^uἡγήρεν
οὐκ ^vεἶδεν ^wδιαφθοράν. ³⁸ ^xγνωστὸν οὖν ^yἔστω ὑμῖν,

Ter Cyp-mss Hil^{exp} Jer Cassiod: τῷ δευτ. ψ. γεγρ. H o 4. 68. 76. 100: txt ABCN
a c p 13. 40 arm. at end, D syr-mg add (from Ps ii. 8) αἰτησάι παρ ἐμοῦ καὶ
δώσω σοι εἰθνη τὴν κληρονομίαν σου καὶ τὴν κατασχεσίν σου τὰ πέρατα τῆς γῆς.

34. σὺτε D 137 Hil. aft αυτον add ο θεος E 68 Syr Thl-fin. aft μελλ.
ins αυτον E k 32. 66 Chr.

35. rec (for διοτι) διο, with CEHL P² 13. 36 rel vss Chr (Ec Thl: propter nos E-lat:
txt ABN p¹ sah: om D Syr aeth. ετερως D: alias vulg: alia D-lat: εν τω ετ. 13.

36. om μεν D 26 vulg. 37. for ον, ο D¹-gr(txt D-corr¹).

remarks, that this meaning would hardly in our passage have been thought of or defended, had it not been that the subjoined citation from Ps. ii. has been thought necessarily to apply to our Lord's mission upon earth.

38.] The reading ἐν τῷ πρώτῳ ψαλμῷ is explained thus: "hic psalmus qui nobis secundus est olim primus fuit, quod is qui praeceedit, tanquam proemium, numeratus non esset." Rosenm. Arg. Ps. ii. St. Paul refers the prophecy in its full completion to the Resurrection of our Lord: similarly in Rom. i. 4, ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει . . . ἐξ ἀναστάσεως νεκρῶν.

34. μηκέτι μέλλ. Compare Rom. vi. 9, *χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει*. It is interesting to trace the same shades of thought in the speeches and epistles of Paul; and abundant opportunity of doing so will occur as we proceed.

But here the *ὑποστρ. εἰς διαφθ.* does not merely imply death, so that Jesus should have once undergone it, and no more hereafter, as the E.V. seems to imply: but we must supply 'to die, and in consequence to' before the words, understanding them as the result of death, if it had dominion over him: thus the clause answers even more remarkably to Rom. vi. 9.

τὰ ὅσια is the LXX rendering of יְרֵכָה, ref. Isa., which in 2 Chron. vi. 42, they have translated τὰ ἁγία. The word 'holy' should have been preserved in the E.V., as answering to τὸν ὅσιόν σου below; the mercies of David, holy and sure: or my holy promises which I made sure unto David.

35. διότι καὶ] wherefore also,—cor-

respondent to which purpose, of His Christ not seeing corruption.

ἐτέρῳ] viz. ψαλμῷ, referring to ver. 33. λέγει] viz. ὁ θεός, not David: the subject is continued from vv. 32 and 34, and fixed by εἴρηκεν and δώσω just preceding. δώσεις and ὅσιον accurately correspond to δώσω and ὅσια before. See on ch. ii. 27.

36.] The psalm, though spoken by David, cannot have its fulfilment in David.

ἰδίᾳ γενεᾷ.] The dative *commodi*, not 'sua generatione,' which is flat in the extreme. David ministered only to the generation in which he lived: but διὰ τούτου, remission of sins is preached ὑμῖν, and to all who believe on Him.

τῇ τοῦ θ. βουλῇ is best taken with ἀπηρετήσας, not with ἐκοιμήθη:—as E. V., after he had served his own generation by the will (i. e. according to the appointment) of God. His whole course was marked out and fixed by God—he fulfilled it, and fell asleep. I prefer this, because joining τῇ τοῦ θ. β. with ἐκοιμήθη seems to diminish the importance of that verb in the sentence. (See, on the whole, 2 Sam. vii. 12; 1 Kings ii. 10.)

προσετ. κ.τ.λ.] An expression arising from the practice of burying families together: see reff. and passim in O. T.

38.] Paul speaks here of justification only in its lowest sense, as negative, and synonymous with remission of sins; he does not unfold here that higher sense of δικαίως, the accounting righteous, which those who have from God are δικαιοὶ ἐκ πίστεως. It is the first office of the Spirit by which he spoke, ἐλέγχειν περὶ ἁμαρτίας, before He ἐλέγχει περὶ δικαιο-

ἄνδρες ἀδελφοί, ὅτι διὰ ^h τούτου ὑμῖν ⁱ ἄφεσις ⁱ ἁμαρτιῶν ^h ch. ix. 20
^k καταγγέλλεται, ³⁹ [καί] ¹ ἀπὸ πάντων ^m ὧν οὐκ ἠδυνή- ⁱ ch. v. 31 reff.
 θητε ⁿ ἐν νόμῳ Μωυσέως ¹ⁿ δικαιωθῆναι, ⁿ ἐν ^h τούτῳ πᾶς ὁ ^k ver. 5 reff.
 πιστεύων ¹ⁿ δικαιούται. ⁴⁰ ὁ βλέπετε οὖν μὴ ^p ἐπέλθῃ [ἐφ'] ^l Rom. vi. 7
 ὑμᾶς] τὸ ^q εἰρημένον ἐν τοῖς προφήταις ⁴¹ Ἴδετε οἱ ^r κατα- <sup>only. Sir.
 φρονηταί, καὶ θαυμάσατε καὶ ^s ἀφανίσθητε, ὅτι ^t ἔργον <sup>xxvi. 29.
^t ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὁ οὐ μὴ ^m constr., ver.
⁴ ||. 1 Cor. viii. 9. x. 12. Gal. v. 15 al. † ^p ch. viii. 24. Luke xxi. 26. James v. 1. Micah
 iii. 11. ^q pass., Luke ii. 24. iv. 12. ch. ii. 16. ^{Rom. iv. 18. (act., ver. 34. Heb. i. 13. iv. 3, 4, 7.)}
^r here only. ^{HAB. i. 5. ii. 5.} ^s = James iv. 14 (Matt. vi. 16, 19, 20) only. ^{Job iv. 9. Hab. i. c. (not}
 in Heb.) ^t Matt. xxvi. 10 || Mk. ^{Johm iii. 21. vi. 28. ix. 4. 1 Cor. xvi. 10. Ps. xliii. 1. Hab. i. c.}</sup></sup>

38. ὑμ. bef εσ. ΑΝ.

δι' αὐτου E d 65-7. 133 æth: δια τουτο B¹ 15-8. 34. 73.

101-80.

39. om και AC¹N am(with fuld demid tol) æth-pl: ins BC³DELP rel vss Chr.
 aft και add μετανοια D (syr-w-ast has it aft ἁμαρτιων ver 38). ^{εδυνθητε}
 Λ: ἠδυνθημεν D-corr¹.gr. rec ins τω bef νομ. (corr: but the art is not needed
 aft a preposition), with ELP rel Ec Thl: om A B(sic: see table) CD⁸ h p 13. 40
 Chr. aft εν τούτω ins om D syr-mg. at end ins παρα θεω D 137 syr-mg.

for δικαιουται, δικαιωθηναι (but corr'd) N¹.

40. απελθη N¹. om εφ υμας (as unnecessary? or because a difficulty was
 found in identifying υμεις with the καταφρονηται of the citation!) BD⁸N 13. 36 am tol:
 ins ACEILP rel vss Chr.

41. for ιδ., ακουσατε E. καταφρονησατε N¹. ins και επιβλεψατε (from
 LXX) bef και θαυμασατε I o syr Chr Thl-fin; aft κ. θ. E(but om και) k 27-9. 57. 69.
 105-6. θαυμασατε N¹: -ζετε c. aft 1st εργον ins o N¹. rec εγω
 bef εργαζ. (corr: to LXX), with CEILP rel 36 demid Chr: εγω εργαζομε εγω N: txt
 ABD k p 13 vulg sah arm. om 2nd εργον DELP b c d f g h k l o tol syrr æth-
 pl Chr Cosm Ec Thl-sif: ins ABCIN p rel vulg coptt æth-rom Thl-fin. rec φ,
 with c d h l 36 Cosm Ec: txt ABCDEILPN rel Chr Thl.

σύνης: therefore he dwells on the ἄφεσις ἁμαρτιῶν, merely just giving a glimpse of the great doctrine of justification, of which he had such wonderful things to write and to say.

39.] [And] from all things, from which ye could not in (under) the law of Moses be justified, in Him (as ἐν χριστῷ, ἐν κυρίῳ passim) every believer is (habitual pres.) justified. ἀπὸ πάντων (ἀφ') ὧν, from all things (sins), from which . . . but not implying that in the law of Moses there might be justification from some sins;—under the law there is no justification (ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ, Gal. iii. 11):—but = Christ shall do for you all, that the law could not do: leaving it for inference, or for further teaching, that this was absolutely ALL: that the law could do nothing. The same thought is expanded Rom. viii. 3, 4, τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς κ.τ.λ. . . . ἵνα τὸ δικαίωμα τ. νόμου πληρωθῇ ἐν ἡμῖν. This interpretation will be the more clearly established, when we remember that δικαιούν ἀπὸ ἁμαρτίας was not in any sense, and could not be, the office of the law, by which came the knowledge of sin. The expression δικαιούν ἀπὸ only once used again by Paul (ref.), and that where he is arguing against the continuing in sin.

ὁ πιστεύων is not to be joined with ἐν τούτῳ, which (see above) is contrasted with ἐν νόμῳ M. It is quite in Paul's manner to use πᾶς ὁ πιστεύων thus absolutely: see Rom. i. 16; iii. 22; x. 4 (Gal. iii. 22). Still less, with Luther, can we take as far as δικαιωθῆναι with ver. 38, and make ἐν τούτῳ . . . δικαιούται a separate sentence.

40.] The object of preaching the Gospel to the Jews first was for a testimony to them: its reception was almost uniformly unfavourable: and against such anticipated rejection he now warns them. τοῖς προφ.] The book of the prophets: see ch. iii. 18, note.

41. καταφρονηταί] So the LXX for ἐνῆ, 'among the heathen,' for which they seem to have read בוגרים. So the Arabic, 'videte arrogantes;' and the Syriac, 'videte transgressores.' (Kuinoel.)

The prophecy was spoken of the judgment to be inflicted by means of the Chaldeans: but neither this nor any other prophecy is confined in its application to the occasion of which it was once spoken, but gathers up under it all analogous procedures of God's providence: such repeated fulfilments increasing in weight, and approaching nearer and nearer to that last and great fulfilment of all the promises of grace and all the threats of wrath, by which every prophetic word shall be exhausted.

τον Ι.
ABCDE
PN a b
d f g h
k l o p
13

[τοῦ] Παύλου λεγομένοις [^a ἀντιλέγοντες καὶ] ^r βλα-
σφημοῦντες. ⁴⁶ ^s παρῤῥησιασάμενοί τε ὁ Παῦλος καὶ ὁ
Βαρνάβας εἶπαν Ὑμῖν ἦν ^t ἀναγκαῖον πρῶτον λαληθῆναι
τὸν ^m λόγον τοῦ ^m θεοῦ. ^u ἐπειδὴ δὲ ^v ἀπωθεῖσθε αὐτὸν καὶ
οὐκ ἀξίους ^w κρίνετε ἑαυτοὺς ^x τῆς ^x αἰωνίου ^x ζωῆς, ^y ἰδοὺ
^z στρεφόμεθα ^z εἰς τὰ ἔθνη. ⁴⁷ οὕτως γὰρ ^a ἐντέταλται
ἡμῖν ὁ κύριος ^b τέθεικά σε ^b εἰς ^c φῶς ^c ἐθνῶν, ^d τοῦ εἶναί
σε ^e εἰς σωτηρίαν ^f ἕως ^f ἐσχάτου τῆς γῆς. ⁴⁸ ἀκούοντα
δὲ τὰ ἔθνη ἔχαιρον καὶ ^g ἐδόξαζον τὸν ^g λόγον τοῦ κυρίου,
καὶ ἐπίστευσαν ὅσοι ἦσαν ^h τεταγμένοι ⁱ εἰς ζωὴν αἰώνιον

^x John xvii. 3. 1 Tim. vi. 12 only. (see 1 John i. 2, ii. 25.) y ch. ii. 7 reff. z = here
only. see ch. vii. 39. a ch. i. 2. John xiv. 31. perf., here only. = 1 Kings xxi. 2.
xlix. 6 AN. 1 Thess. v. 9. 1 Tim. i. 12. 1 Pet. ii. 8. c Luke ii. 32. d 1 Cor. x. 13
reff. e = ver. 22 reff. f ch. i. 8 reff. g 2 Thess. iii. 1 only. h = ch.
xv. 2. Rom. xiii. 1. 1 Cor. xvi. 15. (w. *πρός* and a dat., 2 Macc. vi. 21.) i = Rev. xiii. 10.

om του (as unnecessary: but it has force here) ABX c: ins CDEILP 13. 36
rel Chr Cc Thl. λαλουμένοις ABEN p 13: ειρημένοις 64. 97 (the varr have
perhaps been introduced from other similar exprs, such as ch xvi. 14, and ver 40):
txt CDILP rel 36 Chr Cc Thl. om αντιλ. και ABCLN a d e p 13. 36 Syr coptt
æth arm: ins DIP rel syr Chr Cc Thl: εναντιομενοι και E (both the omission and the
clumsy attempt in E seem to be emendations of the apparent tautology αντελεγον ..
αντιλεγοντες).

⁴⁶. παρρησιασμενος D 105. rec δε (as bringing out the contrast), with EILP
vss Chr: om sah: tunc vulg: txt ABCDN o p 36. 40 æth. om 2nd o D c 68
Thl-sif. [ειπαν, so ABDN p.] εἰπ αἰπ. ins pros αυτους D. om
ην C o 177: it is aft πρωτ. in D. om αναγκ. D-gr. for επειδη, επει C p
Orig.,—om δε (from the two syll., -δηδε, occurring together) BD¹N¹ syr coptt Thl-sif:
ins ACD²ELPN³ p 13 rel vss Orig⁵ Thdrt³ Ch² Cc Thl². κρινατε D¹: κρινεται
D²: iudicastis D-lat. εαντοις B¹ (Tischdf: txt B-corr¹⁻²). εαντ. bef κριν.
E vulg Thdrt³. στρεφ. bef ημεις E.

⁴⁷. εντεταλκεν D¹ e 47-marg Cyr Thdrt: εντελλεται p. om ημιν D¹-gr(txt
D⁴) 57¹: ημ. bef εντ. 76. 95-7. 137. om δ N¹. aft o κυρ. ins (from LXX
ιδου DE Cyp^r. φως (omg eis) τεθ. σε D¹ Cyp^r. τοις εθνεσιν D am
demid Aug.

⁴⁸. και ακουοντ. τα D Syr æth. εχαιρεν (sic) P e f g h l o. for εδοξαζ.,
εδεξαντο (corrns: see ch xi. 1) D Aug: εδοξαζεν P(appy) e g 97. 177². for κυριου,
θεου B D-gr E-gr copt Aug¹: om 105 Chr¹: 68 syrr æth have τον θεον for τον λ. του
κυ., and 34, τον θεον και τον λ. του κυ. (all corrns, or misunderstanding of corrns,
from ch xi. 1): txt ACLPN p vulg D-lat E-lat. αιωνιαν B.

the synagogue; it was the sight of the
Gentile crowds in their house of prayer
which stirred up the jealousy of the Jews.

⁴⁵. ἀντιλ. καὶ] These words (see var.
readd.) form a graphic repetition, passing
from the particular thing which they did,
viz. contradict the words spoken by Paul,
to the spirit in which they did it, viz. a
contradictory and blaspheming one. It is
no Hebraism. ⁴⁶. πρῶτον] See ch. iii.

26; Rom. i. 16. ⁴⁷.] Agreeing with
LXX-AN, B reading δέδωκα for τέθεικα.
They refer the σε not to themselves
as teachers (as Meyer seems to think),
but to Christ. ⁴⁸. τεταγμένοι] The

meaning of this word must be determined
by the context. The Jews had judged
themselves unworthy of eternal life: the
Gentiles, as many as were disposed to eter-
nal life, believed. By whom so disposed, is

not here declared: nor need the word be
in this place further particularized. We
know, that it is GOD who worketh in us
the will to believe, and that the prepara-
tion of the heart is of Him: but to find in
this text pre-ordination to life asserted, is
to force both the word and the context to
a meaning which they do not contain.
The key to the word here is the com-
parison of ref. 1 Cor. εἰς διακονίαν τοῖς
ἁγίοις ἔταξαν ἑαυτούς, with ref. Rom.
αἱ οὐσαι [ἐξουσίαι] ὑπὸ τοῦ θεοῦ τεταγ-
μέναι εἰσὶν: in both of which places the
agents are expressed, whereas here the
word is absolute. See also ch. xx. 13. The
principal interpretations are: (1) Calvin,
&c., who find here predestination in the
strongest sense: 'ordinatio ista non nisi ad
æternum Dei consilium potest referri'. . .
'ridiculum autem cavillum est referre hoc

here only. 40 x διεφέρετο δὲ ὁ ὡς λόγος τοῦ ὡς κυρίου δι' ὅλης τῆς χώρας. ABC
Wisd. xviii. 19. 20. ch. xavii. 37. I, P, S
ch. viii. 25. e d f
av. 35, 36. 1 Thess. iv. 15 al. k l o
here only + ver. 43 reff. 13
b = Mark xv. 43. ch. xvii. 12 (1 Cor. vii. 35. xii. 24) only. Prov. xi. 25. (-μόνος, 1 Cor. xiv. 40. -μοσύνη, ch. xii. 23.) c = and constr., Mark vi. 21. Luke xix. 47. ch. (xvii. 4) xxv. 2. xxviii. 7, 17. d ch. xiv. 2 only. 1 Kings iii. 12 al. e 2 Cor. xii. 10 reff. f ch. viii. 1.
g Matt. vii. 4. Mark xvi. 9 only. 2 Chron. xi. 16. h elsw., Matt. (ii. 16 al.) and Mark (v. 17 al.) only. Exod. viii. 2. i Matt. x. 14 || Mk. ch. xviii. 6 only. Neh. v. 13. k Luke ix. 5 || Mt. x. 11. ch. xvii. 23 only. Exod. ix. 9. l Luke ix. 5. m = Luke ii. 40. ch. ii. 28 (from Ps. xv. 11). Rom. xv. 13, 14. 2 Tim. i. 4. L.P. Ps. lxxvii. 16.

49. καὶ διεφ. D a æth. καθ ὅλης ΑΝ a k 13. 73.
50. παρωτρυνον D¹-gr(txt D⁵): παρωτρυναν p Æc. rec ins και bef τας ευσχ.
(attempt at corr'n, from misunderstanding), with ELPN¹ rel vss Chr: om ABCD⁸ p
13. 36 Syr sah arm Cassiod. ins θλειπειν μεγαλην και bef διωγ. D; θλ. κ. E.
om τον D. rec ins τον bef βαρν. (for uniformity), with P rel Æc
Thl-sif: om ABCDELN a c k p 13 Chr Thl-fin. om αυτων B.
51. ins απο bef των ποδ. E c d g 133-7 syr Thl-fin. rec aft ποδ. ins αυτων,
with DELP vss Chr: om ABCN a k p 13. 36 vulg syr arm. for επ, εις E.
for ηλθ., κατηντησαν D-gr: ηλθεν 133. ins το bef ικ. E.
52. rec for τε, δε (corr'n), with CDELPN p rel syr coptt Chr: txt AB 13. 36 vulg
Syr æthl.

ad credentium affectum, quasi Evangelium receperint qui animis rite dispositi erant.' So the Vulgate, '*præordinati*;' and Aug. '*destinati*.' (2) 'Qui juxta ordinem a Deo institutum dispositi erant' (Franz, Calov.: but not Bengel [as De W.], who explains it as I have done above): (3) 'Quibus, dum fidem doctrinæ habebant, certa erat vita beata' (Morus, Kuinoel): (4) 'Qui ad vitam æternam se ordinaverant' (Grot., Limboreh, Wolf, al.): (5) 'Quotquot erant dispositi, applicati, i.e. apti facti oratione Pauli ad vitam æt. adipiscendam' (Bretschneider): (6) taking *τετ. militari sensu*, 'Qui de agmine et classe erant sperantium vel contentendium ad v. æ.' (Mede, and similarly Schöttg.) There are several other renderings, but so forced as to be mere caricatures of exegesis: see Meyer. It may be worth while to protest against all attempts to join *ἐπίστευσαν* with *εἰς (ωὴν αἰώνιον)*, which usage will not bear. Wordsworth well observes that it would be interesting to enquire what influence such renderings as this of *præordinati* in the Vulgate version had on the minds of men like St. Augustine and his followers in the Western Church in treating the great questions of free will, election, reprobation, and final perseverance: and on some writers in the reformed churches who, though rejecting the authority of that version, were yet swayed by it away from the sense of the original here and in ch. ii. 47. The tendency of the Eastern Fathers, who read the original Greek, was, he remarks, in a

different direction from that of the Western School.

50. τὰς σεβ. γυν.] Women had a strong religious influence both for and against Christianity: see for the former ch. xvi. 14; xvii. 4; Phil. iv. 3; 1 Cor. vii. 16: for the latter, compare Josephus's statement (B. J. ii. 20. 2), that the majority of the wives of the Damascenes were proselytes, with ch. ix. 22—25. Strabo (vii. 3: C. and H. i. p. 219) says, *ἀπαντες τῆς δεισιδαιμονίης ἀρχηγοὺς οἰοῦνται τὰς γυναῖκας*: αὗται δὲ καὶ τοὺς ἄνδρας προκαλοῦνται πρὸς τὰς ἐπὶ πλεόν θεραπείας τῶν θεῶν καὶ εὐρτάς καὶ ποτνιασμούς. These were proselytes of the gate, or at least inclined to Judaism. ἐξεβαλον]

Though the *πρῶτοι τῆς πόλεως*, at the instigation, probably, of their wives, were concerned, this seems to have been no *legal* expulsion: for we find them revisiting Antioch on their return, ch. xiv. 21;—but only a compulsory retirement for peace, and their own safety's sake.

51.] As commanded by our Lord, Matt. x. 14, where see note.

Ἰκόνιον] A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of, and almost surrounded by, Mount Taurus. It is reckoned by Xenophon (Anab. i. 2. 19) as belonging to Phrygia,—by Strabo (xii. 568) and Cicero (ad Famil. xv. 4) to Lycæonia, of which it was practically the capital,—by Ammianus Marcellinus (xiv. 2) to Pisidia. At this time, it was the capital of a distinct territory, ruled by a tetrarch (Plin. N. H. v. 27), and probably on that

καὶ πνεύματος ἁγίου. XIV. ¹ Ἐγένετο δὲ ἐν Ἰκονίᾳ ⁿ constr., ch. iv. 5 reff. ^o κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν ^o here only. ^{Ἰουδαίων} καὶ λαλῆσαι ^p οὕτως ^p ὥστε πιστεῦσαι Ἰουδαίων ^{Exod. xxvi. 24. 3 Kings iii. 18.} τε καὶ Ἑλλήνων πολὺ πλῆθος. ^q οἱ δὲ ^q ἀπειθήσαντες ^p Ἰουδαῖοι ^r ἐπήγειραν καὶ ^s ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν ^q John iii. 36. ^{κατὰ} τῶν ἀδελφῶν. ^t Ἰκανὸν μὲν οὖν ^t χρόνον ^u δι- ^q John iii. 36. ^{έτριψαν} ^v παρῤῥησιαζόμενοι ^w ἐπὶ τῷ κυρίῳ τῷ ^x μαρτυ- ^u Rom. xv. 31 al. ^{ροῦντι} τῷ ^y λόγῳ τῆς ^z χάριτος αὐτοῦ, ^b δίδοντι σημεῖα ^u ch. xiii. 50. ^{καὶ} ^c τέρατα γίνεσθαι ^d διὰ τῶν χειρῶν αὐτῶν. ^e ἐσχίσθη ^s ch. vii. 6 reff. ^{δὲ} τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ^f ἦσαν ^f σὺν τοῖς ^t ch. viii. 11 reff. ^{Ἰουδαίοις}, οἱ δὲ ^f σὺν τοῖς ^g ἀποστόλοις. ⁵ Ὡς δὲ ^u ch. xii. 19 reff. ^z constr., ch. xiii. 26 reff. ^a = ch. xiii. 43 reff. ^b ch. ii. 4 reff. ^{vii. 36 reff.} ^d ch. v. 12. xix. 11, 26. Mark vi. 2 al. 2 Chron. xxxiv. 14. ^e = ch. xiii. 7. 1 Macc. vi. 45. ^f 1 Cor. xv. 10. see 2 Kings ii. 10. ^g = ver. 14. see note.

CHAP. XIV. 1. for αὐτους, αυτον (see xiii. 46) D-gr: om a. om των ιουδαιων N¹.
aft ουτως ins προς αυτους D: pref E, simply Syr. for πιστευσαι, πιστευειν
D: θαυμασαι E, addg at end και πιστευσαι.
2. rec απειθουντες (arry a cornu to the simpler and more usual pres part. Meyer believes that the pres has been altered to the aor to give the plup sense, but this is hardly likely), with ELP rel Chr: txt ABCX a o p 13. 36. 40 Thl-fin. for oi δε το επηγειραν, oi δε αρχισυναγωγοι των ιουδ. και οι αρχοντες της συναγωγης επηγαγον αυτοις διωγμον κατα των δικαιων D, simply syr-mg. at end ins o δε κυριος εδωκεν ταχυ ειρηνην D demid syr-mg Cassiod; o δε κυρ. ειρηνην εποιησεν E.
3. διετριβον A. aft διετρ. ins εκει E Syr syr-w-ob. διατρεψαντες παρησιασα-
μενοι D. ins επι bef τω λογω A N¹(N³ disapproving). rec ins και bef διδ.,
with CL a b p ath Thl: om ABDEP(N) 13. 36 rel vulg Syr copt Chr (Ec.—διδοντος N.
for αυτων, αυτου D¹(but corrd).
4. ην δε εσχισμενον D. for oi δε, αλλοι δε D. at end ins κολλωμενοι δια
τον λογον του θεου D syr-mg; κολλωμενοι(alone) Syr.

account is not reckoned to any of the above-mentioned districts. It became famous in the middle ages as the capital of the Seljukian Sultans, and had a great part in the growth of the Ottoman empire. It is now Konía, a town of 30,000 inhabitants. (Winer, Realw.; C. and H. i. pp. 220, f.)
52.] See, for similar "joyful perorations," as Wordsworth well designates them, Luke xxiv. 52; ch. v. 41; xii. 24.

CHAP. XIV. 1.] κατὰ τὸ αὐτό, together (reff.): ὁμοῦ, Hesych.: not, 'in the same manner,' as Wolf and others. οὕτως ὥστε, as in E. V.; not ἐγένετο . . . ὥστε . . . , as Vater. 'Ἑλλήνων] Probably here these are the σεβόμενοι τὸν θεόν, those of the uncircumcised who were more or less attached to the Jewish religion.

2.] The past part. indicates who believed not, viz. when Paul preached. ἐκάκωσαν, 'male affecterunt,'—κακούργως διέθηκαν, Chrys. St. Jos. Ant. xvi. 1. 2, κακοῦν, . . . καὶ τῆς ἐννοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. Ver. 3 gives the sequel of ver. 1,—ver. 4, of ver. 2. The μὲν οὖν, as usual (see ch. xi. 19), takes up the narrative which had been interrupted.

3. παρῤῥ. ἐπὶ τ. κυρ.] A pregnant construction:—"speaking with boldness, which boldness was grounded on confidence in the Lord."

τῷ κυρίῳ is GOD: see ch. iv. 29, 30, and ch. xx. 32, τῷ θεῷ κ. τῷ λόγῳ τῆς χάριτος αὐτοῦ.

δίδοντι, without καί, defines μαρτυροῦντι: viz. by giving, &c.

4.] So Virg. Æn. ii. 39, 'Scinditur incertum studia in contraria vulgus.' Such a split into two factions was a common occurrence, on far less important occasions, in these cities of Oriental Greeks. (C. and H. i. p. 223.)

τοῖς ἀποστό-
λοις] This is the first place where Paul and Barnabas are so called. St. Paul constantly vindicates the title in his Epistles: cf. Rom. i. 1; 1 Cor. i. 1; ix. 1; xv. 9; 2 Cor. i. 1; Gal. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1; Tit. i. 1. It seems to have been borne in this higher sense also by James the Lord's brother: see Gal. i. 19, and note, and the prolegg. to the Epistle of James: and by Barnabas, here and in 1 Cor. ix. 5, 6: see also Gal. ii. 9. So that there were, widening the word beyond the Twelve, fifteen Apostles, usually so called. The word was also used in a still wider sense: see Rom. xvi. 7;

h James iii. 4 only. Prov. iii. 25. (-μάν, ch. vii. 57.) i Matt. xxii. 6. Luke xi. 43. xviii. 32. 1 Thess. ii. 2 only. 2 Kings xix. 43. k ch. vii. 58 reff. l ch. xii. 12 reff. m Heb. vi. 18 only. Gen. xix. 20. n Matt. iii. 5 al. Gen. xiii. 10. o abs., Rom. xv. 20 reff. p constr., ch. xxii. 29 reff. q Rom. (viii. 3) AM. 1 only. (Luke xviii. 27 al.) Joel iii. 10. r absol., Matt. xxvii. 36. Mark v. 15. Luke τ. 17. John ix. 8. s Matt. xix. 12. Luke i. 15. ch. iii. 2. Gal. i. 15. Ps. xxi. 10, lxx. 6. t constr., ch. iii. 12 reff. u pres., ch. vi. 35 reff. v Matt. xxi. 21. Mark iv. 40, xi. 22. Rom. xiv. 22. 1 Cor. viii. 2. 1 Tim. i. 19. James w constr., Luke xxii. 6, ch. xx. 3. Rom. xv. 23. 1 Cor. ix. [6.] 10. 1 Pet. iv. 17. Winer, ii. 1, &c. x = ch. iv. 9 al. y ch. xxvi. 21 only. Prov. xxvi. 25.

5. om τε D 133 sah Chr. ins των bef iουδ. D. autous bef κ. λιθ. E.
6. ins και bef κατεφ. D¹. aft κατεφ. ins οι αποστολοι C³ 40 Thl. λυκαωνιας
D¹, simly ver 11. ins εις bef λυστ. C¹D-corr.: και d. aft περιχ. ins ολην
DE: pref vulg.

7. rec ησαν bef ευαγ., with CEHLP rel Chr (Ec Thl: txt AB D-gr § 36 c p 13.
at end ins και εκεινηθη ολον το πληθος επι τη διδαχη: ο δε π. και β. διετριβον εν λυστροις
D: τον λογον του θεου και εξεπλησseto πασα η πολυπληθεια επι τη διδ. αυτων' ο δε π.
κ. β. διετρ. εν λ. E vulg-sixt.

8. αδυν. bef εν λ. B^N¹: εκαθ. bef αδυν. D. 137: om εν λ. DE. om χωλ. D.
ins της bef μητρ. D¹. rec aft αυτου ins υπαρχων (interpolated from ch iii. 2),
with HLP rel Chr: om ABCDE§ c p 13. 36. elz περιεπεπατηκει (see note), with 57.
73-6-8. 80. 95-6 Thl-sif: Steph περιπεπατηκει, with DEHLP rel Chr: πεπατηκει 137:
txt ABC§ a p 13. 36.

9. aft ουτος ins ουκ §. ηκουσεν (alteration to suit the other aorists, the force
of the imperf being overlooked: see note) ADEHLP b c e p 13. 36 syr: txt BCP rel sah
Ec. for λαλ., λεγοντος §¹. aft λαλ. ins υπαρχων εν φοβω D. ατενισας δε
αυτω ο. π. D: προς ον ατ. ο. π. E. rec πιστ. bef εχ., with EHL P rel Chr: txt
ABCD§ a k p 13 am demid sah.

10. om τη (as unnecessary, its force being overlooked) BCD¹§ k p: ins AD³EHL P
rel. aft φωνη ins σοι λεγω εν τω ονοματι του κυριου ιησ. χρ. (interpolation from
ch iii. 6) CDE a o 13 vss Thl-fin (om τω, and aft κυρ. ins ημεν E): om ABHLP§ p rel

2 Cor. viii. 23; 1 Thess. ii. 6: in which
latter place Silvanus and Timotheus seem
to be included in it.

5.] ὄρμη is
not a *rush* ('impetus,' Vulg.: 'assault,'
E. V.), but as Hesych. βουλή, ἐπιθυμία,—
as is manifest from συνιδόντες, rightly
rendered in E. V. they were ware of it;
which it would be strange if they were not,
if an assault had been made on them.

6. Λύστραν] τὰ Λ. also, ver. 8.
This, as well as Derbe (of both which very
little further is known), was probably a
small town at the foot of the singular
mountain-mass known as the Kara-dagh, or
black mountain, Lystra being S, and Derbe
S.E. from Iconium. The sites are very un-
certain. There are the ruins of about forty
Christian churches on the north side of the
Kara-dagh, at a place called by the Turks
Bin-bir-Kilissch (the 1001 churches), which
the most recent travellers believe may be
Lystra (C. and H. i. pp. 225 ff.). In one of
these places (probably at Lystra, see note,

ch. xvi. 1) Paul found and took up Timothy
on his second journey; and from τέκνον,
1 Cor. iv. 17, compared with πατήρ, as de-
fined ib. ver. 15, we are justified in con-
cluding that he had been converted by the
Apostle; and, if so, during this visit.

There appear to have been few Jews in the
district: we hear of no synagogue.

Λυκαωνίας] Strabo describes Lycania (xii.
6) as a hilly plain among the mountain-
spurs of Taurus, very ill watered, cold and
bare, but exceedingly adapted for sheep-
pasture and the growth of wool.

8. ἐκάθητο] Not 'dwelt,' as Kuin., but
sat, probably in the forum or some place
of resort.

περιεπάτησεν is the his-
toric past: who never walked. The plu-
rfect seeming more apt, it has been
altered in the later mss. accordingly.
Meyer supposes the alteration to have been
the other way, from "the constant pre-
ference which the Greeks gave in narration
to the aorist over the plusq. perf.:" but

πόδας σου ὁρθός. καὶ ἤλατο καὶ περιεπάτει. ¹¹ οἱ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἠέπληραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ¹² ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπεὶ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹³ ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ

e ch. xv. 24 reff.
init.

f = here only. Dan. xi. 22 Theod.
g of false gods, here only. 4 Kings xi. 18.

ὁ τῶν λόγων ἡγεμών, Iamblich, de Myster.
h ch. xii. 6, 14. ἀναστῶς Ὀγκα πρὸ
i here only †. Zech. vi. 11 alii (Tromm.).

vulg syr-txt copt aeth Chr Ec Thl-sif.

πατεῖ D syr-mg. aft 1st kai ins παραχρημα E vss(not syr); εὐθεως παραχρημα D syr-mg. rec ηλλετο (alteration to suit the imperf περιεπατει), with LP 13 rel syr Thl, ηλετο H: ανηλατο D¹, ανηλλατο D²; εξηλλατο E: txt ABCN vulg(exilievit et ambulabat) Chr. om 2nd και B¹(ins B¹-corr, see table).

¹¹ rec δε (alteration from the characteristic τε), with CDEHLP p rel 13 vss Chr: txt ABN 36. 40 Syr aeth. rec ins o bef παυλος, with HLP p rel: om ABCDEN c 13 Chr. om την D. om αυτων N¹. ins τοις bef ανθρ. D l. ανθρωποι(sic) N¹.

¹² for τε, δε D a b g 40 Chr. rec aft 1st τον ins μεν (to answer to the folly δε), with B(sic: see table) C³EHLP 13 rel syr copt Cyr-c Chr: om AC¹(D)N p 36 vulg.—om τον also D. διαν DEHL P-corr o p 40. for επειδη, επει N¹ k. om o C¹D.

¹³ rec for τε, δε, with DEHLP rel syr copt Ec Thl: txt ABCN 36. 40 vulg aeth Chr—τοτε o p lect-12: τοτε C¹, but τε is erased.—οι δε ιερεις . . ενεγκαντες . . ηθελον D 96. τον οντος δ. D c 137. om της D¹: ins D³. rec aft πολ. ins αυτων, with C³EHLP rel syr Chr: om ABC¹DN a p 13. 36 vulg copt. aft ταυρ. ins αυτοις D: aft στεμμ., E 137.

qu. ? 9.] The imperfect ἤκουεν is important. He was listening to Paul's preaching, and, while listening, his countenance, read by the Apostle's gift of spiritual discernment, gave token of faith to be healed. ἀτεν. αὐτ.] See note on ch. xiii. 9.

10. μεγ. τῇ φ.] Raising his voice above the tone in which he was before speaking. The article is important.

11. Λυκαονιστῶν] The nature of this dialect is uncertain: its existence is further mentioned by Steph. Byzant., cf. τῇ τῶν Λυκαόνων φωνῇ, in note on ver. 20. The notice is inserted to shew that the Apostles had no knowledge of the inference drawn by the crowd, till they saw the bulls being brought to their doors, ver. 13. So Chrysostom: οὐκ ἦν τοῦτο οὐδέπω δῆλον τῇ γὰρ οἰκείᾳ φωνῇ ἐφθέγγοντο, λέγοντες κ.τ.λ. διὰ τοῦτο οὐδὲν αὐτοῖς ἔλεγον [meaning, "for this reason they, the Lycaonians, spoke unintelligibly to the Apostles:"] ἔλεγον taking up the λέγοντες. Wordsw. has, in his ardour to vindicate Chrysostom from heterodoxy, fallen into the mistake of rendering, "therefore the Apostles said nothing to them."—ἐπειδὴ δὲ εἶδον τὰ στέμματα, τότε ἐξεληθόντες κ.τ.λ. Hom. xxx., p. 235 f. See, on the real nature of the gift of tongues, and the bearing of notices of this kind on its consideration,

the note on ch. ii. 4. These ἐπιφάνειαι of the gods are frequent subjects of heathen poetry and mythology. Hom. Od. p. 484, says, καὶ τε θεοὶ ξεινοῖσι εὐοκίτες ἀλλοδαποῖσι Παντοῖοι τελέοντες ἐπιστροφῶσι πόλης. It was in the neighbouring country of Phrygia that Jupiter and Mercury were said to have wandered, and to have been entertained by Baucis and Philemon: 'Jupiter huc, specie mortali, cumque parente Venit Atlantiades positus caducifer alis.' (Ov. Met. viii. 626, f.) Dio Chrysostom (Orat. xxxiii. p. 408) says, φασὶ τοὺς οἰκιστὰς ἥρως ἢ θεοὺς πολάκις ἐπιστρέφεισθαι τὰς αὐτῶν πόλεις. (From Mr. Humphry's note.) 12.]

This distinction is (besides the reason given) in accordance with what Paul himself cites (as the saying of his adversaries, it is true, but not therefore without some physical foundation), ἡ παρουσία τοῦ σώματος ἀσθενῆς. So Chrysostom, ἐμοὶ δοκεῖ καὶ ἀπὸ τῆς ὕψους ἀξιοπρεπῆς εἶναι ὁ Βαρνάβας, Hom. xxx., p. 237.

ἡγούμενος τοῦ λόγου] So Iamblichus, of Hermes, in reff.: 'vocis et sermonis potens,' Macrobi. Saturn. i. 8: λόγου προφήτης, Orph. H. xxvii. 4: λαλιστατος κ. λογιώτατος θεῶν ἀπάντων, Lucian, Galus, 2. 13.] πρὸ τ. π. (see reff.); i. e.

of Ζεὺς πρόπυλος: no ellipsis of ἱεροῦ or

¹ ^{ch. x. 17} ^{refl.} ^{— and constr.} ^{W. inf. pres.,} ^{John xvi. 19.} ^{Luke x. 29.} ^{ch. xvii. 19.} ^{m = Mark xiv.} ¹² ^{L. 1 Cor.} ^{v. 7.} ^{x. 29} ^{only.} ^{(ch. x.} ¹³ ^{refl.)} ^{Exod. xxiii.} ^{18 B.} ^{n ver. 4.} ^{o Matt. xvi.} ^{65.} ^{Josh.} ^{vii. 6.} ^{p as above (o).} ^{Mark xvii. 63.} ^{Luke v. 6.} ^{viii. 29} ^{only.} ^{q here only.} ^{Deut. xxxiii.} ^{22.} ^{r Judith xiv.} ^{17 B.} ^{s Matt. viii. 29.} ^{ch. xvi. 17.} ^{xix 28 al.} ¹ ^{James v. 8.} ^u ^{James v. 17} ^{only.} ^{r.} ^{Wisd. vii. 3} ^{only.} ^{i. 9.} ^{refl.} ^{only.} ^{Xen. Anab. ii. 4.} ^{1.} ^{end.} ^{i. 79.} ^{ch. ii. 28.} ^{Prov. i. 31.} ^{only.} ^{r.} ^{οὐκ ἔστιν δὲ ἀμάρτυρον τὸ μέγεθος τ. προειρημένων χρημάτων,} ^{Jos. Ant. xiv. 7.} ^{2.} ^{h = Matt.} ^{iii. 15.} ^{Heb. ii. 8.} ^{Ezek. xvi. 39.} ¹ ^{1 Tim. vi. 18} ^{only.} ^k ^{ch. xxvi. 13} ^{only.} ^{†.} ^{Eschin.} ^{p.} ^{73.} ^{5.} ^{from Hesiod.} ^{v. 10.} ^{Ep. Jer. 53.} ^{m = here only.} ^{τοῖς καιροῖς εἰκων,} ^{Polyb. iii. 9.} ^{7.} ⁿ ^{here only.} ^{Ps. cii. 5.} ^{cxliv. 16.} ^{see Rom.} ^{cxv. 24.} ^p ^{ch. ix. 19} ^{al. fr.} ^{Ps. cxxxv. 25.} ^q ^{ch. ii. 28} ^{only.} ^{Isa. xix. 19.} ¹ ^{Thess.} ^y ^{ch. xxvi. 20} ^b ^{here} ^{e = Luke} ^g ^{here} ^p ¹³

^η ^{θελον} ^H ^l ^p ^{tol} ^{Thl-sif,} ^{so also} ^D ^{(see above).}

^{ἐπιθύνειν} ^{D.}

^{14.} ^{ακουσας} ^{δε} ^{omg} ^(so Syr) ^{οι} ^{απ.} ^{D.} ^{[In} ^N ^{the} ^{as} ^{of} ^{βαρναβας} ^{is} ^{supplied} ^{perhaps} ^{by} ^{corr¹} ^{εαυτων} ^{ABN³} ^{13.} ^{36:} ^{txt} ^{CDEHLPN¹} ^p ^{rel} ^{Chr} ^{Ec} ^{Thl.} ^{aft} ^{aut.} ^{ins} ^{κα} ^{D¹}.

^{rec} ^{εισεπηδησαν} ^{(corrⁿ to suit} ^{εις} ^{τ.} ^{οχλον)}, ^{with} ^{C³HLP} ^{rel} ^{Thl-} ^{sif-} ^{comm.} ^{for} ^{εις,} ^{επι} ^{C.}

^{15.} ^{for} ^{λεγοντες,} ^{φωνοντες} ^{D¹}. ^{ins} ^{ει} ^(εις?) ^{bef} ^{τι} ^{A¹}. ^{om} ^{2nd} ^{κα} ^{D.}

^{υμιν} ^{bef} ^{εσρ.} ^{C.} ^{38.} ^{93.} ¹¹³ ^{Chr;} ^{om} ^{υμ.} ^{II} ^c ¹³⁷ ^{at} ^{anθp.} ^{13.} ^{for} ^{υμας,}

^{υμιν} ^{τον} ^{θεον} ^D ^{flor} ^{Iren-int.} ^{επιστρεψητε,} ^{insg} ^{οπως} ^{bef} ^{απο,} ^D ^{flor} ^{Iren-int:}

^{επιστρεψητε,} ^{insg} ^{ινα} ^{bef} ^{απο,} ^{E.} ^{rec} ^{τον} ^{θ.} ^{τον} ^{ζ.} ^{(alteration} ^{for} ^{more} ^{precision:} ^{see} ^{note)}, ^{with} ^{HLP} ^{rel} ^{Chr:} ^{τον} ^{θ.} ^{ζ.} ^{D¹} ^{θ.} ^{τον} ^{ζ.} ^{N¹} ^{txt} ^{ABC} ^{D-corr} ^{EN³} ^a ^k ^p ^{13.} ⁴⁰ ^{Ath} ^{Thdrt.}

^{16.} ^{for} ^{os,} ^o ^{D.} ^{for} ^{παντα,} ^{κατα} ^{D¹}.

^{17.} ^{καιτοι} ^{ABCN³} ^a ^{p¹} ¹³ ^{coptt} ^{Ath:} ^{καιγε} ^{DE} ^{(probably} ^{corrections:} ^{the} ^{γε} ^{or} ^{the} ^{τοι} ^{being} ^{deemed} ^{unnecessary)} ^{txt} ^{C³HLPN¹} ^{p²} ^{rel} ³⁶ ^{Chr} ^{Thdrt} ^{(Ec} ^{Thl.} ^{for}

^{εαυτ.,} ^{αυτον} ^{ABEN¹} ^{c:} ^{txt} ^{CDHLPN³} ¹³ ^{rel} ^{Ath} ^{Chr} ^{Thdrt.} ^{—αφηκ.} ^{bef} ^{εαυτ.} ^{D.}

^{rec} ^{αγαθοποιων} ^{(altern} ^{to} ^{more} ^{usual} ^{word)}, ^{with} ^{DELP} ^{rel} ^{Chr} ^{Thdrt:} ^{αγαθοπων} ^{H:}

^{txt} ^{ABCN} ^{Ath.} ^{rec} ^{ημων,} ^{with} ^{a:} ^{om} ^{AN³} ^p ¹³ ^{vulg} ^{ath} ^{Iren-2-mss:} ^{αυτοις}

^{Syr} ^{sah} ^{Leo:} ^{txt} ^{BCDEHLPN¹} ^{rel} ^{flor} ^{spee} ^{syr} ^{Ath} ^{Thdrt} ^{Thl} ^{Iren.} ^{διδ.} ^{bef} ^{υετ.}

^{AN} ^p ^{13.} ⁷³ ^{lect-12} ^{vulg} ^{ath} ^{Iren-int-2-mss.} ^{εμπιπλων} ^{DE.} ^{om} ^{τας} ^{D¹}

^{(ins} ^{aft} ^{καρδιας} ^{D⁶}). ^{rec} ^{ημων} ^{(corrⁿ, the} ^{assertion} ^{seeming} ^{to} ^{be} ^{of} ^{general}

^{application} ^{to} ^{the} ^{speaker} ^{as} ^{his} ^{hearers)}, ^{with} ^{AHLPN³} ¹³ ^{rel} ^{copt} ^{ath} ^{Chr}

^{Leo:} ^{αυτων} ^{Syr} ^{sah:} ^{txt} ^{BCDEN¹} ^b ^c ^f ^k ^l ^o ^p ^{am} ^{(and} ^{demid} ^{flor} ^{fuld} ^{tol)} ^{spee} ^{syr}

^{Ath} ^{Thdrt} ^{Thl-sif} ^{Iren.}

^{any} ^{thing} ^{else.} ^{ταύρους} ^{κ.} ^{στέμ-}

^{ματα} ^{] Not} ^{for} ^{ταύρους} ^{ἑστειμένους:} ^{the} ^{garlands} ^{have} ^{been} ^{to} ^{hang} ^{on} ^{the} ^{doors} ^{of} ^{the} ^{house} ^{where} ^{the} ^{Apostles}

^{were:} ^{or} ^{for} ^{manifold} ^{purposes} ^{connected} ^{with} ^{the} ^{sacrifice.} ^{‘Ipsæ denique fores,} ^{ipsæ} ^{hostiæ,} ^{ipsæ} ^{aræ,} ^{ipsi} ^{ministri} ^{et} ^{sacer-}

^{dotes} ^{eorum} ^{coronantur.’} ^{Wetst.} ^{τούς}

^{πυλώνας} ^{are} ^{not} ^{the} ^{gates} ^{of} ^{the} ^{city,} ^{but} ^{the} ^{doors} ^{of} ^{the} ^{outer} ^{court} ^{of} ^{the} ^{house:} ^{see} ^{ch.} ^{xii.} ^{13.} ^{14.} ^{οἱ} ^{ἀπό-}

^{στολοι} ^{] See} ^{note} ^{on} ^{ver.} ^{4.} ^{The} ^{Apos-}

^{tles} ^{were} ^{within:} ^{on} ^{being} ^{told,} ^{they} ^{ἐξεπήδησαν—} ^{rushed} ^{forth,} ^{into} ^{the} ^{crowd.}

^{15.} ^{ματαίων} ^{] viz.} ^{θεῶν:} ^{the} ^{words}

^{of} ^{ref.} ¹ ^{Thess.} ^{ἐπιστρέψατε} ^{πρὸς} ^{τὸν} ^{θεόν}

^{ἀπὸ} ^{τῶν} ^{εἰδώλων,} ^{are} ^{remarkably} ^{like} ^{these.}

^{θεὸν} ^{ζῶντα,} ^{without} ^{the} ^{articles,} ^{is} ^{characteristic} ^{of} ^{Paul:} ^{see} ^{Rom.}

^{ix.} ^{26:} ² ^{Cor.} ^{iii.} ^{3:} ^{vi.} ^{16:} ¹ ^{Thess.} ^{i.} ^{9:}

¹ ^{Tim.} ^{iii.} ^{15:} ^{iv.} ¹⁰ ^{al.} ^{It} ^{also} ^{occurs}

^{Heb.} ^{iii.} ^{12:} ^{ix.} ^{14:} ^{x.} ^{31:} ^{xii.} ^{22:} ^{Rev.}

^{vii.} ^{2.} ^{16.]} ^{Compare} ^{Rom.} ^{iii.} ^{25,} ^{26,}

^{and} ^{ch.} ^{xvii.} ^{30.} ^{17.]} ^{Compare} ^{Rom.}

ταῦτα λέγοντες ¹ μόλις ² κατέπαυσαν τοὺς ὄχλους ³ τοῦ ⁴ μὴ ⁵ θύειν αὐτοῖς. ¹⁹ ⁶ Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ ⁷ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ ⁸ λιθάσαντες τὸν Παῦλον ⁹ ἔσυρον ¹⁰ ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι. ²⁰ ¹¹ κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν ¹² ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν, καὶ ¹³ τῇ ἐπαύριον ¹⁴ ἐξῆλθεν σὺν τῷ Βαρνάβᾳ ¹⁵ εἰς Δέρβην.

x. 20 only. Gen. xlvii. 1 al. fr. v absol., Luke xi. 22. Eph. ii. 7. James v. 1. Prov. iv. 13. Josh. xlv. 20. w ch. v. 26 reff. x ch. vii. 3 reff. y Luke xiii. 33. ch. xxi. 5, 30. Neh. xliii. 20. z = John x. 24 (Luke xxi. 20. Heb. xi. 30. Rev. xx. 9) only. 2 Chron. xxxiii. 7. a = ch. ix. 6 reff. b ch. x. 9 reff. c ch. xi. 25 reff.

18. μογῖς D coptt. κατεπαυσαντο C¹. at end ins αλλα πορευεσθαι εκαστον εις τα ιδια C k m p 13. 36 syr-mg arm.

19. at beg ins διατριβοντων δε (so D²: om δε D¹) αυτων και διδασκοντων, omg δε follg, DE a b f k m o p 13. 36. 40 syr-mg; so, but om και, C; and, but om διδασκοντων, arm Cassiod. [επηλθαν, so ABN p.] τινες ιουδ. απ. ικον. κ. αντ. D, τιν. απ. α. κ. ι. ιουδ. E vulg Cassiod: οι απ. αντ. κ. ικ. και ιουδαιοι 15-8. 180. for πεισαντες, επισεισαντες D Syr: om 2nd και D-corr. και διαλεγομενων αυτων παρρησια επισαν τ. οχλ. αποστηναι απ(om al) αυτων λεγοντες οτι ουδεν αληθες λεγουσιν αλλα παντα ψευδονται C a k m p syr-mg(adding και επισεισαντες τους οχλους) arm. λιθοβολησαντες A 15-8. 36. 180. om εξω N¹. rec νομισαντες, with CEHLP rel 36 Chr Ec Thl: txt ABDN p 13. 40. rec τεθναι (corr'n: the contracted form was the more common: so Meyer), with DEHLP rel Chr Ec Thl: txt ABCN a k p 13. 36.—τεθν. bef αντ. D.

20. κυκλωσαντες D¹(txt D²). rec αυτ. bef τ. μαθ., with EHLP: τ. μαθ. αυτου (see ch ix. 25) D¹(and lat): txt ABCD⁸N c h k m² p 13 Chr.—αυτων L.—E adds αυτου. ins λυστραν bef πολιν D. om πολιν το πολιν next ver (homotele) N¹. for η, την D¹. συν is written by D⁸, D¹ has perished.

i. 19, 20. The words οὐρανόθεν ὑετοὺς διδούς had a remarkable applicability in a country where we have seen from Strabo (on ver. 6) that there was *great scarcity of water*. He relates that in one city of Lycaonia, where water was reached by digging the wells very deep, it was sold for money. The idea of Mr. Humphry, that the conclusion of this speech is a *citation from some lyric poet*, seems improbable on other accounts, and is rendered more so by the above-noticed propriety. 19. πείσαντες τοὺς ὄχλ.] ἄπιστοι γὰρ Λυκάονες, ὥς καὶ Ἀριστοτέλης μαρτυρεῖ. Schol. on Homer, II. δ. 88, 92. They stoned him, not in the Jewish method, but tumultuously and in the streets, dragging him out of the city afterwards. He refers to this stoning, 2 Cor. xi. 25, ἀπ᾿ αἰθέρας ἐλθούσθην.

20.] κυκλ., not to bury him, but, as would naturally be the case, in *mournful anxiety and regret*. ἀναστὰς] The *prima facie*, and I think the right impression is, that this recovery was *supernatural*. It is not indeed so strongly implied, as to leave no doubt: especially as a blow from a stone would be likely to stun and occasion the appearance of death. Δέρβην] See above, on ver. 6. Strabo, xii. 6, says of it, τῆς δ' Ἰσαυρικῆς ἐστὶν ἐν πλευραῖς ἡ Δέρβη, μάλιστα τῇ Καππαδοκίᾳ ἐπιπε-

φυκός, τὸ τοῦ Ἀντιπάτρου τυραννεῖον τοῦ Δερβήτου (cf. Cicero, Epp. xiii. 73, 'Cum Antipatro Derbete mihi non solum hospitium verum etiam summa familiaritas intercedit') . . . ἐφ' ἧμῶν δὲ καὶ τὰ Ἰσαυρα κ. τὴν Δέρβην Ἀμύντας εἶχεν, ἐπιθέμενος τῷ Δερβήτῃ, κ. ἀνελὼν αὐτόν. And Stephanus Byzantinus, Δέρβη φρούριον Ἰσαυρίας καὶ λιμὴν (for this, evidently an error, the French translators of Strabo propose to read λίμνη. There is a large lake, now called Ak Göi, near the presumed site of Derbe, see C. and H. i. 239) . . . τινες δὲ Δέλβειαν, ὃ ἐστὶ τῇ τῶν Λυκαόνων φωνῇ ἄρκευθος. (Wetst.) From this variety of the name, Δέλβεια, Mr. Hamilton thought the modern Divlé might be Derbe. Mr. Lewin (i. 167) objects, that there is no lake near Divlé: but this objection only affects the conjectural emendation mentioned above. From Derbe not being enumerated, 2 Tim. iii. 11, with Antioch, Iconium, and Lystra, as the scene of any of Paul's sufferings, we may perhaps infer that none befell him there. They may have fled to Derbe, as being in a different jurisdiction from Lystra; the latter being comprised in the Roman province of Galatia, whereas Derbe seems to have belonged at this time to Antiochus, king of Commagene. See Lewin, i. p. 168; Strabo, xiv. 5; Dio, lix.

d constr., ch.
viii. 25 reff.
e trans., Matt.
xiii. 52.
(xxvii. 57
intr.) xxviii.
19 only +.
f = ch. vii. 12
reff.
g ch. viii. 25
reff.
h (=) ch. xv.
32, 41 only +.
i = ch. xi. 23.
xiii. 42 al. fr.
k constr., here
only. Jer. li.
(xlv.) 25.
Sir. xxviii. 6.
τοῖς νόμοις
ἐμμενέω,
Xen. Mem.
iv. 4. 4.
= (but with
ἐν) Gal. iii.
10, from

Deut. xxvii. 26. Heb. viii. 9 (ch. xxviii. 30) only.
xviii. 25. John x. 2, 9. Rom. v. 12. Heb. ix. 12 only. Jer. xvii. 25.
v. 20. Mark x. 23. John iii. 5 al. Paul, never.
r = ch. xv. 21 reff.
s = ch. xi. 30 reff.
v 2 Cor. vi. 5 reff.
w Luke xxiii. 46. ch. xx. 32.
x ch. xi. 19 reff.

1 ch. xiii. 8 reff.
Jer. xvii. 25.
p ch. xix. 8 reff.
t absol., ch. x. 9 reff.
Ps. xxx. 5.
a ch. xvi. 11, 22 reff.
m Matt. vii. 13 +. Luke
n ch. iv. 12 reff.
o Matt.
q 2 Cor. viii. 19 only +.
u = 1 Tim. iv. 11 al.
x ch. x. 43 reff.
y ch.
b ch. xiii. 4 reff.

21. εὐαγγελίζομενοι (corrⁿ *af* ver 7: see also ch. xi. 20) ADEHP a: txt BCLN³
p rel 36 vulg Chr. for τε, δε D 40. 96 coptt. for την πολ. εκ., τους εν τη
πολει D-gr. μαθητευσαν B¹(Tischdf). for ικ. υπεστρ., πολλους υπεστρεφον
D. om την [bef λυστρ.] D 93. 113 Chr Thl-fin. rec om εις [bef ικ. and
bef αντ.] (as unnecessary: the circumstantial repetition of εις is original), with D1LP
vulg E-lat Chr Ec Thl: ins bef ικ. but om bef αντ. B: om bef ικ. but ins bef αντ. m:
txt AC E-gr N a p 13. 36. 40.

22. ins κα bef παρακ. C a c 69. 100-5-37 syrr arm Ec Thl-fin: παρακ. τε D-gr N³
vulg(not fuld tol). [for εμμενειν, ε εμμενειν(sic) N.] ελθειν D-gr.

23. rec πρεσβ. bef κατ εκκλ., with EHLP rel Chr: txt ABCD N a k m p 13 vulg
Syr arm. κατα D. προσευξ. δε D: και πρ. c f vss. αυτοις L. πεπιστευκασιν
D c e 78. 137.

24. διελθ. δε D coptt. aft διελθ. ins εις N. ηλθαν D. ins την bef
παυφ. (to correspond with την πισ.) BCEN p 13. 40: om ADHLP rel Chr.

25. εις περιγην Δ p am demid: εις την περιγην N¹(and 3?). aft τ. λογον ins του
κυριου ACN (k) p 13. 40 vulg Syr syr-w-ast arm; του θεου E. [ατταλιαν, so
AB¹CDE N.] at end, D 137 syr-w-ast add ευαγγελιζομενοι αυτοις.

26. om απεπλευσαν B¹-txt (insd in marg).

8; lx. 8; Jos. Antt. xix. 5. 1. 21.
[ὑπέρστρ.] They were not far from the
famous pass, called the 'Cilician gates,'
which leads direct into that province: but,
notwithstanding all that had befallen them,
Paul prefers returning by the churches
which he had founded, to a short and easy
journey to the coast by his own home.

22. ἡμᾶς] Is not this a token of the pre-
sence of the narrator again? My own
conjecture would be, that he remained in
Antioch during the journey to Iconium,
&c., and back. The events between those
two limits are much more summarily re-
lated than those before or after. In an art.
in the Journal of classical and sacred philo-
logy, Camb., March, 1856, where the justice
of the above conjecture is called in ques-
tion, the writer says, 'here δὲ ἡμᾶς εἰσελθ.
&c. is the language of the preachers them-
selves, as the word ὅτι shews;' and proceeds
to remark justly on the transition from the
oblique to the direct narrative, as especially
characteristic of St. Luke's style, and cor-

roborative of the unity of authorship be-
tween different parts of the Acts, and be-
tween the Acts and the Gospel. But if
so, should we not rather look for ὑμᾶς
than ἡμᾶς? The writer, I am glad to see,
joins with me in rejecting the 'common'
explanation (see Prolegg. § i. 13) that ἡμᾶς
is used by the writer 'as a Christian, and
of all Christians:' to what then would he
have it referred? I would rather, regard-
ing the ὅτι as marking a transition to the
direct narrative, take ἡμᾶς as an insensible
translation into the first person on the
part of the narrator, speaking of an exhor-
tation which he heard and felt.

23.
χειροτ.] 'cum suffragiis creassent,' Eras-
mus: not necessarily as the meaning of the word
conventionally,—which had passed to any
kind of appointment, see ch. x. 41: but
by the analogy of ch. vi. 2—6. See ref.
2 Cor. The word will not bear Jerome's
and Chrys. sense of 'laying on of hands,'
adopted by Roman Catholic expositors.
Nor is there any reason here for departing

ABCD
HLPN
b c f g
k l m
p 13

^{er} ^{ov...} ^{CDE} ^{PN a} ^{d f g} ^{l m} ^{p 13} Ἀντιόχειαν, ὅθεν ἦσαν ^c παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ^d ἔργον ὃ ^e ἐπλήρωσαν. ^{27 f} παραγενόμενοι δὲ καὶ ^g συναγαγόντες τὴν ἐκκλησίαν ^h ἀνγγελλον ὅσα ⁱ ἐποίησεν ὁ θεὸς ⁱ μετ' αὐτῶν, καὶ ὅτι ^k ἡνοίξεν τοῖς ἔθνεσιν ^k θύραν πίστεως. ^{28 l} διέτριβον δὲ χρόνον ^m οὐκ ^{mn} ὀλίγον σὺν τοῖς μαθηταῖς.

XV. ¹ Καὶ τινες ^o κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς ὅτι ἐὰν μὴ ^p περιτμηθῇτε τῷ ^q ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. ² γενομένης οὖν ⁱ στάσεως καὶ ^s ζητήσεως ^m οὐκ ^m ὀλίγης τῷ Παύλῳ καὶ

^k = 2 Cor. ii. 12 reff. ¹ ch. xii. 19 reff. ^m ch. xii. 18 reff. ⁿ = Rev. xii. 12. ^o ch. viii. 5 reff. ^p 1 Cor. vii. 18 reff. ^q = ch. vi. 14 reff. constr., Tobit iii. 3. ² Macc. vi. 1. ^r = ch. xxiii. 7, 10. (xxiv. 5 al. ^s John iii. 25. ^t ch. xxv. 20. ¹ Tim. i. 4. ^{vi.} 4. ² Tim. ii. 23. ^{Tit.} iii. 9 only +.

^{27.} συναζαντες D: συναγοντες p. rec ανηγγειλαν (corrⁿ to aorist as more usual), with HLP rel vulg Ec Thl: ανηγγειλον p: ανηγγειλαν m: απηγγειλαν E k Bas Chr: ανηγγειλον D: txt ABCN 13 copt. o theos bef εποι. DN c 96. 133-80 sah. for μετ' αυτων, αυτοις (partly erased by D-corr) μετα των ψυχων αυτων D.

^{28.} rec aft διετρ. δε ins εκει, with EHL P rel Chr: om ABCDN p 13. 36. 40 vulg ath arm.

CHAP. XVII. 1. aft ιουδαιας ins των πεπιστευκοτων απο της αιρεσεως των φαρισαιων 8. 137 syr-mg (see note). rec περιτεμνησθε (Meyer thinks the aor, in the sense of the futurum exactum, may be an emendation. I shd rather think the present to have been the corrⁿ, as being the simpler, and not therefore 'the more genuine,' as Bloomf.), with EHL P rel Chr: txt ABCDN p 13. 36. 40 Constt Ath Epiph (περιτμηθησθαι B¹: but corr^d eadem manu: see table). rec om 2nd τω, with C² or ³ DEHLP rel Constt Ath Chr (Ec Thl: ins ABCN p: του 170. και τω εθει μω. περιπατητε D syr-mg. εθνι (but ν erased) N. δυνησησθαι C: -σεσθε 36. 180.

^{2.} for ουν, δε BC D-gr La b h k p 36 Syr copt: txt AEHPN rel vulg D-lat syr Chr. εκτασεως D-gr: ενστασεως l. rec συζητησεως, with 13 (Ec Thl-fin: om και ζητ. E 68 vulg copt Jer: txt ABCDHL P rel 36 syr sah arm Constt Chr Thl-sif.

from the usual meaning of electing by show of hands. The Apostles may have admitted by ordination those *presbyters whom the churches elected*.

προσευξ. μ. νηστ. belongs to παρέθ., not to χειροτον.

^{25.} Ἀττάλειαν] A maritime town at the mouth of the river Catarrhactes, in Pamphylia, not far from the border of Lycia, built by Attalus Philadelphus, king of Pergamus, in a convenient position to command the trade of Syria or Egypt. It is still an important place, called Satalia. (Winer, Realw. C. and H. i. p. 242.) To reach it they had to cross the plain from Perga.

^{26.]} ὅθεν, as being the centre whence their apostolic commission had spread.

^{27.]} μετ' αὐτῶν, with [i. e. in dealing with] them, see reff.: not to them, as usually: nor *per ipsos*, as Beza, &c.

θύραν πίστ.] The same metaphor is used in the reff. by Paul, and shews, perhaps, his hand in the narrative.

On χρόν. οὐκ ὀλίγ., see chronol. table in Prolegg.

CHAP. XV. 1—35.] DIFFERENCES RESPECTING THE NECESSITY OF CIRCUMVOL. II.

CISION FOR THE GENTILE CONVERTS. COUNCIL OF THE APOSTLES AND ELDERS AT JERUSALEM.

^{1.} τινες] Called in Gal. ii. 4, παρείσακτοι ψευδάδελφοι, οἵτινες παρείσγησαν κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ. See the addition in ver. readd. probably from ver. 5. Doubtless it represents the fact. In spite of the special revelations which had accompanied the reception of the first Gentiles into the church, the strong Judaizing party adhered to their old prejudices respecting the necessity of conformity to the law of Moses. With this party Paul was in conflict all his life; and even long after, we find it raising its head again in the sects of the Ebionites and the Nazarenes.

Neander (Pfl. u. L. p. 185, note) notices the account in Josephus (Antt. xx. 2. 4), where Izates, king of Adiabene, is converted to Judaism by a certain Ananias, who, for fear of a commotion among his people, allows him to remain uncircumcised—when a certain Eleazar, πάννυπερὶ τὰ πατρία δοκῶν ἀκριβῆς εἶναι, prevails on him to perform the rite, for that without it

t act. absol.,
here (1 Cor.
xvii. 15) only.
1 Chron. xvi.
i.

u ch. xi. 2 reff.
Ezra vii. 6,
i.

v ch. xviii. 15.
xxiii. 29.
xxv. 19.

xxvi. 3 only.
Ezek. xxxvii.
37 A, not 1.)
only.

w ch. xx. 38.
xxi. 8. Rom.
xx. 24 al.

l. p. ev.
3 John 64.
1 Macc. xii.

4 al. Jos.
Ant. xx. 2, 5.

only. Cant. vii. 10. Ezek. xlviii. 11.
Xen. Anab. i. 8. 18.
xii. 6 (from Prov. iii. 12) only.

x ch. xiii. 6 reff.

only. Cant. vii. 10. Ezek. xlviii. 11.
Xen. Anab. i. 8. 18.
xii. 6 (from Prov. iii. 12) only.

Exod. xiii. 1.
b ch. ix. 26 reff.

y ch. xiii. 41 (from Hab. i. 5) only.

a = Luke i. 68. Job al. 15 (20). φόβον ποιούντες τοῖς ἱσταντοῖς,
c Mark iv. 20. ch. xvi. 21. xxii. 18. 1 Tim. v. 19. Heb.

d ch. xiv. 27 (reff.).

z here

ABC: HLP. bcd hkl op.

τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἡ ἀναβαίνειν Παῦλον
καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς
ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ
ζητήματος τούτου. οἱ μὲν οὖν προπεμφθέντες ὑπὸ
τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν,
ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν
χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς. παραγενόμενοι
δὲ εἰς Ἱερουσαλὴμ παρεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ
τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε

om τῶ [bef bar.] DE.

for προς αυτ., συν αυτοις D-gr Syr sah: αυτοις 97.

for ἐταξαν τοις D syr-mg have ελεγεν γαρ ο παυλος μενειν ουτως καθως ἐπιστευσαν
δισχυριζόμενος (om D-lat) οἱ δὲ ἐληλυθότες ἀπο ἱερουσαλημ παρηγγειλαν αυτοις (for
αυτ., συν syr-mg) τῶ παυλῳ κ. τῶ βαρν. καὶ τισιν ἄλλοις ἀναβαίνειν πρὸς . . . om προς
D-lat, and in conseq has alios ascendere apostolos &c. εἰς αυτων bef αλλους N.

ins τους bef πρεσβ. C 180.

for eis, εν E: om b¹ c.

ins οπως κριθωσιν

εἰς αὐτοὺς (εἰς αυτων D³ 137) bef περὶ D 137, syr-w-ast at end of ver.

3. ἐκπεμφθ. E. rec om τε (as unnecessary), with AEHL P Chr: ins BCDN p
36. ins την bef σαμ. DH b d f m o Thl. διηγουμενοι N¹ (txt N-corr¹⁻³).

4. ἱεροσολυμα AB k p: txt CDEHLPN rel 36 Chr Ec Thl. (13 def.) rec

απεδεχθησαν (αρρη a corrη, as being the usual word, cf Luke viii. 40, ch xviii. 27,
xxviii. 30,—and see reff), with CEHL P Chr Ec Thl: παρεδοθησαν D¹; υπεδ. 36. 180;
προσεδ. k: txt ABD² N p. add μεγαλως CD² (μεγως D¹, mire D-lat) 137 syr-w-ast

sah Ambr Cassiod. for υπο, απο (perhaps originally, as in C, a corrη to suit

απεδεχθ., and thence adopted even in copies which read παρεδ.) BC 36. 180.

1st k N¹ (ins N-corr¹⁻³). απηγγειλαντες D¹: απηγγειλαν τε D-corr b. om τε N¹.

he could not be a Jew. On the idea
that Cerinthus and Ebion were the τινές
here spoken of, see the patristic reff. in
Wordsw.'s note.

2.] Compare Gal.
ii. 5. ἔταξαν ἀναβ.] I assume here
what seems to me to be almost beyond
the possibility of question (see note to
chronological table in Prolegg., where I
have given the reasons), that this journey
was the same as that mentioned Gal. ii.
1—10. In that case, Paul there (ver. 2)
says that he went up κατὰ ἀποκάλυψιν. In
this expression I cannot see it necessarily
implied that the revelation was made to
himself, but that there was some intima-
tion of the Holy Ghost, similar perhaps to
that in ch. xiii. 2, in accordance with which
the church at Antioch sent him and Barna-
bas;—there being προφῆται there, by whom
the Spirit spoke His will.

τινας
ἄλλους] Titus was one, Gal. ii. 1, 3, and
that, in all probability, in order to give an
example of a Gentile convert of the uncir-
cumcision endowed with gifts of the Holy
Spirit. Titus is not mentioned in the Acts:
but only in 2 Cor., Gal., 2 Tim., and the
epistle addressed to him.

3. προ-
πεμφ.] This seems to have been something
of an official escorting of them on the way,

and perhaps parting from them with solemn
commendation to God: not, as Morus and
Heinrichs, 'rebus ad iter suscipiendum in-
structis,' which would hardly be thus spe-
cified, being a matter of course. At all
events, it shews that the mind of the church
was with them, not with the Judaizers.
This was also the case in Phœnicia and
Samaria, as is shewn by πᾶσιν below.

4.] On their arrival at Jerusalem, there
seems to have taken place an official
reception of them and their message, in
public. There they related—as a most
important datum for the determination
of the question—God's dealings with
them (see on ch. xiv. 27), and recounted
the places where churches of believing
Gentiles had been founded. This having
taken place, a protest was entered on
the part of the Pharisee believers,—in
no way doubting the truth of these
conversions, nor in any way disparaging
the ministry of Paul and Barnabas,—
that it was necessary to circumcise αὐτοὺς,
those of whom they had spoken, and to com-
mand them to keep the law of Moses.

It may be objected, that this view would
not be consistent with Paul's statement,
Gal. ii. 2, ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ

ὅσα ὁ θεὸς ^d ἐποίησεν μετ' αὐτῶν. ^{5 e} ἐξανέστησαν δέ τινες ^e Mark xii. 19 ||
 τῶν ^f ἀπὸ τῆς ^g αἵρέσεως τῶν Φαρισαίων ^h πεπιστευκότες, ⁱ λέγοντες ὅτι δεῖ ^j περιτέμνειν αὐτούς, ^k παραγγέλλειν τε
^l τηρεῖν τὸν νόμον Μωυσέως. ^{6 m} συνήχθησάν τε οἱ
 ἀπόστολοι καὶ οἱ πρεσβύτεροι ⁿ ἰδεῖν περὶ τοῦ ^o λόγου
 τούτου. ⁷ πολλῆς δὲ ^p συζητήσεως γενομένης ^q ἀναστὰς ^r
 Πέτρος εἶπεν πρὸς αὐτοὺς Ἴνδρες ἀδελφοί, ὑμεῖς ἐπί-
 στασθε ὅτι ^s ἀφ' ^t ἡμερῶν ^u ἀρχαίων ^v ἐν ὑμῖν ^w ἐξελέξατο

ch. xiii. 44 reff.

n = here only. Wisd. ii. 17.

o = ch. viii. 21 reff.

p ch.

xxviii. 29 v. r. only +. (-τείν, ch. vi. 9. -τητής, 1 Cor. i. 20.)

q = ch. i. 15, v. 34 al. 2 Chron.

xx. 5. r = ch. x. 39 reff. (2.) Ezek. xxxviii. 8.

s see Isa. xxxvii. 26.

v. 21, &c. Luke ix. 8, 19, ver. 21, ch. xxi. 16. 2 Cor. v. 17. 2 Pet. ii. 5. Rev. xii. 9, xx. 2 only. Ps.

xliii. 1. u = Mark vi. 4 al. constr., 3 Kings viii. 16 compared with 2 Chron. vi. 5, not as

1 Chron. xxviii. 4, 5. v with inf., ch. i. 24 (Pet.). 2 Chron. vi. 6.

m = ch. iv. 5

reff. constr.,

εποι. bef o θ. D 38. 96. 137-42.

at end ins (from ch xiv. 27) και οτι

ηνοιξεν τοις εθνεσι θυραν πιστεως C³HL a b d f g Thl-fin.

5. for εξαν. το απο, D syr-mg have οι δε παραγγειλαντες αυτοις αναβαινειν προς
 τους πρεσβυτερους εξανεστησαν λεγοντες τινες απο (εξ. κατα των αποστ. οντες απο syr-
 mg: D om λεγ. follg). aft τινες ins ανδρες A. πεπιστευκοτων L b l² o
 27-9. 99 Jer. for οτι, ως E. for τε, δε D¹(txt D³?)].

6. rec for τε, δε (alteration of the characteristic τε to more usual copula), with
 ADEHLP⁸ rel 36 coptt Chr: txt BC d p 13 vulg æth Syr. om 2nd oi D. for
 λογου, ζητηματος E 137 syr: ρηματος 65.

7. rec συζητ., with HLP rel: ζητησ. AB⁸ a c p 13. 36. 40 coptt: txt CDE.
 ανεστησεν εν πνι πετρ. και ειπεν D¹(αναστας D³; om εν πνι and και D-corr): aft αυτους
 ins εν πν. αγιω 137: aft πετρος syr-mg. om οτι N¹. rec ο θ. εν ημιν εξελ.

κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
 δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.
 But I cannot see any inconsistency, if the
 words used in both cases be accurately
 weighed. To the ἐκκλησία, ἀπόστολοι,
 and πρεσβύτεροι Paul and Barnabas gave
 a simple recital of how God had dealt with
 them among the Gentiles: but Paul did
 not lay before the whole assembly the
*Gospel which he preached among the Gen-
 tiles*, viz. the indifference of the Mosaic
 law to their salvation (Gal. i. 7—9), for
 fear of its being hastily disparaged or re-
 pudiated, and so his work being hindered
 (μήπως κ.τ.λ.). But, in private inter-
 views with the Chief Apostles, James, Peter,
 and John (Gal. ii. 9), he did unfold the
whole freeness of this Gospel, and so
 effectually, as to prepare the way for their
 full and public accordance with him at the
 council.

[6.] *The Apostles and elders*
only are mentioned as having assembled:
 in which case πᾶν τὸ πλῆθος (ver. 12)
 must mean τῶν πρεσβυτέρων, and the
 decision of ver. 22 must have been arrived
 at in a larger assembly. But most prob-
 ably the deliberation of the Apostles and
 elders implied the presence of the brethren
 also, who are intended by πᾶν τὸ πλ.,—
 and there was but one assembly. The ob-
 jection, that no one place could have held
 them, is nugatory: the official presence
 of all is assumed continually in such cases,

where the assembly is open to all.

λόγου] matter (in this case) of dispute:
 see reff.

[7.] A promiscuous debate,
 not perhaps without some angry feeling,
 ensued on their first coming together,—and
 among the multitude, as is implied in ver.
 12,—man disputing with man. Πέτρος]
 Partly on account of the universal deference
 paid to him, but principally because of his
 peculiar fitness to open the apostolic de-
 cisions on the subject, from having been
 made the instrument of the first public and
 approved reception of the Gentiles.

ὑμεῖς ἐπίστ.] In Peter's speeches in ch. x.,
 this phrase occurs at the beginning of a
 sentence, ver. 28, and ὑμεῖς οἴδατε, ver. 37:
 and we have traces of the same way of
 expressing the personal pronoun in his
 speeches, ch. ii. 15; iii. 14, 25. Such
 notices are important, as shewing that
 these reports are not only according to the
 sense of what was said, but the words
 spoken, *verbatim*.

ἀφ' ἡμ. ἀρχ.] In
 regard to the whole time of the Gospel up
 to that day (about 20 years), the date of
 the conversion of Cornelius, at least fifteen
 years before this (cf. Gal. ii. 1, and notes
 to chron. table in Prolegg.), would very
 properly be so specified. The length of
 time elapsed is placed by Peter in the
 strongest light, to shew that the question
 had in fact been settled by divine inter-
 ference long since. Notice (in reff.) the

w ch. i. 16 (Pet.)
 reff. ^h ο θεὸς ^w διὰ τοῦ ^w στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν
 z here only. ^x λόγον τοῦ ^x εὐαγγελίου καὶ πιστεῦσαι. ^s καὶ ὁ ^s καρδιο-
 y ch. i. 24 (Pet.)
 only v. ^γ γνώστης θεὸς ^z ἐμαρτύρησεν αὐτοῖς, δούς τὸ πνεῦμα τὸ
 Herin. Past.
 n. 4. 3. ^α ἅγιον καθὼς καὶ ἡμῖν ^υ καὶ οὐθὲν ^α διέκρινεν ^β μεταξὺ
 z constr. f. ch. x.
 43 reff. ^α ἡμῶν τε καὶ αὐτῶν, ^ε τῇ πίστει ^α καθάρισας τὰς καρδίας
 a 1 Cor. xi. 20. ^α αὐτῶν. ¹⁰ ^ε νῦν ^ε οὖν τί ^ε πειράζετε τὸν θεόν, ^ε ἐπιθεῖναι
 James ii. 4.
 Ezek. xxxiv.
 17, 20. ^h ζυγὸν ἐπὶ τὸν ^{ik} τράχηλον τῶν μαθητῶν, ὃν οὐτε οἱ
 b = Matt. xviii.
 15. Rom. ii.
 15 f. Wlad.
 iv. 10. xvi.
 10. xviii. 23
 only. ^{hi} πατέρες ¹ ἡμῶν οὐτε ἡμεῖς ^m ἰσχύσαμεν ^α βαστάσαι; ¹¹ ἀλλὰ
 c ch. xii. 8
 reff. ^α διὰ τῆς ^ο χάριτος τοῦ κυρίου Ἰησοῦ ^π πιστεύομεν ^α σωθῆναι
 d = Eph. v. 26. ^τ καθ' ὃν ^τ τρόπον κἀκεῖνοι. ¹² ^s ἐσίγησεν δὲ πᾶν τὸ ^ι πλῆθος,
 Tit. ii. 14.
 James iv. 8.
 Sir. xxviii. 10. ^c ch. x. 33 reff. ^f 2 Cor. x. 9 reff. ^g ver. 28. Ma t. xxiii. 4. Luke
 xv. 5. xxiii. 26. 4 Kings xviii. 14. ^h = Gal. v. 1. Matt. xi. 29, 30. 1 Tim. vi. 1 (Rev. vi. 5) only.
 i Jer. xxiv. (xxvii.) 8, 11. xxxv. (xxviii.) 14. ^k ch. xx. 37. Mark ix. 42 || Mt. Luke xv. 20. xvii. 2. Rom.
 xvi. 4 only. ^l ch. v. 30 reff. ^m = ch. vi. 10 reff. ⁿ Matt. xx. 12. Luke
 xiv. 27. John xix. 17. Gal. vi. 2, 5. 4 Kings xviii. 14. ^o ch. xiii. 43 reff. ^p with inf. (absol.).
 Rom. xiv. 2 only. Job xv. 22. ^π πιστεῦω τὸν χρόνον διδάξεν σε, Xen. Anab. vii. 7. 47. with ὄν, Rom. vi. 8 al.
 q inf. pass. absol. Matt. xviii. 25. Mark v. 43. ^r ch. xxvii. 25 only. see ch. i. 11 reff. Rom. iii. 2.
 s ch. xii. 17 reff. L.P. Exod. xiv. 14. ^t = ch. ii. 6 reff.

(*corr'n of order*:—and *ημ. corr'n for υμ. as it seemed more according to ecclesiastical propriety for Peter to describe the selection as made "from us apostles," than "from you the whole church"*), with EHLPL rel (h o υμ.) vss Ec Thl Iren-int Ambr Rebapt: *ημειν ο θ. εξ. D¹ (εν ημ. ο θ. εξ. D-corr¹ c) 137: om εν υμ. m 99 Syr sah aeth: txt ABCN a(ημιν) k p 13 Constt. om του [bef στομ.] D¹(ins D³) E 96.*

8. ο δε καρδ. ο θ. D. *διεμαρτυρησεν C. om αυτοις E vulg sah Ambr Rebapt.—rec aft δους ins αυτοις (supplementary addn), with CEHLPL 36 Constt Chr Iren-int: επ αυτοις D Jer: txt ABN p 13 Did.*

9. και om A¹. *rec ουδεν, with ACDEN rel 36 Chr: txt BHLPL b g k l m. om τε D.*

10. at beg ins και E aeth. *om ουν(appy) C. om ζυγον N¹(ins corr¹?).*

11. rec om του (with c?): ins ABCDEHLPLN rel Chr Thdr̄t (Ec Thl. *rec aft ιησ. ins χριστου, with CD a m 13. 36 Syr copt aeth-pl Constt Ec Thl-fin: om AB EHLPLN rel p am demid fuld syr sah aeth-rom Chr Thdr̄t Tert. πιστευομεν D¹-gr N.*

12. συνκαταθεμενων δε των πρεσβυτερων τοις υπο του πετρου ειρημενοις εσειγησεν παν κ.τ.λ. D syr-w-ast. *εσιγησαν C c. απαν E a¹ f m 13 Thl-fin.*

idioms, &c., peculiar to Peter:—*ἐξελέξ. with inf.,—διὰ τ. στόμ.,—καρδιογν. (most probably);—or characteristic of him, πειράζ. τ. θεόν,—[καθ]ὼς καὶ ἡμῖν (ch. x. 47: so ὥσπερ καὶ, ch. iii. 17; xi. 15).—ἀρχαίων now, compared with ἐν ἀρχῇ ch. xi. 15. Compare also with πειράζ. τ. θεόν,—κωλύσαι τ. θεόν, ch. xi. 17. ἐν ὑμῖν] among you. If ἡμῖν be read, then 'among us (Apostles)': see var. read.*

There is no ellipsis of 'me' after ἐξελ.: the E. V. expresses the construction rightly.

8, 9.] The allusion is throughout to *spiritual circumcision*, as the purification of the heart. God, who saw deeper than the mere fleshly distinction between Jew and Gentile, who knows that the hearts of all are unclean, and that the same all-sufficient sacrifice can cleanse them all, if applied by faith (compare the remarkable parallel, 1 Pet. i. 18—22 incl.), put no difference between us and them, but has been pleased to render them spiritually clean. *τῇ πιστεῖ*, not simply 'by

faith' but by their faith, or by the faith in Christ.

10.] *πειρ.* (as κωλύσαι, ch. xi. 17), *tempt, by putting obstacles in the way of His evidently determined course.*

ἐπιθεῖναι, infn., marking the intended result of *πειράζετε*: cf. βῆ δὲ θέειν, βῆ δ' ἰέναι, μάστιξεν δ' ἑλάν, &c. See Bernhardy, Syntax, p. 365. *ζυγόν]* See ref. Gal. Peter could not be so much referring to the mere outward observance of ceremonies, which he himself and the Jewish converts thought it expedient to retain,—but to the imposition of the law, as a condition of salvation, on the consciences of the disciples. So Neander (Pil. u. L. p. 214). This being so, οὔτε . . . βαστάσαι will refer, not to the *burdensomeness* of ceremonies, but to the far more grievous burden of legal death, of which Paul cries out so bitterly in Rom. vii. 21,—and says, Gal. v. 3, μαρτύρομαι . . . παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

11.] Seeing that we all in common

καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἡ ἐξηγουμένων ὅσα ἡ here bis.
ἐποίησεν ὁ θεὸς σημεῖα καὶ ἔτερατα ἐν τοῖς ἔθνεσιν δι' Luke xxiv.
αὐτῶν. ¹³ μετὰ δὲ τὸ ³ σιγήσαι αὐτοὺς ἀπεκριθὴ Ἰάκωβος 35. John i.
λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ἡ ἐξ- 18. ch. x. 8.
ηγήσατο ^w καθὼς πρῶτον ὁ θεὸς ^x ἐπεσκέψατο λαβεῖν ἐξ xxi. 19 only.
ἐθνῶν λαὸν ^y τῷ ὀνόματι αὐτοῦ. ¹⁵ καὶ τοῦτω ^z συμφω- Judg. vii. 13.
νουσιν οἱ ^a λόγοι τῶν ^a προφητῶν, καθὼς γέγραπται v ch. vii. 36
¹⁶ Μετὰ ταῦτα ^b ἀναστρέψω καὶ ^c ἀνοικοδομήσω τὴν ^d σκη- reff.
w = 3 John 3
only.
x = Luke i. 68,
78, vii. 16.
constr. ellipt.,
here only.
Jer. xxxix.
(xxxix.) 41
y. r. see
Luke i. 25.
z Ps. vii. 17. Isa.
c here

xxv. 1. z ch. v. 9 reff.
bis only. Amos ix. 11.

a Luke iii. 4. Deut. xiii. 3.
d = here only, and Amos i. c.

b ch. v. 23 reff.

c here

Βαρναβαν καὶ παυλον ἐξηγουμενοι D¹(txt D³).

13. αναστας ιακ. ειπεν D Syr.

14. for επεσκ., επελεξατο Ε: εξελεξ. c¹ 137¹: εξελεξ. και 13. εξ εθνων bef λαβ.
C. rec ins επι bef τω ονομα., with HLP rel copt Cc: om ABCDEN p 13. 36. 40
vulg syr sah Coustt Chr Procop Thl-sif-comm Thl-fin Iren-int Jer Rebapt.

15. for τουτω, τουτο HL o 13: ουτως D¹(and lat: txt D³) sah Iren-int. συμφωνη-
σουσιν D¹(txt D³).

believe that the grace of Christ is the sufficient, and only cause of our salvation, it can neither be reasonable nor according to God's will, to fetter that grace with superfluous and vexatious conditions. See nearly the same argument retorted on Peter himself, Gal. ii. 14 ff.

καὶ κείνοι are the *Gentile Christians*, not our fathers;—their ground of trust is the same as ours: *ours*, no more than theirs.

12.] The multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquillized by Peter's speech, quietly received from Paul and Barnabas an account of the seals of *signs and wonders* by which God had stamped the approval of their ministry among the Gentiles. The miracles at Paphos and Lystra would be among the principal of these.

13.] αὐτούς, viz. Paul and Barnabas. *Both had spoken*: doubtless wonders, unrecorded, had been wrought by the hand of Barnabas, which he had recounted.

Ἰάκωβος] See note, ch. xii. 17, and the prolegg. to the epistle of James. I assume here, that this is James the Just, the brother of the Lord, the author of the Epistle: and though an ἀπόστολος (Gal. i. 19: see also note on ch. xiv. 4), not one of the twelve. If we may presume to judge from the character of his Epistle, to say nothing of the particulars which tradition has handed down concerning him, his decision would come with remarkable weight on this occasion. For he is, among all the sacred writers of the N. T., the representative of the strictest adherence to and loftiest appreciation of the *pure standard of legal morality*. All that the law was, from its intrinsic holiness, justice, and goodness

(Rom. vii. 12), capable of being to Christians, *he* would be sure to attribute to it. And therefore when *his judgment*, as well as that of Peter, is given in favour of the freedom of the Gentiles, the disputers, even of the Pharisaic party, are silenced. There does not seem to be in the following speech any decision *ex cathedra*, either in the ἀκούσατέ μου, or in the ἐγὼ κρίνω (ver. 19): the decision lay in the weightiness, partly no doubt of the person speaking, but principally of the matter spoken by him.

14. Συμεὼν] James characteristically uses this Jewish form of the name: so also Peter himself, 2 Pet. i. 1. The name occurs Gen. xxix. 33, LXX; Luke ii. 25; iii. 30; ch. xiii. 1; Rev. vii. 7: the name Simon, elsewhere used in the N. T. for Peter, is found in 1 Chron. iv. 20 (Heb. Σεμὼν, LXX-ed. vat., but Σεμιών B[Mai], Σεμιών, A.).

τῷ ὄν.] for *His name*: dat. commodi. On ἐπεσκ. λαβ., see reff.: the infin., as ἐπιθεῖναι, ver. 10, note.

λαόν, answering to the λαός, so well known as His by covenant before.

15. τοῦτω] Neuter, to this: not, *to Him*, in which case we should expect not οἱ λόγοι τῶν πρ., but οἱ προφηται (Meyer). 16—18.] The citation from Amos is made freely from the LXX: differing widely in the latter part from our present Hebrew text, which see in loc. E. V. In all probability the LXX had another reading before them, substituting perhaps יְהוָה יְהוָה for יְהוָה יְהוָה, and יְהוָה for יְהוָה. The existing Hebrew MSS. contain several minor variations, for which see Kennicott and De Rossi in loc. Of this we may at least be sure, that James, even if (as I believe) he *spoke in Greek*, and quoted as here given, would not himself

e Rom. xi. 3
only, from
3 Kings
xix. 10.

f Luke xiii. 13.
Heb. xii. 12
only. Ps.
xvii. 35.

g ch. iii. 19 reff.
h = Rom. iii. 11,
from Ps. xiii.
2. Heb. xi. 6

(Luke x. 50,
51. Heb. xii.
17. 1 Pet. i.
10) only.

here only.
Ezra iii. 8.

j constr., Mark
vii. 25. Rev. vii. 2.

o here only. w. dat., Job xvi. 3. 1 Macc. xii. 14. Diod. Sic. xiv. 27. w. acc., Jer. xxvi. (xlii.) 27. 1 Macc. x. 35. Demosth. p. 242. 16.

xiii. 22 only. 3 Kings v. 8 A. (not F.) only.

1 Thess. iv. 3. v. 22 only. (Luke vii. 6 al.) Job i. 1 al. without, ver. 29 reff.

Mal. i. 7, 12. Dan. i. 8. Sir. xl. 29.)

νὴν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ τὰ ^eκατεσκαμμένα αὐτῆς

^cἀνοικοδομήσω, καὶ ^fἰδιορθώσω αὐτήν. ¹⁷ ὅπως ^gἂν ^hἐκ-

ζητήσωσιν οἱ ⁱκατάλοιποι τῶν ἀνθρώπων τὸν κύριον,

καὶ πάντα τὰ ἔθνη, ^{jk}ἐφ' οὓς ^jἐπικέκληται τὸ ^kὄνομά

μου ^jἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα ¹⁸ γνωστὰ

^mἀπ' αἰῶνος. ¹⁹ διὸ ἐγὼ ⁿκρίνω μὴ ^oπαρενοχλεῖν τοῖς

^pἀπὸ τῶν ἐθνῶν ^qἐπιστρέφουσιν ^qἐπὶ τὸν θεόν, ²⁰ ἀλλὰ

^rἐπιστεῖλαι αὐτοῖς ^sτοῦ ^tἀπέχεσθαι [ἀπὸ] τῶν ^uἄλισγη-

ν. n w. inf., ch. iii. 13. xx. 16. xxv. 25 (xxvii. 1). 1 Cor. ii. 2. v. 3 (vii. 37). Tit. iii. 12. 2 Macc. xi. 25.

k James ii. 7 only. 1 ch. i. 19 reff. m ch. iii. 21. Luke i. 70. Gen.

p ch. xii. 1 (xxvii. 44). q ch. xxvi. 20 reff. r ch. xxi. 25. Heb.

s constr., ch. iii. 12 reff. t = with ἀπό, u here only +. (-γενί,

ABC HLP: b c d e f g h i j k l m n o p q r s t u v w x y z

16. μετὰ δε D¹(and lat).

ἐπιστρέψω D.

κατεστρεμμένα B: -στραμμένα (so

LXX-A) & 13 Procop: ἀνεσκαμμένα E. οικοδομήσω (2nd time) C¹(appy) 68.

17. om an E a k Chr₂.

for κυρ., θεον D æth.

om o BN¹.

for o ποιων,

ποιήσει D¹(txt D⁸). rec aft ταν. ins πάντα, with H 36 Syr Chr: pref, ELP

e f g l syr Thl-sif: om ABCDN m p 13 vulg copt æth Constt Iren-int Rebapt.

18. rec at end adds *ἔστι τω θεῷ πάντα τὰ ἔργα αὐτου, with EHLR rel syr Constt Chr: γνωστον ἀπ' αἰ.* (add *ἔστιν D vulg syr-ing Iren) τω κυρίῳ (om syr-mg) το ἔργον αὐτου AD vulg syr-ing Iren-int: txt BCN a p 13. 29. 36. 57. 63-5. 100-5-33-80 copt arm.* (*In the presence of so many apocryphal insertions as we find in the Acts, taking into account also the great variety, and seeing in it [cf many more variations in Scholz ad loc] an argument against the genuineness of the words,—seeing also that no possible reason can be given for their omission, if originally genuine, I have followed the authority of BCN, as also have Scholz and Tischdf [ed. 7]. Lachmann has adopted the reading of AD al [see above], which, as Meyer observes, is evidently an emendation of still later date than the rec.*)

20. om 1st του H.

om απο (as unnecessary?) B D-gr N p 180 E-lat Ec: ins

(nor would the Pharisees present have allowed it) have quoted any rendering, especially where the stress of his argument lay in it, at variance with the original Hebrew.

The prophecy regards that glorious restitution of the kingdom to (the Son of) David, which should be begun by the incarnation of the Lord, and perfected by His reign over all nations. During the process of this restitution those nations, as the effect of the rebuilding, should seek the Lord,—to whomsoever the gospel should be preached. There is here neither assertion nor negation of the national restoration of the Jews. Be this as it may (and I firmly believe in the literal accomplishment of all the prophecies respecting them as a nation), it is obvious, on any deep view of prophetic interpretation, that the glorious things which shall have a fulfilment in the literal Israel, must have their complete and more worthy fulfilment in the spiritual theocracy, of which the Son of David is the Head.

17. ἐφ' οὓς ἐπικέκλ.] Notice the same expression in the Epistle of James (ref.).

18.] The variation of reading here is remarkable. The text which I have given is in all probability the original, and

the words inserted in the rec. have been intended as a help out of their difficulty. Not only are they wanting in several ancient mss., but they bear the sure mark of spuriousness,—manifest variations in the mss. where they do occur. The sense, and account of the text seem to be this: the Apostle paraphrases the ὁ ποιῶν [πάντα] ταῦτα of the LXX, adding γγνωστὰ ἀπ' αἰῶνος, and intending to express 'saith the Lord, who from the beginning revealed these things,' viz. by the prophet (of old, see reff.) just cited. The addition in the rec. has been made to fill up the apparently elliptical γγνωστὰ ἀπ' αἰῶνος, which not being found in the passage of Amos, was regarded as a sentence by itself. These last words, κύρι. ὁ ποι. ταῦ. γν. ἀπ' αἰ., may perhaps be an allusion to the mystery of the admission of the Gentiles into the church, which was now being revealed practically, and had been from of old announced by the prophets: cf. Rom. xvi. 25, 26; Eph. iii. 5, 6, &c.

19.] ἐπιστρέφουσιν, not as E. V. 'are turned,' but are turning:—the converts daily gathered into the church. In παρενοχλ. there is no meaning of 'præter, . . . insuper, molestiam creare:'

μάτων τῶν ^v εἰδῶλων καὶ τῆς ^w πορνείας καὶ τοῦ ^x πνικτοῦ ^v Rom. ii. 22.
καὶ τοῦ αἵματος. ²¹ Μωυσῆς γὰρ ^y ἐκ γενεῶν ^y ἀρχαίων ^w 1 Cor. x. 19
^z κατὰ πόλιν τοὺς ^a κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συν- ^{19.} Matt. xv.
αγωγαῖς ^b κατὰ πᾶν σάββατον ^b ἀναγινωσκόμενος. ²² Τότε ^{19.} 1 Cor. vi.
^c ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ^d ὅλῃ ^{19.} al. Hos.
^{ii. 2.}
^{xxi. 23}
^{only t. see}
^{1 Kings xvi.}
^{14, 15. Sir.}

li. 4. y see ver. 7 reff. z Luke viii. 4. ch. xiv. 23. Tit. i. 5. a = and
constr. ch. viii. 5 reff. b ch. xiii. 27 (reff.). c = vv. 23, 29. Luke i. 3. Esth. i. 19.
d ch. v. 11. Rom. xvi. 23. 1 Cor. xiv. 23. 2 Chron. xxx. 24 Ald.

AC E-gr HLP 13 rel vulg Constt Chr Iren-int.

om και του πνικτου (appy, as Meyer, because in Levit no such command is formally expressed) D Iren-int Cyp Tert Jer (who says it was in some mss) Ambrst (who ascribes it to Greek interpolators): om του AB p 13.

at end ins κασσα (add αν al) μη θελουσιν (-ωσιν al) εαυτοις (αυτ. al) γινεσθαι ετεροις μη ποιειτε D a b e o 7. 27-9. 60-9. 98-marg 106 sah æth Iren-int Cyp.

21. εχ. τους κηρ. C m: εχει τ. κ. αυτον ε[χει] D (three letters lost, erased by D-corr). for αυτον, αυτου(sic) N¹.

but simply 'molestiam creare?' see reff.

20.] ἐπιστεῖλαι, to send an ἐπιστολή: then τοῦ ἀπ., of the purpose of such epistle,—to the end that they may abstain, &c. ἀλισγ. belongs to εἰδῶλων only. Meyer understands it to refer to the four genitives, the pollutions of (1) idols, (2) fornication, (3) things strangled, (4) blood. This he rests on the non-repetition of ἀπό before τῆς πορν. But in this case the members do not correspond. The Gentile converts needed no command to abstain from the pollution of idolatry: and the use of the Alexandrine verb ἀλισγεῖν in reff. shews it to apply most naturally to pollution by eating. The ἀλ. τ. εἰδ. are the things polluted by being offered to idols, about which there was much doubt and contention in the early church:—see Exod. xxiv. 15, and 1 Cor. viii. and x. 19.

τῆς πορνείας] It may seem strange that a positive sin should be made the subject of these enactments which mostly regard things in themselves indifferent, but rendered otherwise by expediency and charity to others. In consequence we have the following attempts to evade the simple rendering of the word: (1) Beza, Selden, Schleusner, explain it of spiritual fornication in eating things offered to idols: (2) Morus and Heinrichs, of the committal of actual fornication at the rites in idol temples: (3) Salmasius, of the sin of the whore-master: (4) Calovius, of concubinage: (5) Lightfoot, of marriage within the forbidden degrees: (6) Teller, of marriage with heathens: (7) Bentley would read χοιπέλας, 'swine's flesh': (8) πορκείας has also been conjectured (probably not by Bentley, as stated in Meyer, De W., and this work, edn. 1):—see other renderings in Meyer and De Wette. But the solution will best be found in the fact, that πορνεία was

universally in the Gentile world regarded on the same footing with the other things mentioned, as an ἀδιάρφορον, and is classed here as Gentiles would be accustomed to hear of it, among those things which they allowed themselves, but which the Jews regarded as forbidden. The moral abomination of the practice is not here in question, but is abundantly set forth by our Lord and his Apostles in other places.

πνικτοῦ] as containing the blood,—see Levit. xvii. 13, 14. αἷματος] blood, in any shape: see Gen. ix. 4; Levit. xvii. 13, 14; Deut. xii. 23, 24. Cyp., Tertull., and others interpret the word of homicide, which is refuted by the context.

21.] Living as the Gentile converts would be in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence. Other meanings have been proposed: as 'that it was superfluous to command these things to the Jews, for they would hear them in the synagogues' (so an ancient Schol., Lyra, and Neander),—whereas no question whatever was raised about Jewish converts:—'neque est metuendum, ut Moses propterea antiquetur,' Erasmus, al.: 'Pudori vobis foret et ignominia, si vos; homines Christiani . . . hac in re inferiores a Judæis deprehenderemini, quod vos communione cum epulis sacrificialibus polytheismo favere videremini, quum illi Judæi . . . monotheismo adhærent tenacissime, eumque quavis septimana sibi inculcatum audiant,' Heinrichs.

Nam quod ad Mosen attinet, non possunt, qui ex Judæis sunt, queri, eum sperni ab alienigenis nostri gregis, quando in nostris (?) non minus quam in Judaicis conventibus Moses, ita

* John vi. 70.
xx. 16, 19.
ch. vi. 5.
1 Chron. xix.
10.

† Luke xxii. 26.
Heb. xiii. 7,
17, 24.
3 Kings ix. 5.
Sir. xxxv.
(xxxii.) 1.
g ch. ix. 30 reff.
h const., ch.
xxvi. 3 reff.
i ch. xi. 30 reff.
k ch. xi. 1 reff.

g ch. ix. 30 reff.
h const., ch.
xxvi. 3 reff.
i ch. xi. 30 reff.
k ch. xi. 1 reff.

τῇ ἡ ἐκκλησίᾳ ἡ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς
Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας ἡγούμενους
ἐν τοῖς ἡ ἀδελφοῖς, ἡ γράψαντες ἰδιὰ χειρὸς αὐτῶν Οἱ
ἀπόστολοι καὶ οἱ πρεσβύτεροι ἡ ἀδελφοὶ τοῖς ἡ κατὰ τὴν
Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἡ ἀδελφοῖς τοῖς ἐξ

ABC
HLP
b c d
h k l
o p

22. εδοξασεν D¹. om εξ αυτων A. om τω (for uniformity) DHLP rel
Chr Ec Thl-sif: ins ABCEN a c p 13 Thl-fin. ins τω bef βαρν. a c 13 Thl-fin.
rec επικαλουμενον (explanatory corr), with HP rel Chr Ec Thl: txt ABCDELN
p 13. 36 Constt. rec βαρσαβαν, with a 36 rel syr Chr Ec Thl: Βαρβαβαν D:
βαρναβαν fuld æth: txt ABCDEHLPN b e m p 13 am copt Constt. ηγουμενους N¹.
23. rec aft αυτων ins ταδε (addition as the variations shew), with EHLPN³ p 13.
36 syr Constt Chr; επιστολην περιεχουσαν ταδε C D (but επιστ. bef δ. χ. α.) æth-pl;
επιστολην και πεμψαντες περιεχουσαν 137 syr-ing; ουτως Syr; επιστ. ουτως sah: om
ABN¹ vulg copt æth-rom. rec ins και οι bef αδελφ. (see note), with EHLPN³ rel
36 syrr copt æth Constt Chr Ec Thl: om ABCDN¹ p 13 vulg arm Ath Iren-int
Pac Vig. om 1st τοις C¹ (appy) 13. for κιλικιαν, κιλιαν A, κιλειαν D.
τοις εξ εθ. bef αδ. D.

ut ab antiquo factum est, legitur, et quidem sabbatis,' Grot., Hammond. On the reading of the law, &c., in the synagogues, see ch. xiii. 15, note.

22.] ἐκλεξαμένους must not (with Kuin., al.) be taken for ἐκλεχθέντας; the 1 aor. middle can never have a passive signification: see Lobeck's note on Phrynichus, p. 319: where he gives a collection of seeming instances of such usage and explains them. Such irregularities of case in words in apposition as we have here (ἀποστόλοις . . . ἐκλεξαμένους . . . γράψαντες . . .) will not surprise anyone versed in Hellenistic Greek. See e. g. Luke i. 73, 74; ch. xxv. 27; Heb. ii. 10; also ch. xxii. 17, ἐγένετο δέ μοι ὑποστρέψαντι . . . κ. προσευχομένου μου . . . γενέσθαι με ἐν ἐκστάσει . . . and ref. (h).

Βαρσαββᾶν] Of this Judas nothing further is known than that (ver. 32) he was a 'prophet' (see ch. xiii. 1). Wolf and Grotius hold him to have been the brother of Joseph Barsabas, ch. i. 23.

Σίλαν] otherwise Silvanus (Σιλουανός): the former name in the Acts, the latter in the Epistles of Paul. He also was a 'prophet' (ver. 32). He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40—ch. xvii. 10),—remained behind in Berea (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), where he preached with Paul and Timotheus (2 Cor. i. 19). The Silvanus (1 Pet. v. 12), by whom the first Epistle of Peter was carried to the churches of Asia Minor, seems to be the same person. Tradition however distinguishes Silas from Silvanus, making the former bishop of Corinth, the latter

of Thessalonica. On the hypothesis which identifies Silas with Luke and makes him the author of the Acts, see Prolegg. to Acts, § i. 11. β, γ. I may repeat here, that in my mind the description of Silas here as one of the ἡγούμενοι ἐν τοῖς ἀδελφοῖς, of itself, especially when contrasted with the preface to Luke's gospel, would suffice to refute the notion. It has been also supposed [by Burmann] that Silas [ϝῆν] is the same name with Tertius, who wrote the Epistle to the Romans, Rom. xvi. 22: but without reason: see Winer, Realw., "Tertius," and Michaelis, Introd. vol. iv. p. 89, Marsh's transl.

23.] The omission of καὶ οἱ before ἀδελφοί, found (see var. read.) in all the first mss., can (as Neander observes against De Wette) hardly have been occasioned by hierarchical considerations, seeing that it occurs as early as Irenæus, and that it would be equally against the strong hierarchical view to call the presbyters πρεσβ. ἀδελφοί, writing, as they were, to the ἀδελφοίς. It seems very much more probable to me that the words καὶ οἱ were inserted to bring the decree into exact harmony with the beginning of ver. 22. In this, the first official mention of πρεσβύτεροι, it is very natural that the import of the term should be thus given by attaching ἀδελφοί to it. See, on the whole, Bp. Wordsw.'s note.

Κιλικίαν] This mention of churches in Cilicia, coupled with the fact of Paul's stay at Tarsus (ch. ix. 30—xi. 25: see also Gal. i. 21), makes it probable that Paul preached the gospel there, and to Gentiles, in accordance with the vision which he had in the temple (ch. xxii. 21).

ἐθνῶν¹ χαίρειν. ²⁴ ἔπειδὴ ἠκούσαμεν ὅτι τινὲς² ἔξ ἡμῶν¹
³ ἔξελθόντες ὁ ἐτάραξαν ὑμᾶς λόγοις ⁴ ἀνασκευάζοντες τὰς
 ψυχὰς ὑμῶν, οἷς οὐ ⁵ διεστείλαμεθα, ²⁵ ἔδοξεν ἡμῖν γενο-
 μένοις ⁶ ὁμοθυμαδὸν ⁷ ἐκλεξαμένους ἄνδρας πέμψαι πρὸς
 ὑμᾶς σὺν τοῖς ⁸ ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,
²⁶ ἡμῶν ἀνθρώποις ⁹ παραδεδωκόσιν τὰς ¹⁰ ψυχὰς αὐτῶν ¹¹ ὑπὲρ

xv. 3. n Matt. ii. 6. 1 John ii. 19. Deut. xiii. 13. o = ch. xvii. 8, 13. Gal.
 i. 7. v. 10. Prov. xii. 25. ἡ ταράττει σε, . . . ὅτι . . . Xen. Mem. ii. 6. 17. p here only τ. (see
 ch. xvii. 6.) τὴν ἀλήθειαν καθελὼν κ. ἀνασκευάζας, Thuc. iv. 116. q Mark vii. 36 al. Ezek.
 iii. 19. r ver. 23 (reff.). s ch. i. 14 reff. t w. gen. (Matt. xii. 18). Rom.
 i. 7. xvi. 5, 8, 9. 1 Cor. x. 14. Phil. ii. 12 only. Ps. cxvii. 2. u = Matt. xiii. 45. Gen.
 ix. 20 al. v = 1 Cor. xiii. 3. Dan. iii. 28 (95). w = Matt. ii. 20. John x. 11. ch.
 xx. 24. Rom. xvi. 4. Rev. xii. 11 al. Exod. xxi. 23. x ch. ix. 16 reff.

24. for ἐπειδὴ, ἐπὶ δε Ν¹. for ἡμῶν, υμῶν Ν¹. om ἐξελθ. ΒΝ¹ al¹ arm Constt
 Vig: ἐλθόντες L. ἐξεταράξαν D¹ al¹. rec aft υμῶν ins λεγοντες περιτεμνεσθαι
 (add δε E Bede-gr) καὶ τηρεῖν τὸν νόμον (gloss from vv 1, 5), with CEHLF syrr æth-
 pl Iren(aft διεστείλ.), περιτεμνεῖν αὐτοὺς τὰ τεκνα Chr-odd: om ABDN p 13 vulg
 coptt æth-rom Constt Ath Epiph Vig Bede. διεστείλαμεθα D¹(txt D4).

25. ἐκλεξαμένοις (grammatical correction) ABL p 13 rel: txt CDEHPN b f g l 36
 Constt Chr Ec Thl. for ἡμ., υμῶν D-gr.

26. παραδεδωκάσιν D. τὴν ψυχὴν D Iren-int.

χαίρειν] Not a rendering by Luke of the Hebrew בָּרַכְתִּי, as Grotius; for the Epistle was certainly written in *Greek*, as intended for Gentiles. The only other place where this Greek form of salutation occurs in an apostolic document (we have it in the letter of the chief captain Lysias, ch. xxiii. 26) is in James i. 1, which Bleek has remarked as a coincidence serving to shew his hand in the drawing up of this Epistle. 24.] Neander remarks (Pfl. u. L. p. 223, note) that ἔξ ἡμῶν ἔξ. is a presumption in favour of the reading καὶ οἱ ἀδελφοί above: for that these men could hardly have gone out from among the Apostles and elders. But such a supposition is not necessary: ἡμῶν implies the church, the ἀδελφοί of whom they were the πρεσβύτεροι, whether καὶ οἱ be inserted or not.

ἀνασκ.] See ref. Thucyd., where it will be seen that it implies *turning up the foundations*:—for Brasidas cleared the ground and consecrated it. Cf. Passow, sub voc. The words λεγοντες περιτεμνεσθαι κ. τηρεῖν τὸν νόμον, inserted in rec. after ὑμῶν, are manifestly, in my view, an interpolation, from the desire to specify in what particulars these persons had sought to unsettle the souls of the Gentile brethren. The defence of the clause set up by Meyer and De Wette,—that if interpolated it must be from ver. 5, not from ver. 1, and that this is improbable,—is best answered by observing that in E, one of the principal authorities for the insertion, the δεῖ after περιτεμνεσθαι betrays in very fact that the interpolation was from ver. 5, as also, but in a less degree, does the λεγοντες. The reasons given by Meyer and De W. why the words should have been omit-

ted,—the similarity of ending in ὑ-ΜΩΝ and νό-ΜΩΝ,—or to square it with ver. 1, seem to me nugatory. The former is very improbable,—and the latter would have required the preservation of λέγ. περιτεμνεσθαι. The variations also in the clause are strong presumptions against it. The persons to whom the epistle was addressed would very well know *what* it was that had disturbed their minds, and the omission of formal mention of it would be natural, to avoid prominent cause of offence to the Jewish converts by an apparent depreciation of circumcision and the observance of the law. 25.] γεν. ὁμοθυμ. may mean either ‘*assembled with one accord*,’ as (perhaps) ch. i. 14; or ‘*having agreed with one consent*’ as Meyer. I prefer the former meaning. So we have adverbs as predicates after verbs substantive, e. g., εἶναι διαφερόντως, Plato Legg. x. p. 892 c, κατ’ὑπερθε γίνεσθαι, Herod., &c. See Bernhardy, Syntax, p. 337. Βαρν. κ. Παύλ.] Paul has generally been mentioned first since ch. xiii. 43. (The exception, ch. xiv. 14, appears to arise from the people calling Barnabas Jupiter, and thus giving him the precedence in ver. 12, after which the next mention of them follows the same order.) But here, as at ver. 12, we have naturally the old order of precedence in the Jerusalem congregation preserved. 26.

παραδ. τ. ψ.] See reff. The sacrifice of their lives was made *by them*; they were martyrs *in will*, though their lives had not as yet been laid down in point of fact. This is mentioned to shew that Paul and Barnabas could have no other motive than that of serving the Lord Jesus Christ, and to awaken trust in the minds of the

y = Matt.
xvii. 57.
ch. xxi. 24.
v. 32.
2 Thess. ii.
2, 15.
a ch. xi. 13 reff.
const., ch.
vi. 11 reff.
b ver. 10 reff.
c = Rev. ii. 24
(Matt. xx. 12.
2 Cor. iv. 17.
Gal. vi. 2.
1 Thess. ii. 6)
only τ. Syr.
xiii. 2

(2 Macc. ix. 10) only.

αγκαστής, Jude. iii. 18 Syriac

20 reff. f 1 Cor. vii. 1 reff.

Ivi. 2.

i = 2 Cor. vii. 11 reff.
(ch. xxiii. 30 rec.) only. 2 Macc. xi. 33.

d here only τ.

Jos. Antt. xvi. 11. 2. Demosth. κατὰ Τιμοκρ. p. 706, 22. (ἐπαν-

agen., 1 Tim. iv. 3. 1 Pet. ii. 11 only. Jer. vii. 10. [w. ἀπό, ver.

g ver. 20 (reff.).

h Luke ii. 51 only. = Ps. xi. 7. Isa. j see note. not as Eph. vi. 21. 2 Macc. ix. 19. k here

ABCI
HLP
bcd
hkl
op l

τοῦ ^x ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ²⁷ ἀπε-
στύλκαμεν οὖν Ἰούδαν καὶ Σίλαν, ^y καὶ ^z αὐτοὺς ² διὰ
λόγου ^a ἀπαγγέλλοντας τὰ αὐτά. ²⁸ ἔδοξεν γὰρ τῷ
ἁγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλέον ^b ἐπιτίθεσθαι ὑμῖν
^c βίαιος, πλὴν τῶν ^d ἐπάναγκες, ²⁹ ^e ἀπέχεσθαι ^f εἰδωλο-
θύτων καὶ αἵματος καὶ ^g πνικτῶν καὶ ^h πορνείας· ἐξ ὧν
ⁱ διατηροῦντες ^j ἑαυτοὺς εὖ ^k πράττετε. ³⁰ Οἱ

at end ins eis παντα πειρασμον DE 137 syr-mg.

27. aft λογ. ins πολλου E.

απαγγελουντας D-gr.

ταυτα D¹ (and lat :

txt D²) sah ath-pl : και ταυτα syr : om ath-rom.

28. τω πν. τω αγ. ABX k p 13 Clem : txt CDEHLP rel 36 Constt Cyr-jer Chr Bas. Ge
Thl Cyr Pac. [after ἡμιν N¹ has written κ, but marked it for erasure.]

πλειον D 105. for υμιν, ημειν D¹ (txt D⁸ [?]). rec aft των επαναγ. ins
τουτων, with ELP rel Chr Ec : pref BCDHN a m p 13 vulg Constt Thl Iren-int : om A
15-8. 36. 43. 180 Clem, Epiph, Cyr Orig-int Pac-mss (τουτων seems to have been a
marginal supplemental gloss, which some inserted before, some after των επαναγκες).
—om των D¹ (ins D² [?]) N¹ 13.

29. rec κ. πνικτου (alteration for uniformity with ver 21), with A² EHLPN³ 13. 36
vulg Constt Chr Ec Thl Vig : om D Cyr-jer Iren-int Cyr Tert Ambr Pac Jer (see on
ver 21) : txt A¹ BCN¹ p copt Clem, Orig.

γενεσθαι στερω μη ποιειτε (cf ver 20) D (ποιειν D¹ : -ειν ται[sic] D⁵) a e 25-9. 32. 42.
57. 69. 105-6-37 syr-w-ast ath Iren-int Cyr. for ες, αφ D. πραξατε

CDHL ath-rom : πραξητε E Thl-fin.

D adds φερομενοι εν τω αγιω πνευματι :

also Iren(ambulantes in sp. s.) Tert(veclante or rectante vos sp. s.).

churches. But, although this was so, the Apostles and Elders did not think proper to send only Paul and Barnabas, who were already so deeply committed by their acts to the same side of the question as the letter which they bore,—but as direct authorities from themselves, Judas and Silas also, who might by word confirm the contents of the Epistle. On the present part. (ἀπαγγ.) see reff. and Winer, edn. 6, § 45. 1. One account of it is, that during the mission implied in ἀπεστάλκαμεν they would be ἀπαγγέλλοντες. But a far more probable one, that the pres. part. here, as so often, designates merely, carrying rather a logical than a chronological force: “as announcers of.” 27.] τὰ αὐτά, as above, the contents of the Epistle (and any explanation required): not, as Neander, ‘the same things as P. and B. have preached:’ διὰ λόγου, by word of mouth, as opposed to ‘by letter,’ decides against this interpretation. 28. τῷ ἁγ. πν. καὶ ἡμῖν.] Not = τῷ ἁγ. πν. ἐν ἡμῖν. (as Olsh.),—but as, in ch. v. 32, the Holy Spirit, given to the Apostles and testifying by His divine power, is coupled with their own human testimony,—so here the decision of the Holy Spirit, given them as leaders of the Church, is laid down as the primary and decisive determination on the

matter,—and their own formal ecclesiastical decision follows, as giving utterance and scope to His will and command. The other interpretation weakens this accuracy of expression, and destroys the propriety of the sentence. Neander, in his last edn. of the Pfl. u. L. (p. 224, note), has given up the rendering of his former ones, ἔδοξεν γὰρ (τῷ ἁγίῳ πνεύματι) καὶ ἡμῖν, ‘It seemed good (by the Holy Ghost) to us also,’ i. e. as well as to Paul and Barnabas. It was plausible, but quite untenable. Such ambiguity, in such a document, would surely be out of the question. The judgment as to what things were ἐπάναγκες is implied in ἔδοξεν, &c.

ἐπιτίθ. had been used by Peter, ver. 10. 29.] On the construction of ἀπέχεσθαι with ἀπό in ver. 20, and with a simple gen. here, Tittm., de Syn. N. T. p. 225, says well that the difference arises ‘non quoad rem ipsam, sed modo cogitandi, ita ut in priori formula sejunctionis cogitatio ad rem, in posteriori vero ad nos ipsos referatur.’ His following remarks are worth reading.

ἐξ ὧν, from which things; not, as Meyer, ‘according to which precepts;’ see John xvii. 15. εὖ πράξ.] Not, ‘ye shall prosper:’ but as καλῶς ἐποίησας, ch. x. 33; 3 John 6,—ye shall do well. See the curious additions in var. readd.

μὲν οὖν ¹ ἀπολυθέντες ^m κατήλθον εἰς Ἀντιόχειαν, καὶ ¹ συναγαγόντες τὸ ^o πλήθος ^p ἐπέδωκαν τὴν ^q ἐπιστολήν.
³¹ ἀναγνόντες δὲ ^r ἔχάρησαν ^r ἐπὶ τῇ ^s παρακλήσει.
³² Ἰούδας τε καὶ Σίλας, ^t καὶ ^t αὐτοὶ ^u προφήται ὄντες, ^t διὰ λόγου πολλοῦ ^v παρεκάλεσαν τοὺς ἀδελφούς καὶ ^w ἐπεστήριξαν. ³³ ^{xy} ποιήσαντες δὲ ^x χρόνον ¹ ἀπελύθησαν ^z μετ' ^z εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. ³⁵ Παῦλος δὲ καὶ Βαρνάβας ^a διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ ^b εὐαγγελιζόμενοι μετὰ καὶ ^c ἐτέρων πολλῶν τὸν ^b λόγον τοῦ κυρίου.

al. fr. Deut. xiii. 6.

w ch. xiv. 22 reff.

x ch. xviii. 23, Demosth. p. 392, οὐδ' ἐποίησαν

χρόνον οὐδένα.

y = ch. xx. 3. 2 Cor. xi. 25. James iv. 13. Prov. xiii. 23.

z 1leb.

xi. 31 only. Gen. xxvi. 29. see ch. xvi. 36 reff.

c = ch. xvii. 7 reff.

a ch. xii. 19 reff.

b ch. viii. 4

only. see 1 Cor. xv. 2.

^{30.} aft απολυθ. ins εν ημεραις ολιγαις D. rec (for κατηλθ.) ηλθον, with EHLP
 rel Chr Ec Thl-sif: txt ABCDΣ a p 13. 36. 40 vulg aeth Thl-fin. συναγαγοντες
 D¹(txt D²). επιδεδωκαν E.

^{32.} elz (for τε) δε, with D-gr vulg E-lat syr copt Thl-fin: om sah aeth-rom: txt
 ABC E-gr HLPΣ p 13 rel D-lat Syr aeth-pl Chr Ec Thl-sif. for οντες, υπαρ-
 χοντες E: aft οντες ins πληρεις πνευματος αγιου D. om πολλου D 18.
 επεστηρισαν CE 73: txt ABDHLP Σ-corr¹ p 13. 36 rel Chr: om και επεστ. Σ¹.

^{33.} rec for αποστ. αυτους, αποστολους (*perhaps an explanatory gloss, substituted for the genuine text;—but more probably a mistake, owing to αποστ. being common to the two words*), with EHLP rel syrr copt Chr: txt ABCDΣ a p 13. 36. 40 vulg sah aeth-rom Thl-fin Cassiod Bede.—Σ had εαυτους, but the ε has been marked and then erased.

[^{34.} rec εδοξε δε τω σιλα επιμειναι αυτου (*explanatory anticipation of ver 40*), with CD 13 rel sah syr-w-ast arm Ec Thl-fin (σειλεα D: παυλω aeth: for επιμειναι, sustinere eos D-lat: for αυτου, αυτους CD¹, προς αυτους D-corr¹: om ABEHLFΣ c d g h l m p am (and demid fuld) Syr copt Chr Thl-sif). add further μονος δε ιουδας επορευθη D vulg-ed arm (not ed-1805) Cassiod.]

^{35.} ο δε π. D. και μετα ετ. D¹(txt D⁵). at end κυ., which has perished in D¹, is supplied by D⁶(?).

ἔρρωσθε] The customary 'valeté' of the conclusion of epistles.

^{31.} παρακλήσει] It does not appear, because παρεκάλεσαν follows in the sense of 'exhorted,' that this word need mean 'exhortation.' There was (De W.) very little exhortation in the letter: and it is much more natural to render it *consolation* here: it was the *matter of their joy*, which surely could not be said of the *orders to abstain* given in the letter. It has been observed by Mr. Pusey that syr. renders παρεκάλεσαν v. 32, by *comforted*.

^{32.} προφ. ὄντ. gives the reason for their superadding to the appointed business of their mission the work of exhorting and edifying.

On προφ., see ch. xi. 27; xiii. 1; Eph. ii. 20, and notes.

^{33.} ποι. χρ., having continued some time; see reff.

[^{34.}] On every account it is probable that the words forming this verse in rec. (see var. readd.) are an interpolation. For, (1) manuscript evidence against them is weighty, especially as D, in the case of *insertions* in the Acts, is of very low authority. (2) The

αὐτοῦ is αὐτούς in C and D, and αὐτοῖς and αὐτόθι in some cursives; and D and the Vulg. add *μόνος δὲ Ἰούδ. ἐπορεύθη*; the former showing the copying of an indistinct marginal gloss which was not understood, and the latter betraying the secret of the whole, viz. that the notice was interpolated to account for Silas being found again at Antioch in ver. 40. (3) Internally considered, the insertion is very improbable: coming after ἀπελύθησαν unexplained (which from its voice and tense implies that the dismissal actually took place and they departed) and followed by Παῦλος δέ after ἔδοξε δὲ τῷ Σίλα. On Silas's subsequent presence at Antioch, see note, ver. 40.

We learn from Gal. ii. 10, that a *condition* was attached to the cordiality with which the Gentile mission of Paul and Barnabas was recognized by the chief Apostles: that they should *remember the poor*, i. e. the poor at Jerusalem:—that the wants of the mother church should not be forgotten by those converts, whose Judaical bond to her was thus cast loose.

d ch. x. 48 reff.

e see Luke

xxii. 32 (and

note).

f = Luke ii. 15.

ch. xiii. 2.

1 Cor. vi. 20.

Gen. xviii. 4.

g ch. vii. 23

reff.

h ch. xiii. 27

reff.

i ch. xiii. 5 reff.

k Gen. xliii. 27.

see Matt. iv.

21. Mark

xvi. 18.

l ch. xii. 25

reff.

m = ch. xxviii.

22 (Luke vii.

7. 2 Thess.

i. 11. 1 Tim.

v. 17. Heb.

iii. 3. x. 291

only. 1 Macc. xi. 28.

reff.

p = ch. xiii. 2.

xiv. 26. Phil. i. 22 al.

xxix. 28. Jer. xxxix.

(xxxii.) 37 only.

(—νεσθαι. ch. xvii. 16.)

ix. 33.) Ezek. xliii. 21 only, but not =.

t = Matt. xvii. 1.

Num. xxii. 41.

only. Xen. Anab. v. 6, 21, 23.

36 Μετὰ δέ ^d τινας ^d ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦ-
λος ^e Ἐπιστρέψαντες ^f δὲ ^g ἐπισκεψόμεθα τοὺς ἀδελφούς

^h κατὰ πόλιν πᾶσαν ἐν αἷς ⁱ κατηγγείλαμεν τὸν ^j λόγον
τοῦ κυρίου, ^k πῶς ^k ἔχουσιν. 37 Βαρνάβας δὲ ἐβούλετο

^l συνπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον
38 Παῦλος δὲ ^m ἤξιον τὸν ⁿ ἀποστάντα ἀπ' αὐτῶν ἀπὸ

Παμφυλίας καὶ μὴ ^o συνελθόντα αὐτοῖς εἰς τὸ ^p ἔργον, μὴ
^l συνπαραλαμβάνειν ^q τοῦτον. 39 ἐγένετο δὲ ^r παροξυσ-

μός, ὥστε ^s ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν
τε Βαρνάβαν ^t παραλαβόντα τὸν Μάρκον ^u ἐκπλεῦσαι εἰς

n Luke ii. 37. iv. 13. ch. xii. 10. xix. 9 al. Ps. lxxix. 14.

p = ch. xiii. 2. xiv. 26. Phil. i. 22 al.

q ch. xiii. 7 al.

r Heb. x. 24 only. Deut.

xxix. 28. Jer. xxxix. (xxxii.) 37 only.

(—νεσθαι. ch. xvii. 16.)

ix. 33.) Ezek. xliii. 21 only, but not =.

t = Matt. xvii. 1.

Num. xxii. 41.

only. Xen. Anab. v. 6, 21, 23.

q ch. xiii. 7 al.

r Heb. x. 24 only. Deut.

s Rev. vi. 11 only. (διαχ., Luke

u ch. xviii. 18. x. 6

only. Xen. Anab. v. 6, 21, 23.

t = Matt. xvii. 1.

Num. xxii. 41.

only. Xen. Anab. v. 6, 21, 23.

36. rec παυλ. bef πρ. βαρν., with DEHLP rel: txt ABCN m p 13 vulg Thl-fin.—ins

o bef παυλ. D. for δη, δε N¹. rec aft τους αδ. ins ημων (not perceiving

the sense of τ. αδελφ.), with HLP rel ath Ec Thl: τους D c 36. 137-80 syr-w-ast: om

ABCEA a p 13. 40 vulg copt arm Chr. rec πασ. bef πολ., with DEHLP 13.

36 rel vss Chr: txt ABCN k m copt. ois D. for κατηγγ., εκηρυ-

ξαμεν C 15-8. 36. 180 (Syr copt?). ins το bef πως E.

37. rec εβουλευσατο, with HLP rel Chr Ec Thl-sif: εβουλετο D: txt ABCEN a c

e p 13. 36. 40 vulg syrr copt ath Thl-fin. συνπαραλαμβάνειν A (13). rec

(for κα) τον, with HLP 13 rel Syr sah ath Ec Thl-sif: om D a c: και τον BN p: txt

ACE h k 36 vulg syr copt arm Chr Thl-fin. επικαλουμενον CD c d k p 13. 40.

38. for ηξιου, ουκ εβουλετο λεγων D. αποστατησαντα(sic) A: αποστησαντα

D. om απο παμφ. C². συνελθοντα B¹ (but corrd). om αυτοις D.

aft εργ. add eis ο επεμφθησαν D tol. rec συμπαραλαβειν (corrtn for conformity

to ver 37), with EHLF rel Chr (Ec Thl: txt ABCN a c p 36.—[συνπ., so AB¹CEA.]

for μη συνπ. τ., D has τουτον μη ειναι συν αυτοις.

39. rec for δε, ουν (corrtn to suit the sequence of the παροξ. on the last verse), with

CEHLP rel 36 syr Chr: txt ABDN p vulg coptt. αποχωρησαι E. τοτε

βαρν. παραλαβων τ. μ. επλευσεν D: τον γε(or ο γε) syr.

This was an object which Paul was ever

most anxious to subvert. See Gal. i. c.

and note.] 35.] διδάσκοντες, to those

who had received it,—εὐαγγελιζόμενοι, to

those who had not.

36—CH. XVIII. 22.] PAUL'S SECOND

MISSIONARY JOURNEY (unaccompanied by

Barnabas, on account of a difference be-

tween them) THROUGH ASIA MINOR to

MACEDONIA and GREECE, and THENCE

BY SEA, TOUCHING at EPHESUS, to JE-

νηται . . . τούτοις θάνατός ἐστιν ἡ ζημία:

cf. Herm. ad Viger. p. 40. 38. ἡξιου]

Not as Vulg. 'rogabat:' but 'aequum

censebat,' as Beza. It gives Paul's refusal

in the strongest manner. The position of

the accusatives also forcibly expresses his

decided rejection of one who had not dared

to face the dangers of the untried country

before. But Paul thought proper (as to)

one who had fallen off from them from

Pamphylia, and had not gone with them

to the work, not to take with them that

man. We may well believe that Paul's

own mouth gave originally the character to

the sentence. τὸν ἀποστ.] See ch.

xiii. 13. It hence is evident that his de-

parture was not by the authority of the

Apostles (as Benson). 39.] ὁ Παῦλος

ἐζητεῖ τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλάν-

θρωπον, Chrysostom: who also remarks

on their separate journeys,—ἐμοὶ δοκεῖ καὶ

κατὰ σύνεσιν γεγενῆσθαι τὸν χωρισμόν,

καὶ πρὸς ἀλλήλους εἰπεῖν ὅτι ἐπειδὴ ἐγὼ

οὐ βούλομαι, σὺ δὲ βούλει, ἵνα μὴ μαχώ-

μεθα, διανεμώμεθα τοὺς τόπους. ὥστε πάνν

ABCD
HLPN
bcdf
hkl
op 13

Κύπρον.⁴⁰ Παῦλος δὲ ἔπιλεξάμενος Σίλαν^w ἐξήλθεν^v ἡ
 παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν.
 διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων^w
 τὰς ἐκκλησίας. XVI. 1^b κατήνησεν δὲ εἰς Δέρβην
 καὶ Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι
 Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ
 Ἑλλήνος, ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ
 Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ
 ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς

v = here (John v. 2) only. Exod. xvii. 9. 2 Kings x. 9.
 w = ch. xvi. 3, 40. xx. 1 al.
 x ch. xiv. 26 reff.
 y ch. xiii. 6 reff. Gen. xli. 46.
 z ch. xiv. 32 reff.
 a plur., Rom. xvi. 16 reff.
 b w. εἰς, ch. xviii. 19, 21 al. 1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11 only. 2 Macd. iv. 41. w. ἀντικρὺς, ch. xx. 15 only. L.P. (w. ἐπί, 2 Kings iii. 29 only.) c ch. xi. 11. xii. 7. xxvii. 24 al. d ch. x. 45 reff. e ch. x. 22 reff. f ch. xv. 40 reff. g red., Matt. xiii. 31 al. of persons, here only. Num. iii. 6. h 1 Cor. vii. 18 reff. i = ch. iv. 21. x. 21.

40. σαυλος E-gr. ἐπιδεξαμένος D. om του D¹(ins D⁵). rec
 (for κυρ.) θεου, with CEHLP rel 36 syrr copt Chr: txt ABDN p 13. 40 am (and demid
 fuld tol) sah Thl-fin. απο D.

41. ins την bef κιλ. BD Thl-fin. at end ins παραδίδους τας εντολας των πρεσ-
 βυτερων D demid fuld(not am tol) arm(not ed-1805).

CHAP. XVI. 1. διελθων δε τα εθνη ταυτα κατηντ. D syr-mg Cassiod. ins και
 bef eis δερβ. AB a m 13. 36. 40 syr copt. ins eis bef λυστ. ABN c p Thl-fin.
 εκει bef ην D: om εκει 32-7. 57 aeth. rec aft γυν. ins τινος, with HLP
 rel Syr sah Ec Thl: om ABCDEN a k p 36. 40 vulg syr copt aeth arm Chr Orig-int
 Jer. (13 def.) om ιουδαίας E.
 2. ικονιου N.

ἐκόντες ἀλλήλοις τοῦτο ἐποίουν. Hom. xxxiv., p. 262. Yet it seems as if there were a considerable difference in the *character of their setting out*. Barnabas appears to have gone with his nephew without any special sympathy or approval; whereas Paul was commended to the grace of God by the assembled church. We find Mark afterwards received into favour by Paul, see Col. iv. 10; 2 Tim. iv. 11; and in the former of those places it would seem as if he was dependent for his reception on Paul's special commendation. 40. Σίλαν] He may perhaps have come down again to Antioch (see ver. 33) in *Peter's company*. We find (see above on ver. 22) a Silvanus in 1 Pet. v. 12, the bearer of that epistle to the congregations of Asia Minor. 41. Συρίαν κ. Κιλικ.] See note, ver. 23. Here we finally lose sight of Barnabas in the sacred record.

CHAP. XVI. 1.] We have Derbe first, as lying nearest to the pass from Cilicia into Lycaonia and Cappadocia. Paul probably travelled by the ordinary road through the 'Cilician gates,' a rent or fissure in the mountain-chain of Taurus, extending from north to south through a distance of eighty miles. See various interesting particulars in C. and H. i. p. 301 ff. and notes. ἐκεῖ] At *Lystra*: which, and not Derbe, was in all probability the birth-place of Timothy; see on ch. xx. 4. This view is confirmed by ver. 2. He had probably

been converted by Paul during his former visit, as he calls him his *son in the Lord*, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2; perhaps at Antioch in Pisidia, see 2 Tim. iii. 10, 11. His mother was Eunice, his grandmother Lois,—both women of well-known piety, 2 Tim. i. 5. Whether his father was a proselyte of the gate or not, is uncertain: he certainly was *uncircumcised*. He would be, besides his personal aptness for the work, singularly fitted to be the coadjutor to Paul, by his *mixed extraction* forming a link between Jews and Greeks.

2.] Some of these testimonies were probably *intimations of the Spirit respecting his fitness for the work*; for Paul speaks, 1 Tim. i. 18, of τὰς προαγούσας ἐπὶ σὲ προφητείας (see ch. xiii. 1, 3). He was set apart for the work by the laying on of the hands of Paul and of the presbytery, 1 Tim. iv. 14; 2 Tim. i. 6, after he had made a good confession before many witnesses, 1 Tim. vi. 12. 3. λαβὼν περι-
 έτ.] As E. V. took and circumcised him. Every Israelite might perform the rite; see Winer, Realw., art. 'Beschneidung.' διὰ τ. Ἰουδ.] That he might not at once, wherever he preached, throw a stumbling-block before the Jews, by having with him one by birth a Jew, but uncircumcised. There was here no concession in doctrine at all, and no reference whatever to the duty of Timothy himself in the matter. In the case of Titus, a *Greek*, he dealt

k plur., Mark
i. 45, Luke
xi. 24, xxi.
11 ll. ch.
xxvii. 2, 29
only.
2 Chron.
xxviii. 6.
1 constr., 2 Cor.
xii. 5, 4. Job
xxi. 27.
m ch. ii. 30 reff.
n acc., here
(Luke vi. 1.
xiii. 22.
xviii. 36.
Rom. xv. 24)
only. Ps.
viii. 8.
1 Macc. iii.
37.

Ἰουδαίους τοὺς ὄντας ἐν τοῖς ^k τόποις ἐκείνοις. ¹ ᾗδισαν
γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ^m ὑπῆρχεν.
⁴ ὥς δὲ ⁿ διεπορεύοντο τὰς πόλεις, ^o παρεδίδosan αὐτοῖς
^p φυλάσσειν τὰ ^a δόγματα τὰ ^r κεκριμένα ὑπὸ τῶν ἀπο-
στόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.

⁵ Αἱ μὲν οὖν ^s ἐκκλησίαι ^t ἐστερεοῦντο τῇ ^u πίστει, καὶ
^v ἐπερίσσευν τῷ ἀριθμῷ ^w καθ' ἡμέραν. ^x διήλθον δὲ τὴν
Φρυγίαν καὶ Γαλατικὴν χώραν, ^y κωλυθέντες ὑπὸ τοῦ

o = 1 Cor. xi. 2 reff. (ch. xii. 4.)

p = Luke xi. 28. ch. vii. 53. xxi. 24. 1 Tim. v. 21

al. Eccles. xii. 13. q Luke ii. 1. ch. xvii. 7. Eph. ii. 15. Col. ii. 14 only. Ezek. xx. 26 B (but apy
error) only. Dan. vi. 9 Theod. r = ch. xx. 16. 1 Cor. v. 3. vii. 37. Tit. iii. 12. 2 Macc. xi. 25.
s plur., Rom. xvi. 16 reff. t ch. iii. 7 reff. u ch. xiii. 8 reff. v 2 Cor. ix. 12. Phil.
i. 9. Eccl. iii. 19. w ch. ii. 46 reff. x ch. xiii. 6 reff. y = Matt. xix. 14. ch.
viii. 36 al. 1 Kings xxv. 26. pass., Rom. i. 13. Heb. vii. 23 only. Exod. xxxvi. 6.

3. παντες CD m: txt ABEHLPN p rel Chr Cc Thl. ^oτι ἑλλην ο πατηρ αυτου
(corrñ for simplicity) ABCN a m 13. 36. 40 sah Thl-fin: txt DEHLP rel Chr Cc Thl-
sif.

4. for ver, διερχομενοι δε τας πολεις εκηρυσσον και παρεδιδosan αυτοις μετα πασης
παρησιας τον κν ιην χρν αμα παραδιδοντες και τας εντολας αποστ. (των απ. D⁵) κ. πρεσβ.
τ. εν ιερ. D: aft τας πολ. ins εκηρυσσον μετα πασ. παρ. τ. κυρ. ιησ. χρ. syr-mg.
rec παρεδιδουν, with HLP rel 36 Chr: παρεδιδουσιν C: txt ABDEN p 13. rec
ins των bef πρεσβ. (corrñ for uniformity), with EHLP rel Chr: om ABCDN a p 13
Bas Thl-fin. rec ιερουσαλημ, with EHLP Chr: txt ABCDN a p 13 vulg Thl-fin.

5. om τη πιστ. D. περιεσσευν E 3. 65. 95¹ Chr-mss.

6. rec διελθοντες, with LP rel vulg (transeuntes . . vetati sunt) Chr Cc Thl: txt
ABCDEN a c d e k m p 13. 36. 40 syr copt arm Epiph Did. rec ins την bef γαλ.
(corrñ for uniformity), with EHLP 36 Epiph Did: om ABCDN p 13 Cæs.

otherwise, no such reason existing: Gal.
ii. 3. 4. τὰς πόλ.] Iconium, and
perhaps Antioch in Pisidia. He might at
Iconium see the elders of the church of
Antioch, as he did afterwards those of
Ephesus at Miletus. If he went to An-
tioch, he might regain his route into Phry-
gia and Galatia by crossing the hills east of
that city.

5.] This general notice,
with μὲν οὖν, like those at ch. ix. 31, xii.
24, marks the opening of a new section.

6—9.] This very cursory notice of
a journey in which we have reason to think
so much happened,—the founding of the
Galatian and Phrygian churches (see ch.
xviii. 23, where we find him, on his second
visit, στηρίζων πάντας τοὺς μαθητάς);
the sickness of the Apostle alluded to Gal.
iv. 13; the working of miracles and im-
parting of the Spirit mentioned Gal. iii. 5;
the warmth and kindness of feeling shewn
to Paul in his weakness, Gal. iv. 14, 15,—
seems to shew that the narrator was not
with him during this part of the route; an
inference which is remarkably confirmed
by the sudden resumption of circumstantial
detail with the use of the first person, at
ver. 10.

6. Φρυγίαν] There were
two tracts of country called by this name:
'Phrygiam utramque (alteram ad Helles-
pontum, majorem alteram vocant)
Eumeni restituerunt.' Livy, xxxviii. 39.

It is with 'Phrygia Major' that we are
here concerned, which was the great central
space of Asia Minor, yet retaining the name
of its earliest inhabitants, and on account
of its being politically subdivided among
the contiguous provinces, impossible to
define accurately (see C. and H. i. p. 280,
note 1).

The Apostle's route must
remain very uncertain. It is probable that
he may have followed the great road (ac-
cording to his usual practice and the natu-
ral course of a missionary journey) from
Iconium to Philomelum and perhaps as far
as Synnada, and thence struck off to the
N.E. towards Pessinus in Galatia. That
he visited Colosse, in the extreme S.W. of
Phrygia, on this journey, as supposed by
some, and maintained with some ingenuity
by Mr. Lewin (Life and Epistles of St. Paul
i. 191 ff.), is very improbable (see Wieseler,
Chron. d. Apostgesch. pp. 28 ff.).

Γαλατικὴν χ.] The midland district, known
as Galatia, or Gallo-græcia, was inhabited
by the descendants of those Gauls who
invaded Greece and Asia in the third cen-
tury B.C., and after various incursions and
wars, settled and became mixed with the
Greeks in the centre of Asia Minor. They
were known as a brave and freedom-loving
people, fond of war, and either on their
own or others' account, almost always in
arms, and generally as cavalry. Jerome (in

ἀγίου πνεύματος ^z λαλήσαι τὸν ^z λόγον ἐν τῇ Ἀσίᾳ, ^z ch. xi. 19 reff.
 7 ^a ἐλθόντες δὲ ^a κατὰ τὴν Μυσίαν ^b ἐπείραζον εἰς τὴν ^a of place, here
 Βιθυνίαν πορευθῆναι, καὶ οὐκ ^c εἶασεν αὐτοὺς τὸ πνεῦμα ^b only. of per-
 Ἰησοῦ. ^s ^d παρελθόντες δὲ τὴν Μυσίαν ^c κατέβησαν εἰς ^b & constr.,
 Τρωάδα. ⁹ καὶ ^f ὄραμα ^g διὰ [τῆς] νυκτὸς τῷ Παύλῳ ^c ch. xiv. 16 al.
^d Job ix. 18.
^v 48. ^d constr., Mark

only. (ch. xxiv. 7 al.) Deut. ii. 14.
 ch. v. 19 reff.

e ch. xviii, 22 reff.

f ch. vii. 31 reff.

g see

ins μηδενι hef λαλήσαι D.

aft του λ. ins του θεου D vulg-ed spec Syr copt.

7. for ἐλθόντες, γενομενην D¹ (-νοι D⁸). rec om δε, with HLP rel Chr (Ec Thl :
 ins ABCDEN a b¹ d k m p 13. 36. 40 syr coptt Ath Epiph Did. for επειρ., ηθελαν
 D Syr. rec (for εις) κατα (perhaps merely a mistake, occasioned by κατα τ. μυσ.
 before: if an intentional alteration, the reason is not clear), with HLP rel Ec Thl-
 sis: txt ABCDEN c k m p 13. 40 Epiph Chr Cyr Thl-fin. om 2nd την D.
 rec πορευεσθαι (corrū for the less usual inf. aor.), with CDHLP 13 rel Chr (Ec Thl-
 sis: txt ABEN m p 36 Cyr Did Thl-fin. rec om ιησου (see note), with HLP rel
 sah Chr (Ec Thl; κυριου C¹ demid: txt ABC² DEN m p¹ 13. 36. 40 vulg syrr copt ath
 arm Jer Orig-int Vig.

8. διελθόντες D. κατηντησαν D-gr.

9. εν οραματι D-gr E-lat Syr. om δια C.

rec ins της, with CEHLPS p 13

the introduction to book ii. of his comm. on Galatians, vol. vii., p. 429) says that their speech was like that of the Germans in the neighbourhood of Treves: and perhaps Λυκαονιστί, ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively spoken. They were conquered by the consul Cn. Manlius Vulso, 189 B.C. (Livy xxxviii. 12, see 1 Mace. viii. 2), but retained their own governors, called as before tetrarchs, and afterwards kings (for one of whom, Deiotarus, a protégé of Pompey's, Cicero pleaded before Cæsar); their last king, Amyntas, passed over from Antony to Augustus in the battle of Actium. Galatia, after his murder, A.D. 26, became a Roman province. The principal cities were Ancyra,—which was made the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some of which, the Apostle certainly preached. He was detained here on account of sickness (δι' ἀσθένειαν τῆς σαρκός, Gal. iv. 13). See further in Prolegg. to Gal. § ii.

κωλυέντες] By some special intimation, like that in ch. xiii. 2. Ἀσίᾳ] This name, applied at first to the district near the river Cayster in Lydia (Ἀσία ἐν λειμῶνι, Καύστριον ἀμφι ῥέεθρα, Hom. Il. β. 461), came to have a meaning more and more widely extended, till at last it embraced, as at present, the whole vast continent, forming one of the quarters of the globe. But we never find this meaning in Scripture. The Asia of the Acts is not even our Asia Minor, —which name is not used till Orosius (i. 2, p. 16) in the fourth century A.D.,—but only a portion of the western coast of that great peninsula. (A

full account of the history of the territory and its changes of extent will be found in C. and H., i. pp. 275 ff., and in Wieseler, pp. 32—35. I confine myself to its import in the Acts.) This, which was the Roman province of Asia,—Asia Propria, Plin. v. 28,—as spoken of in the Acts, includes only Mysia, Lydia, and Caria,—excluding Phrygia (ch. ii. 9 and here: 1 Pet. i. 1 it must be included) as in Pliny l. c.,—Galatia, Bithynia, Cilicia, Pamphylia, Lycia. See ch. xix. 26, &c.

7. Βιθυνίαν] At this time a Roman province (senatorial: Hadrian, whose favourite province it was, took it from the senate). When they were come to (i. e. to the borders of) Mysia, they attempted to go into B. The expression πν. Ἰησοῦ is remarkable, as occurring in all the great MSS., and from its peculiarity bearing almost unquestionable trace of genuineness,—the idea being quite untenable that the word Ἰησοῦ has been inserted here, and no where else, on doctrinal grounds. If the report of this journey came from an unusual source, an unusual expression would be accountable. 8.] παρελθόντες must from the context mean 'having passed by,' i. e. as regarded their work of preaching (cf. ch. xx. 16),—and not 'having passed by' as avoiding it; for they could not get to the coast without entering Mysia. I adhere to this interpretation, notwithstanding what has been said against it by Dr. Bloomfield (Gr. Test. edn. 9). For this sense of παρέρχομαι, which is not figurative at all, but involved in the literal, cf. Hom. Il. θ. 239: Aristoph. Vesp. 636, 7: Plato, Phædr. p. 278 fin.

Τρωάδα] Troas (Alexandria Troas, in ho-

h. ch. ii. 3 reff.
 i. ver. 15 reff.
 k. Luke xvi. 26.
 h. ch. xi. 29
 only, 1 Kings
 xiii. 7.
 l. Matt. xv. 25.
 Mark ix. 22,
 24. ch. xxi.
 28. 2 Cor. vi.
 2, from Isa. xlix. 8.
 o 1 Cor. ii. 16 reff.

^h ὥφθη, ἀνὴρ Μακεδὼν τις ἐστὼς ⁱ παρακαλῶν αὐτὸν καὶ
ⁱ λέγων ^k Διαβὰς εἰς Μακεδονίαν ^l βοήθησον ἡμῖν. ¹⁰ ὥς
 δὲ τὸ ^f ὄραμα εἶδεν, εὐθέως ^m ἐξήτήσαμεν ⁿ ἐξελεῖν ⁿ εἰς
 τὴν Μακεδονίαν, ^o συμβιβάζοντες ὅτι ^p προσκέκληται ἡμᾶς

ABC
 HLP
 bcd
 h k
 op

rec Chr: om A²(and appy A¹) BD 40.

m = ch. xiii. 8 reff.

n ch. xi. 25 reff.

rel Chr: om A²(and appy A¹) BD 40.

rec ωφθη bef τω παυλω, with ACD¹HLP

rel 36 syrr Chr: txt B D-corr EN m p 13. 40 vulg.

ins ωσει bef ανηρ D Syr sah.

rec τις bef μακεδων, with HLP rel syrr Chr: txt ABCDEN m p 13 Thl-fin.—
 rec aft ανηρ τις ins ην, with HLP rel Chr Ec Thl-sif: aft μακεδων τις ABCD²N a m p 13
 Thl-fin (these variations of position show the word to be spurious, inserted to fill up
 the imagined constr, it not being observed that ανηρ &c is in apposition with οραμα): om
 D¹E 3. 47. 95¹. 103 Syr copt æth arm.

aft εστως ins κατα το προσωπον αυτου D

syr-w-ast sah. ins και bef παρακαλων (supplementary corr) ABCE²N a p 13 vulg

(syrr) æth: om DHLP rel copt Chr₂ Ec Thl.

om αυτον D.

10. for ως to οτι, διεγερθεῖς οὖν διηγήσατο τὸ ὄραμα ἡμῖν καὶ ἐνοήσαμεν ὅτι D, simply
 sah. ἐξητήσαμεν(sic) N. om την (for uniformity with εἰς μακ. above: but

nour of Alex. the Great: now Eski Stam-
 bou) was a colony *juris Italici* (see on ver.
 12), and a free city, and was not reckoned
 as belonging to either of the provinces,
 Asia or Bithynia. Whether it was for this
 reason that Paul and his companions visited
 it, is uncertain. He may have had the
 design of crossing to Europe, if permitted,
 which the subsequent vision confirmed.
 See ch. xx. 5; 2 Cor. ii. 12; 2 Tim. iv. 13.

9.] The vision seems to have ap-
 peared in the same way as that sent to
 Peter in ch. x. It was an *unreal* apparition,
 designed to convey a practical mean-
 ing. The context precludes our under-
 standing it as a *dream*.

Μακεδών] known probably by the affecting words
 spoken by him. There would hardly be
 any peculiarity of dress by which a Mace-
 donian could be recognized.

10. ἐξήτήσαμεν] by immediate enquiry for a
 ship. This word is remarkable as the
 introduction of the *first person* in the
 narrative: which however is dropped at
 ver. 40, on Paul's leaving Philippi, and
 resumed again, ch. xx. 5, on occasion of
 sailing from Philippi. Thence it continues
 (in all places where we have reason to
 expect it: see below) to the end of the
 book. On the question, what is implied
 by this, we may remark, (1) That while
 we safely conclude from it that the writer
 was in company with Paul when he thus
 speaks, we cannot with like safety infer
 that he was not, where the third person
 is used. This latter must be determined
 by other features of the history. For it
 is conceivable that a narrative, even where
 it concerns all present, might be, in its
 earlier parts, written as of others in the
third person, but might, when more inti-
 macy had been established, or even by

preference only, be at any point changed
 to the *first*. And again, the episodes where
 the chief person alone, or with his principal
 companion or companions, is concerned,
 would be many, in which the narrator would
 use the third person, not because he was
 not *present*, but because he was not con-
 cerned. This has not been enough attended
 to. If it be thought fanciful, I may refer
 to an undoubted instance in the episode,
 ch. xxi. 17, γενομένων ἡμῶν εἰς Ἱερ., to
 ch. xxvii. 1, ὥς δὲ ἐκρίθη τ. ἀποπλεῖν
 ἡμᾶς, . . .; during the whole of which time
 the writer was with or in the neighbour-
 hood of Paul, and drops the *we*, merely
 because he is speaking of Paul alone. (2)
 One objection raised by De Wette to the
 common view, that Luke accompanied Paul
 from this time (except as above), is, that
 several times Paul's companions are men-
 tioned, but Luke is never among them.
 On examining however one of the passages
 where this is done, we find that *after* the
 enumeration of Sopater, Aristarchus, Se-
 cundus, Gaius, Timotheus, Tychicus, and
 Trophimus, we are told, οὗτοι προελθόντες
 ἔμενον ἡμᾶς ἐν Τρωάδι: so that the writer
 evidently regards himself as being closely
 associated with Paul, and does not think
 it requisite to enumerate himself among
 the companions of the Apostle. This may
 serve as a key to his practice on other
 occasions. On the whole, and after careful
 consideration of the subject, I see no reason
 to doubt the common view, that Luke *here*
joined the Apostle (whether, as Wieseler
 suggests, as a *physician*, on account of his
broken health, must of course be matter
 of conjecture, but is not improbable), and
 from this time (except from ch. xvii. 1—
 xx. 5) accompanies him to the end of the
 history. See the question of the author-

ὁ θεὸς ¹ εὐαγγελίσασθαι αὐτούς. ¹¹ ἀναχθέντες δὲ ^q constr., ch. viii. 25 reff. ^r ch. xiii. 13 reff. ^s ch. xxi. 1 only τ. ^t abs., ch. xx. 15, xxi. 18 (vii. 26, xxiii. 11) only, Prov. w here only τ.
 ἀπὸ Τρωάδος ⁸ εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ
¹ ἐπιούσῃ εἰς Νεάπολιν, ¹² κακείθεν εἰς Φιλίππους, ^u ἥτις
 ἐστὶν πρώτη τῆς ^v μερίδος τῆς Μακεδονίας πόλις, ^w κο-

xxvii. 1.

u ch. x. 41 reff.

v ch. viii. 21 reff. Ezek. xlv. 7.

w here only τ.

that was the first this the second mention) BCELPN a k p 13 Thl-sif: ins AH rel Ec Thl-fin. om ημας N¹. rec (for θεος) κυριος, with DHLP rel syr sah Chr Ec Thl-sif Iren-int: txt ABCEN a l p 13. 36 vulg copt aeth Thl-fin Jer. αυτοις A 13 Thl-sif: τους εν τη μακεδ. D.

11. rec for δε, ουν (corrū to suit the sequence on the foregoing ver), with BCHL P(appy) rel 36 syr-txt sah Ec Thl-sif: txt A(D)EN m p 13 vulg syr-ung copt Chr Thl-fin.—τη δε επαυριον αχθ. (αναχθ. D⁵) απο D 137. rec ins της bef τρωαδος, with HL P(appy) rel Thdrt Ec Thl: om ABCDEN c m p 13. 40 Chr. rec (for τη δε) τη τε, with H rel vulg Syr aeth Chr Ec Thl: και τη D: txt A B(δ') CELN a b c k m o p 13 syr copt. (P uncert.) aft επιουσ. ins ημερα D. νεαν πολιν ABD⁵N.

12. rec εκειθεν τε, with HP rel vulg Syr copt aeth Chr Ec Thl-sif: εκ. δε L 137 syr sah: txt A B(sic: see table) CDEN a m p 13. 36 Thl-fin. for πρωτ., κεφαλη D Syr. om 1st της B: om της μερ. D c 14¹. 96. 105-37-42 syr aeth Chr: μερις E-gr. om 2nd της (to make the sense clearer: μακεδονιας πολ. expressing 'Macedonian city' better than της μακεδονιας πολ.) ACEN a m p 40: ins BDHLP Chr Ec Thl. (13 def.)

ship of the Acts further discussed in the Prolegg. § i. 12—14.

11.] They had a fair wind on this occasion: in ch. xx. 6, the voyage in the opposite direction took five days. This is also implied by εὐθυδρομήσαμεν: see ref., where it has the same sense, viz., ran before the wind. The coincidence of their going to Samothrace also shews it: determining the wind to have been from the S. or S.S.E. It is only a strong southerly breeze which will overcome the current southwards which runs from the Dardanelles by Tenedos (C. and H. i. p. 336): and this, combined with the short passage, is another mark of the veracity of our narrative. They seem to have anchored N. of the lofty island of Samothrace, under its lee. εἰς Νεάπολιν]

In an E. by N. direction, past the island of Thasos. It was not properly in Macedonia, but in Thrace, and twelve (ten, C. and H. i. 339, from the Jerusalem Itinerary) Roman miles from Philippi, which was the frontier town of Macedonia strictly speaking: see below. It was by Vespasian, together with the whole of Thrace, attached to the province of Macedonia (Winer, Realw.). Some Roman ruins and inscriptions serve to point out the Turkish village of Cavallo as its site.

12. Φιλίππους] Philippi was built as a military position on the site of the village Krenides (also called Datos, Appian, Bell. Civ. iv. 105, οἱ δὲ Φίλιπποι πόλις ἐστίν, ἡ Δάτος ὠνομάζετο πάλαι, καὶ Κρηνίδες ἔτι πρὸ Δάτου κρῆναι γάρ εἰσι περὶ τῷ λόφῳ ναμάτων πολλαί), by Philip the Great of Macedon. The plain between the Gangites,

on which the town is situate, and the Strymon, was the field of the celebrated battle of Antony and Octavius against Brutus and Cassius (cf. Dio Cassius, xlvii. 41 ff.: Appian, ubi supra): see more below. There is now an insignificant place on its site retaining the name Filiba (or Philippigi?). Winer, Realw.

πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις] The first Macedonian city of the district. It was the first Macedonian city to which Paul and his companions came in that district,—Neapolis properly belonging to Thrace. And this epithet of πρώτη would belong to it not only as regarded the journey of Paul and Silas, but as Wieseler remarks (Chron. d. Apgsch. p. 37, note) as lying furthest eastward, for which reason also the district was called Macedonia prima, though furthest from Rome. The other explanations are, (1) 'chief city,' as E. V. But this it was not: Thessalonica being the chief city of the whole province, and Amphipolis of the division (if it then subsisted) of Macedonia prima:—(2) πρώτη is taken as a title of honour (Hug, Kuin., De Wette), as we find in the coins of Pergamus and Smyrna (but not in the case of any city out of Asia Minor): (3) πόλις κολων. are united (Grot.),—'the first city which was a colony.' But there could be no reason for stating this: whereas there would be every reason to particularize the fact that they tarried and preached in the very first city to which they came, in the territory to which they were sent.

μερίδος would seem to import that the division into Mace-

x ch. xii. 19
y ch. x. 48 reff.
z Luke iv. 16.
ch. xiii. 14
only. Exod.
xx. 8. see
ch. xx. 7 reff.
Luke xiv. 5 al.
c = here only t.

λωνία. ἤμεν δὲ ἐν ταύτῃ τῇ πόλει ^x διατρίβοντες ^y ἡμέρας ^{ABC}
¹³ τῇ τε ^z ἡμέρα τῶν ² σαββάτων ^a ἐξήλθομεν ^b ἔξω ^{HLP.}
τῆς ^b πύλης ^c παρὰ ποταμόν, οὗ ^c ἐνομιζέτο ^d προσευχῇ εἶναι, ^{h k l}
^{o p}

a Matt. xxi. 17. Heb. xiii. 13. b Luke vii. 12. Heb. xiii. 12. Ruth i. 1.
d ver. 16 only ‡. Jos. Antt. xiv. 10. 23 (see note).

ἡμην D¹(txt D⁸). for ταυτη, αυτη D-corr HLP rel Chr Ec Thl: txt ABCD¹EN
a k p 13. 36 Syr.—τη bef αυτη b o.

13. for τε, δε D a c o 13 vulg E-lat syr coptt Thl. rec for πυλης, πολεως (per-
haps a margl expl of της πυλης: perhaps an error), with EHLP rel 36 syr aeth-rom
Chr: txt ABCD⁸ a p 13. 40 vulg coptt. ins τον bef ποταμ. D 1 142 Thl-sif.

ενομιζομεν ABC 13. 40 copt aeth-rom (-αμεν C): ενομιζεν N: εδοκει D Epiph (altera-
tions from misunderstanding: see note): putabant arm: videbatur vulg: txt A¹(appy)
EHLP rel 36 Chr Ec Thl. προσευχην A²CN p 13. 40 copt aeth: ευχη m 99: txt

donia prima, secunda, &c., made long before this by Æmilius Paulus (Livy, xlv. 29), still subsisted; this however is not necessary: μερίς might be merely a geographical subdivision. Wordsworth finds his solution of the difficulty in "the Hellenistic sense of the word μερίς, viz. a frontier or strip of border land, that by which it (?) is divided from some other adjacent territory: see Ezek. xlv. 7." But this supposed sense may be questioned. Certainly in the place cited μερίς has no such meaning. It there represents מֶרֶץ, which is merely a part or portion.

κολωνία.] Philippi was made a colonia by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. Its full name on the coins of the city was Colonia Augusta Julia Philippensis. A Roman colony was in fact a portion of Rome itself transplanted to the provinces (Aulus Gellius, xvi. 13, calls them 'ex civitate quasi propagatæ—populi Romani quasi effigies parvæ simulacraque'). The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the coloniae were Roman citizens, and were still enrolled in one or other of the tribes, and possessed the privilege of voting at Rome. In them the Roman law was strictly observed, and the Latin language was used on their coins and inscriptions. They were governed by their own senate and magistrates (Duumviri, as the consuls at Rome: see on στρατηγῶ below, ver. 20), and not by the governor of the province. The land on which they stood was tributary, as being provincial, unless liberated from tribute by the special favour of the *ius Italicum*, or Quiritarian ownership of the soil. This Philippi possessed, in common with many other coloniae and favoured provincial towns.

The population of such places came in process of time to be of a mixed character: but only the descendants of the original colonists by Roman wives, or women of a people possessing the civitas, were Roman citizens. Hence new supplies of colonists were often necessary. See article 'Colonia' in Smith's Dict. of Antt., and C. and H. i. pp. 341, f.

ἐν ταύτῃ τῇ πόλει.] In this city,—as distinguished from the suburban place of prayer to which they afterwards, on the Sabbath, ἐξῆλθον ἔξω τῆς πύλης. Perhaps ταύτῃ may have been changed to αὐτῇ, to make the contrast stronger. ἐν αὐτῇ τῇ πόλει, as distinguished from ἔξω τῆς πύλης, would be too strong an expression for the calm simplicity of St. Luke's narrative style.

13. ποταμόν] a (or, the) river; viz. the small stream Gangites, or Gangas: Leake, p. 217, cited by C. and H. i. 341; not, as Meyer and De Wette, the Strymon, the nearest point of which was many miles distant. The name Krenides, formerly borne by the city, was derived from the fountains of this stream.

From many sources we learn, that it was the practice of the Jews to hold their assemblies for prayer near water, whether of the sea, or of rivers: probably on account of the frequent washings customary among them. Thus a decree of the Haliarnasseans in Joseph. Antt. xiv. 10. 23, allows the Jews τὰς προσευχὰς ποιεῖσθαι πρὸς τὴν θαλάσσην κατὰ τὸ πατριον ἔθος. Thus Juvenal, speaking of the 'madida Capena' at Rome, adds, 'Nunc sacri fontis nemus, et delubra locantur Judeis,' iii. 13. And Tertullian, de Jejuniis, ch. 16, vol. ii. p. 976, 'Judaicum certe jejunium ubique celebratur, quum omissis templis per omne litus quocumque in aperto aliquando jam precem ad cælum mittunt.' And ad Nationes, i. 13, vol. i. p. 579, he speaks of the 'orationes litorales' of the Jews. See also Philo in Flacc. § 14, vol. ii. p. 535.

οὐ ἐνομ. προσ. εἶναι.] Where a

καὶ ἑ καθίσαντες ἐλαλοῦμεν ταῖς ^f συνελθούσαις γυναῖξιν. ^e abs., Matt. v. 1. xiii. 48. ch. xiii. 14. 1 Cor. x. 7. Isa. xxx. 8. f ch. i. 6 reff. g here only +. h ch. xiii. 43 reff. i ch. xviii. 7. 13 only. Job i. 9 A. k = Luke xxiv. 45. (ch. vii. 58 reff.) 2 Mac. i. 4. 1 = ch. viii. 6. p here only. see 1 Cor. iv. 17. m = ch. x. 2 reff. n Matt. viii. 5. xviii. 29. Mark v. 12 al. o = ch. xiii. 46 reff. q = ch. xxi. 7, 8 reff.

A¹(appy) BEHLP rel 36. συνεληλυθαις D. aft συνελθ. add ημιν CE N¹(N⁵ disapproving) æthl.

14. ins της bef πολεως D. ins ητις bef ηκ. E. ηκουσεν D¹-gr L a c k 13 vulg Chr CE Thl-fin. om του BD.

15. ins αυτη bef κ. ο οικ. EN³ d h 36-8. 93-7. 106-marg 113-77-80 demid fuld sah arm Chr. ins πας bef ο οικ. D a 43. 69 æth. for κυριω, θεω D-gr æth.

* μένετε (corr'n to more usual?) ABDEN p 13: μείνατε CHLP rel 36 Chr CE Thl.

meeting for prayer was accustomed to be: i. e. 'where prayer was wont to be made,' as E. V. That this is the meaning here, is plain from the use of ἐνομιζέτο εἶναι, which could certainly not be said if the προσευχή were in this case a building dedicated to prayer. Were there no such qualification, we should understand the word of a προσευκτήριον or synagogue, as frequently used: τινὰς δὲ οἴκους ἐαυτοῖς κατασκευάσαντες ἢ τόπους πλατεῖς φόρων δίκην, προσευχὰς ταύτας ἐκάλουν· καὶ ἦσαν μὲν τὸ παλαιὸν προσευχῶν τόποι ἐν τε τοῖς Ἰουδαίοις ἔξω πόλεως, καὶ ἐν τοῖς Σαμαρείταις. Epiphanius, Hær. 80, § 1, p. 1067: and again, soon after, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ νυνὶ καλουμένῃ Νεαπόλει, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ σημείων δύο, θεωροειδής, οὕτως ἐν ἀέρι κ. αἰθρίῳ τόπῳ ἐστὶ κατασκευασθείς, ὑπὸ τῶν Σαμαρειτῶν πάντα τὰ τῶν Ἰουδαίων μιμουμένων. Josephus, Vita p. 54, says, συνάγονται πάντες εἰς τὴν προσευχήν, μέγιστον οἶκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον.

The προσευχή here was probably one of the open places spoken of in the above extracts from Epiph. The close of the verse also agrees best with an open place of resort. There seem to have been few, if any, Jews in Philippi: this assembly consisting merely of women attached to the Jewish faith. We hear of no opposition arising from Jews. There appears (ch. xvii. 1) to have been no synagogue.

14. πορφυρόπωλις] The guild of dyers (οἱ βαφεῖς) at Thyatira have left inscriptions, still existing, shewing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood is as old as Homer: ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίμνη Μηρόνις ἡὲ Κείρα, παρήϊον

ἔμμεναι ἵππων, Il. δ. 141. So also Claudian, de Raptu Proserp. i. 270: 'non sic decus ardet eburnum Lydia Sidonio quod scemina tinxerit ostro' (Lewin, i. 242).

Thyatira was a city of the province of Asia. Thus, although forbidden to preach the word in Asia, their first convert at Philippi is an Asiatic. Lydia is a proper name, not 'ita dicta a solo natali,' as Grot.: though its origin may have been that. It was a common female name. See Hor. Od. i. 8; iii. 9. σέβ. τ. θ.]

A proselyte; see reff. N. T. ἡκουεν, was listening,—when διήνοιξεν, the act of God, took place.

διήνοιξεν] 'cor clausum per se: sed Dei est id aperire.' Bengel.

τ. λαλουμένων] It appears rather to have been a conversatio (ἐλαλοῦμεν, we spoke—and not τὸν λόγον) than a set discourse: the things which Paul was saying.

15. ἐβαπτ., κ. ὁ οἶκος αὐτ.] It may be (as Meyer maintains) that no inference for infant-baptism is hence deducible. The practice, however, does not rest on inference, but on the continuity and identity of the covenant of grace to Jew and Christian, the sign only of admission being altered. The Apostles, as Jews, would have proposed to administer baptism to the children, and Jewish or proselyte converts would, as matter of course, have acceded to the proposal; and that the practice thus by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with any reason be doubted. See note on 1 Cor. vii. 14. εἰ κεκρίκατε] If ye have judged me; modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment had been passed. Similarly εἰ

^r Luke xxiv. 29 only, Gen. xix. 9, 1 Kings xxviii. 23, s constr. ch. xxi. 17 refl. t ver. 13, u ch. xii. 13 al. Gen. xx. 17, v = John vii. 20, viii. 48, Ac. ch. xix. 13, w here only +, x Luke viii. 27 Mt. (34), y. r.) xiv. 31, John iv. 51, xi. 20, 30, xii. 18 only +, Tobit vii. 1, y ch. xix. 24, z = here his, ch. xix. 24 (25), Luke xii. 58, Eph. a = ch. xvii. 31, xxviii. 2 al. Ps. xxix. 7, b = Matt. x. 24, Luke xvi. 8, Judg. xix. 11, c here only, Deut. xviii. 10, d Luke xxiii. 55 only, Jer. xlii. 16, 1 Mace. vi. 23 only, e ch. xiv. 14 refl., f ch. iv. 29, Tit. i. 1, Rev. vi. 3, Dan. iii. 26 Theod. 4 Kings x. 23, g Mark v. 7 L, Heb. vii. 1, Gen. xiv. 18, see ch. xii. 48, h ch. xiii. 5 refl., i here only, see Matt. xxi. 32, Luke xx. 21, ch. ii. 28 al., k ch. xiii. 31 refl., l ch. iv. 2 (refl.) only.

νμας **Ν**¹.

16. rec om *την*, with DIHL rel Chr: ins ABCE²N p 13. 40 Orig Thl-fin. οχουσαν **Ν**¹. rec πυθωνος (see note), with D-corr¹ EHL P (ποιθ.) 13. 36 rel tol syr-mg-gr Chr: txt ABC¹D¹N p vulg Orig Ambr. rec απαντησαι, with ADHLP rel Chr: txt BCE²N p 13. 36 Orig. υμιν **Ν**¹. παρειχετο C. for αυτης, δια τουτου D¹ (and lat).

17. κατακολουθουσα B D-gr **Ν** 36. 180. om τω B Orig. εκραζον and pref. και D¹-gr (txt D⁸). om ανθρωποι D¹ (and lat¹: ins D⁵) Lucif. for καταγγ., ευαγγελιζοντε D (τες D¹). rec υμιν (alteration, as better suiting the person speaking), with BD E-gr **Ν** a b o 36 vulg syr ath-pl Thdr²: txt AC²HLP p(sic) 13 rel E-lat coptt ath-rom Orig Chr Thdr²-ms Eustath Ec Thl Lucif.

18. om 1st δε H sah. om ο AB²N: ins CDEHLP rel 36 Chr.—επιστρ. δε ο π. τω

ἡμεῖς ἀνακρινόμεθα, ch. iv. 9. 16.] This happened on other occasions; not on the same day, as Heinrichs and Kuinoel fancy. In that case (besides other objections), if they had gone back from the house of Lydia to the place of prayer, the word would certainly have been ἐξεληθόντων, and not πορευομένων. In ver. 15 is implied their taking up their abode with Lydia:—in this verse that they *habitually resorted* to this place of prayer to teach, and that what follows happened on such occasions.

It may be remarked that the E. V. of πορευομένων εἰς (τὴν) προσευχὴν, 'as we went to prayer,' has given rise to a curious abuse of the expression 'going to prayer,' in the sense of 'beginning to pray,' among the lower classes in England. ἔχου-

σαν πνεῦμα πύθωνα.] On the whole subject of daemoniacal possession, see note on Matt. viii. 32. This was a case in which the presence of the spirit was a *patent fact*, recognized by the heathen possessors and consulters of this female slave, and by them turned to account; and recognized also by the Christian teachers, as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy. All attempt to explain away such a narrative as this by the subtleties of rationalism (as e. g. in Meyer, and even Lewin, i. 243, and apparently

Hackett, p. 222), is more than ever futile. The fact of the *spirit leaving* the girl, and the masters *finding the hope of their gains gone*, is *fatal*: and we may see, notwithstanding all his attempts to account for it psychologically, that Meyer feels it to be so. πύθωνα] Plut. de Defectu Oracul. p. 414, says ὥσπερ τοὺς ἐγγαστριμύθους Εὐρυκλέας (from a prophet, Eurycles), πάλαι, νυνὶ Πύθωνας προσαγορευομένους. It is difficult to decide internally between the probabilities of πύθωνα and πύθωνος: I have retained the ancient reading, both from its external authority, and because I find so many Commentators explaining πύθων to be a *name of Apollo*, or the *serpent Python*, that the alteration into the gen. may thus be easily accounted for. Bp. Wordsworth has an interesting note on the probable reason for this new term appearing in the narrative, now that St. Paul is brought directly into contact with Greek and Roman divination.

17.] ἐκραζεν, used to cry out: several occasions are referred to. The recognition of Paul and his company here by the spirit is strictly analogous to that of our Lord by the demons, Matt. viii. 29; Luke iv. 34: and the same account to be given of both: viz. that the *evil spirit knew and confessed* the power of God and His Christ, whether in His own Person or that of His

καὶ ^m ἐπιστρέψας τῷ πνεύματι εἶπεν ⁿ Παραγγέλλω σοι ^o ἐν ^m ^{ch. ix. 40.}
 ὀνόματι Ἰησοῦ χριστοῦ ^p ἐξελθεῖν ἀπ' αὐτῆς. καὶ ^p ἐξῆλθεν ⁿ ^{inf. aor.,}
^q αὐτῇ τῇ ^q ὥρα. ¹⁹ ἰδόντες δὲ οἱ ^b κύριοι αὐτῆς ὅτι ἐξ- ^{Mark viii. 6.}
 ἦλθεν ἡ ^r ἐλπίς τῆς ^z ἐργασίας αὐτῶν, ^s ἐπιλαβόμενοι τὸν ^{ch. x. 42.}
 Παῦλον καὶ Σίλαν ⁱ εἴλκυσαν εἰς τὴν ^u ἀγορὰν ἐπὶ τοὺς ¹ ^{Cor. vi. 10.}
 ἄρχοντας, ²⁰ καὶ ^v προσαγαγόντες αὐτοὺς τοῖς ^w στρατηγοῖς ¹ ^{Tim. vi. 13.}
 εἶπαν Οὗτοι οἱ ἄνθρωποι ^x ἐκταράσσουσιν ἡμῶν τὴν πόλιν ^{Josh. vi. 6.}
 Ἰουδαίου ^y ὑπάρχοντες, ²¹ καὶ ^z καταγγέλλουσιν ^a ἔθνη ^o ^{ch. iv. 7 reff.}
^{vii. 21, x. 21, xii. 12, xiii. 31, xx. 19 only. L. Dan. v. 5 only.}
^{i. 18, iv. 4, Col. i. 23. s acc., ch. ix. 27 reff.}
^{xviii. 10, xxi. 6, 11) only. Jer. xlv. (xxviii.) 13. see ch. xxi. 30.}
^{xxvii. 12. v Matt. xviii. 24. Luke ix. 41. ch. xxvii. 27. 1 Pet. iii. 18 only. Gen. xlviii. 9.}
^{w = here &c. 5 times only. (ch. iv. 1 reff.) x here only. Ps. lxxvii. 16. y ch. ii. 30 reff.}
^{z ch. xiii. 5 reff. a ch. vi. 14 reff.}

πν. καὶ διαπον. D. παραγγελω C a: παραγγέλω p. rec ins τω bef ον., with
 DHLP 13 rel Ec Thl: om ABCEN c h p Eustath Ath Chr Thdrt. ινα εξελθης D
 εξελθε 13. for εξηλθ. aut. τ. ω., ευθεις εξηλθ. D æth-rom.

19. καὶ ἰδοντ. B Syr æth: om δε A¹ D-lat.—ως δε ειδαν οι κυρ. της πεδισκης οτι
 απεστερησθαι της εργ. aut. ης ειχαν δι αυτης D. rec ins τον bef σιλ. (corrⁿ for
 uniformity), with ABEHLPN p 13. 36 rel Eustath Chr: om CD 1. ηλκυσαν C:
 εσυραν E.

20. προσαγαγοντας D¹(txt D-corr¹).

[ειπαν, so ABEHN p.]

servants. 18. διαπονηθείς] Not mere annoyance is expressed by this word, but rather holy indignation and sorrow at what he saw and heard; the Christian soldier was goaded to the attack, but the mere satisfaction of anger was not the object, any more than the result, of the stroke. It is doubtful here, in mere grammar, whether the dat. τῷ πνεύματι is to be constructed with ἐπιστρέψας or with εἶπεν. But considering 1) that the *spirit* could hardly be the object of a bodily movement on the part of the Apostle, except as represented by the possessed damsel, and 2) that ἐπιστρέφω is never elsewhere found with a dative, but always with a preposition, εἰς or πρὸς or ἐπὶ, it is much the best to take τῷ πνεύματι with εἶπεν, and believe it to be thrown forward before its verb for the sake of emphasis.

19.] Her masters (a partnership of persons, not plur. for sing. They may have been the hæredes of some one to whom she had belonged) perceived that the hope of their gain had gone out (*with the demon*). ἐπιλ. . . εἴλκ. gives the idea of force having been used. So we have 'obtorto collo ad prætorem trahor,' Plaut. Pœn. iii. 5. 45. Paul and Silas only are apprehended as having been the principal persons in the company. When De Wette says that, if Luke here were the narrator, he must say something of Timothy, as he mentions him ch. xvii. 14, xviii. 5,—and yet holds (on ver. 10) that Timothy himself is the narrator, he forgets that the same reasoning will apply to *him also*, if it applies at all,

which I much doubt. When two persons of a company are described as being apprehended, we do not need an express assertion to assure us that the rest were not.

ἐπὶ τ. ἄρχοντας said generally: they dragged them to the forum to the authorities,—afterwards specified as στρατηγοί.

20. στρατηγοῖς] The Duumviri of the colony, of whom at Capua Cicero says, 'cum in cæteris coloniis Duumviri appellantur, hi se Prætores (στρατηγούς) appellari volebant.' De Leg. Agr. c. 34. 'Messinenses,' says Wetstein, 'etiam nunc (cir. 1750) Prætorem sive Præfectum urbis Stradigo appellant.' The name, as a rendering of Prætor, had come from the Greek title of similar magistrates: so Aristotle, Politic. vii. 3, ἐν ταῖς μικραῖς πόλεσι μία περὶ πάντων (ἀρχή)· καλοῦσι δὲ στρατηγούς καὶ πολεµάρχους.

Ἰουδ. ὑπάρχοντες . . . Ῥωμ. οὔσιν] The distinction between ὑπάρχων and ὢν seems to be, that the former is used of something which the speaker or narrator wishes to put forward into notice, either as unknown to his reader or hearer, or in some way to be marked by him for praise or blame: whereas the latter refers to facts known and recognized, and taken for granted by both. Thus, we may notice that, when the fact of *Paul and Silas* being Romans is announced to the jailor, it is not ἀνθ. Ῥωµαίους ὄντας, but ὑπάρχοντας; whereas here, both parties, the speakers and the addressed, being indisputably Romans, we have Ῥωµαίους οὔσιν. The account of this may be, that ὑπάρχω is predicated of something of which the speaker informs the

δὲ ^γ σεισμός ἐγένετο μέγας, ὥστε ²³ σαλευθῆναι τὰ ^{ab} θεμέλια ^γ τοῦ ^c δεσμωτηρίου· ἠνεόχθησαν δὲ ^d παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ ^e δεσμὰ ^f ἀνέθη. ²⁷ ἔξυπνος δὲ ^h γενόμενος ὁ ⁱ δεσμοφύλαξ καὶ ἰδὼν ἀνεφωγμένας τὰς θύρας τῆς φυλακῆς, ^{kl} σπασάμενος τὴν ^{km} μίχαιραν ἤμελλεν ἑαυτὸν ⁿ ἀναιρεῖν, νομίζων ^o ἐκπεφευγῆναι τοὺς ^w δεσμίους. ²⁸ ^p ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων Μηδὲν πράξης σεαυτῷ ^q κακόν· ἅπαντες γάρ ἐσμεν ^r ἐνθάδε. ²⁹ ^s αἰτήσας δὲ ^t φῶτα ^u εἰς ἐπηδήσεν, καὶ ^v ἔντρομος γενόμενος ^w προσέπεσεν τῷ Παύλῳ καὶ Σίλᾳ, ³⁰ καὶ ^x προαγαγὼν αὐτοὺς ἔξω ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

40 (Eph. vi. 9. Heb. xiii. 5, from Deut. xxxi. 6) only †. (Ezek. i. 25 A.)
 iii. 3 only. h ch. i. 18 al. i ver. 23. k Mark xiv. 47. Num. xxiii. 31.
 1 as above (k) only. Josh. v. 13. m ch. xii. 2 reff. n = ch. v. 33 reff. o absol., Heb.
 ii. 3. xii. 25 only. Isa. lxi. 7. (Rom. ii. 3 reff. Judg. vi. 11.) p Luke xxiii. 46. Rev. xiv. 18.
 q = and constr., w. ποῦτο, ch. ix. 13. r Luke xxiv. 41. John iv. 15, 16. ch. x. 18. xvii. 6. xxv. 17.
 24 only †. s Matt. vii. 10. Luke i. 63. ch. xii. 20. xiii. 21. 3 Kings xix. 4. t = here
 only. 1 Macc. xii. 29. νυκτὸς ἐπιγενομένης φῶς ἔχων ὥσπερ νομίζεται . . . , Xen. Hellen. v. 1. 8.
 u here only. Amos v. 19 only. Sus. 26 Theod. v = ch. vii. 32 reff. w = Mark iii.
 11. vii. 25. Luke v. 8. viii. 28, 47 || Mk. (Matt. vii. 25) only. Ps. xciv. 6. x ch. xii. 6 reff.

26. rec **ανεωχθ.**, with HLP rel Chr: **νοιχθ.** AEN p 13 Orig: txt BCD m Thl-fin.
 rec for 2nd **δε, τε** (perhaps to avoid the recurrence of **δε**,—perhaps because the copulative is more natural), with CHLP rel vss Chr: txt ABDEN a c¹ h k m p 13
 syr coptt Thl-fin. om **παραχρημα** B Lucif Cassiod. **ανελευθη** D¹N¹.

27. for **εξ. δε, και εξ.** D Syr aeth. **δεσμοφυλας** (sic) N. τ. θυρ. bef **ανεωγ.**
 C vulg(not am demid fuld). ins **και bef σπας.** D-gr¹. rec om **την**, with
 AEHLFP² p² 13. 36 rel Chr: ins BCD p¹. [ημελλ., so ABCELPN p.]
 ανελειν C¹. εκπεφυγεναι A.

28. **μεγ.** bef **φωνη** AB D-lat am coptt.—**παυλος** bef **μεγ. φων.** B.—om **ο** BC¹N 13
 Thl-sif. ποιησας E. ins **τι bef κακον** D-gr.

29. **φωτα δε ετησας** D. for **γεν., υπαρχων** C¹ D-gr e k² 40. aft **προσεπ**
 ins **pros tous podas** D¹ vulg Syr (syr-w-ob) sah Lucif. rec ins **τω bef σιλα** (corr'n
 for uniformity), with AC²EHLFP² p 13. 36 rel: om BC¹D.

30. **κ. προηγαγεν αυτ. εξω** D: add **τους λοιπους ασφαλισαμενος και** D(om και D-corr)
 syr-w-ast(adding further *appropinquavit*).—**προαγων** N¹. for **φην, ειπεν αυτοις**
 D coptt.

praises, or in their prayers, were singing praises. The distinction of modern times between prayer and praise, arising from our attention being directed to the *shape* rather than to the essence of devotion, was unknown in these days: see Col. iv. 2.

‘Nihil cras sentit in nervo, quum animus in caelo est.’ Tertullian ad Martyres, c. 2, vol. i. p. 623.

The imperfects shew that they were singing, and the prisoners (in the outer prison) listening, when the earthquake happened.

26. **πάντων τὰ δεσμὰ ἀνέθη**] i.e. of all the prisoners in the prison: see below (ver. 28), ἅπαντες γάρ ἐσμεν ἐνθάδε. Doubtless there were gracious purposes in this for those prisoners, who before were listening to the praises of Paul and Silas; and the very form of the narrative, mentioning this listening, shews subsequent communication between some one of these and the narrator.

Their chains were loosed, not by the earthquake, but by miraculous interference over and above it.

It is some satisfaction to find, that neither Meyer, De Wette, nor Kuinoel have attempted to rationalize this wonderful example of the triumph of prayer. See some excellent remarks on Baur's attempt to do so, in Neander, Pfl. u. L. p. 302, note 3.

27. **ἡμελ. ἐαυτ. ἀναπρ.**] The law de Custodia Reorum (Wetst.) says, ‘Ad commentariensem receptarum personarum custodia observatioque pertinet, nec putet, hominem abjectum atque vilem objiciendum esse judici, si reus modo aliquo fuerit elapsus. Nam ipsum volumus hujusmodi poenae consumi, cui obnoxius docebitur fuisse, qui fugerit.’ Mr. Howson notices, by the examples of Cassius, Brutus, Titinius, and many of the proscribed, after the battle,—that Philippi is famous in the annals of suicide (p. 361).

29. **φῶτα**] Not as E. V., ‘a light,’ but lights, neut. plur.

30. **προαγ. αυτ. εξω**] Into the outer prison: not perhaps yet outside the prison, which (from ἀναγαγών, ver. 34, when he takes them to his own house) seems to have been

γ ch. ix. 42
 reff.
 z ch. xi. 2 reff.
 a ch. xi. 12 reff.
 b = John xii.
 16. ch. xxi.
 24. xxiii. 18.
 c. xxiii. 23.
 d. ix. 37
 e = Heb. x. 22.
 Sir. xxx.
 (xxiv.) 25.
 f ch. iii. 7 reff.
 g ch. ix. 39 reff.
 h = Mark viii.
 6, 7. 4 Kings
 vi. 22.
 i = Matt. xv.
 27. ch. vi. 2.
 Ps. lxxviii. 20.
 m dxi. = ch. xviii. 8. John v. 24. viii. 31. Rom. iv. 3, from Gen. xv. 6. Tit. iii. 8. 1 John v. 10.
 n ch.

31. [εἶπαν, so AB C(appy) DEN p.] ΠΙΣΤΕΥΣΑΝ ^{h1}. for ἐπι, εἰς E
 lect-12. rec aft ἰησουν ins χριστον, with CDEHLP rel 36 vss Thdrt Chr: om
 ABN p 13 vulg copt Lucif. ins πας bef ο οικος E a g 13 copt aeth arm.
 32. om του D. for κυρ., θεου BN¹ ath. rec (for συν) και (alteration
 for simplicity, and to suit συ και ο οικ. above), with EHL syrr Chr: txt ABCDPN p
 13. 36. 40 vulg Lucif (συν N p).
 33. ελυσεν D¹(and lat: txt D²). αυτος bef εβ. D. ins οικειοι bef αυτου
 A; vici m lect-17: μετ Thl-fin.—ο οικος αυτου 40 vulg. (These exx may serve to illu-
 strate the practice of insertion to fill up any ellipsis.) απαντες BN.
 34. και αναγ. τε D¹: av. δε C 13. 36 copt syr. rec aft οικ. ins αυτου, with
 ADEHLN 13 rel vss Chr: om BCP c p 36. 40 Lucif. ins και bef παρεθηκεν D¹.
 rec ηγαλλιασατο (alteration to more usual historic tense), with ABC² E-gr
 HLN p 13. 36 rel vulg syr copt Thl-fin: txt C¹(appy) DP b g h m o E-lat Syr sah Chr
 (Ec Thl-sif. rec πανοικι, with B²HLP rel: συν τω οικω αυτου D: om E: txt
 AB¹CN 13. for τω θεω, επι τον θεον D.

underground, or at all events on a lower level in the same building. In this same space they seem to have been joined by the jailor's family,—to have converted and baptized them, and to have been taken (to the well?) and washed from their stripes; and afterwards to have been led up (by stairs? see ref.) to his house, and hospitably entertained. The circumstantiality of the account shews that *some eye-witness* related it. His question, connected with the δδν σωτηρίας of the daemoniac in ver. 17, makes it necessary to infer, as De Wette well observes, that he had previously become acquainted with the subject of their preaching. He wanted no means of escape from any danger but that which was *spiritual*: the earthquake was past, and his prisoners were all safe. Bengel admirably remarks: 'Non audierat hymnos Pauli, nam dormierat, sed tamen vel antea vel postea senserat, quis esset Paulus.' 31. ἐπὶ τ. κύριον] Not without allusion to the κύριοι, by which name he had just addressed them. So Bengel: 'non agnoscent se dominos.' Considering *who the person* was that asked the question,—a heathen in the depths of ignorance and sin,—and how indisputably therefore the answer embraces *all sinners whatever*,—there perhaps does not stand on record in the whole book a more important answer than this of Paul:—or, I may add, one *more strikingly cha-*

acteristic of the Apostle himself and his teaching. We may remark also, in the face of all attempts to establish a development of St. Paul's doctrine according to mere external circumstances,—that this reply was given before any one of his extant epistles was written. καὶ ὁ οἶκός σου does not mean that *his* faith would save his household,—but that the same way was open to them as to him: 'Believe, and thou shalt be saved: and the same of thy household.' 33. ἔλουσεν ἀπό] A pregnant construction: 'washed them, so that they were purified from the blood occasioned by their stripes:' see reff. This is much more natural than to take ἀπό (as in ἀπό τῆς χαρῆς [ch. xii. 14] and the like) as signifying 'on account of' (see Bernhardt, Syntax, p. 225). 34.] ἀναγ., see reff. and note on ver. 30. ΠΕΠΙΣΤΕΥΚΩΣ] Winer renders 'as one who has placed his trust in God:' but, as De W. observes, πεπιστευκώς must give the ground of his rejoicing (see 1 Cor. xiv. 18 [rec.], εὐχαριστῶ . . . λαλῶν, 'I give thanks . . . that I speak'). Thus the meaning will be, rejoiced that he with all his house had been led to believe (and thus as a necessary consequence to believe *in*) God. The expression πεπιστ. τῷ θεῷ could only be used of a converted *heathen*, not of a Jew: in ch. xviii. 8, of a Jew, we have ἐπίστευσεν τῷ κυρίῳ. 35.]

ABCD
 HLPN
 b c d f
 h k l
 o p 1

ἀπέστειλαν οἱ ὁ στρατηγοὶ τοὺς ῥάβδους, λέγοντες
 ὁ Ἀπόλλυον τοὺς ἀνθρώπους ἐκείνους. 36 ἀπήγγειλεν δὲ
 ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον,
 ὅτι ἀπέσταλκαν οἱ ὁ στρατηγοὶ ἵνα ἀπολυθῇτε· ἔτι
 οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ δὲ Παῦλος ἔφη
 πρὸς αὐτοὺς Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους,
 ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν εἰς ἀφυ-
 λακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γὰρ
 ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 ἀπήγγειλαν

w ch. xviii. 28. xx. 20 only+. 2 Macc. vi. 10 only. (-ios, ch. v. 18.) x ch. xxii. 23 only+.
 y ch. xxii. 25. (Matt. xxvii. 32. ch. xxi. 39. Exod. ii. 11.) z ch. ii. 30 reff. a vv. 23, 24.
 b Matt. i. 19. ii. 7. John xi. 28 only. Ps. c. 5. c Matt. ix. 25. ch. ix. 40. Gal. iv. 30, from Gen.
 xxi. 10. d here only. see note. e = ch. v. 19. vii. 36. Gen. xl. 14.

35. ημ. δε γεν. συνηλθον οι στρατηγοι(sic) επι το αυτο εις την αγορα και αναμνησ-
 θεντες τον σεισμον τον γεγονοτα εφοβηθησαν και απεστειλαν τους D syr-mg.
 λεγοντας D 68 Syr. at end ins ous echtes παρελαβες D syr.

36. και εισελθων ο δεσμοφυλαξ απηγγ. D Syr. for δε, τε E-gr sah æth.
 omi τουτους (from similarity of endings) BC D-gr a 36(sic): ins AEHLPS p 13 rel
 vulg D-lat Chr. rec απεσταλκασιν (grammatical corrtn), with DEHLP rel 36
 Chr: απεστειλαν C p: txt ABN. (13 def.) for εν ιερ., εις ιρηνην N: om D.

37. om πρ. αντους E æth. ins αναιτους bef δειρ. D, so (but om ακατακρ.) Syr
 sah. [εβαλαν, so BDN.] αυτ. ημας bef ελθοντ. E: om ημ. HP (Ec.

38. rec απηγγ., with HLP rel: txt ABDEN a m o p 36 Chr-comm Thl-tin. (13 def.)

What had influenced the magistrates is not recorded. We can hardly suppose that the earthquake alone (as suggested by the addition in D: see digest) would have done so, as they would not have connected it with their prisoners; they may have heard what had taken place: but that, again, is hardly probable. I should rather set it down to calmer thought, repudiating the tumultuary proceeding of the evening before. **ῥάβδους**] The lictors,—‘bearers of the rods,’ *bacilli*; which, and *not fascēs*, were carried before the colonial duumviri: see Cicero, de Leg. Agr. ubi supra, on ver. 20.

36.] Paul and Silas had returned to the prison: whither the jailer goes, accompanied by the lictors (ὁ δὲ Π. ἔφη πρ. αὐτούς, ver. 37), to announce the order.

37.] **δημοσίᾳ** and **λάθρα** are opposed: the *injury* had been *public*: the *reparation*, not to Paul and Silas merely, but to the Gospel of which they were the heralds, must be *public also*. **ἀνθρ.**

Ῥωμ. ὑπάρχ. By the Lex Valeria, passed A.U.C. 254, and the Lex Porcia, A.U.C. 506, Roman citizens were exempted from stripes and torture: by the former, till an appeal to the people was decided,—by the latter, absolutely. The following passages of Cicero illustrate our text: ‘Porcia lex virgas ab omnium civium Romanorum corpore amovit.’ Pro Rabirio, c. 3. ‘Cædebatur virgis in medio foro Messanæ civis Romanus, iudices: cum interea nullus gemitus, nulla

vox alia istius miseri, inter dolorem crepitumque virgarum audiebatur, nisi hæc: Civis Romanus sum.’ In Verrem, lib. v. 62, 63. ‘Faciens esse vinciri civem Romanum; scelus verberari; prope parricidium, necari.’ Ibid. 66. Many others are given by Kuinoel, Biscoe, &c. On the question, *how Paul came to be born a Roman citizen*, see note on ch. xxii. 28: and on ὑπάρχ., note, ver. 20.

Another irregularity had been committed by the duumviri, in scourging them *uncondemned*: ‘causa cognita multi possunt absolvi: incognita quidem condemnari nemo potest.’ Cic. in Verr. i. 9. ‘Inauditi et indefensi tanquam innocenter perierant.’ Tac. Hist. ii. 10. **ἐκβάλλ.**] are they thrusting

us out? It does not follow, because *ἐκβάλλω* has no such sense in ch. ix. 40, &c., that therefore it has not here. The circumstances must determine; which here seem to require this sense: the *ἐκβάλλειν λάθρα* having a tinge of degradation in it, as if said of casting out that of which one is ashamed. **οὐ γάρ**] An elliptical answer to a question or position, the negative of which is self-evident: see Hartung, Partikellehre, ii. p. 48: Kühner, Gramm.

§ 741. 6: Hermann on Viger, p. 462. When it occurs with *ἀλλά*, it is best written without a stop between: cf. Aristoph. Ran. 58: μή σκόπττε μ’, ὦ δελφ’· οὐ γὰρ ἀλλ’ ἔχω κακῶς:—ib. 193: μὰ τὸν Δι’ οὐ γὰρ (scil. νευαυμάχηκα) ἀλλ’ ἔτυχον ὀφθαλμίων, and 499, φέρε δὴ ταχέως αὐτ’· οὐ

f ver. 25.

g James, Mark

v. 14. John

i. 14. c. 9.

ch. iv. 13. ix.

26. Heb. xi.

s. 13. al.

Winer, edn.

h = ch. xvii, 9

al.

1 Thess. v. 12 only.

w. ἔρα, Mark vii. 26.

Luke vii. 36. w. ὅπως, ch. xiii. 20.

m = Luke viii. 20. ch. xxviii. 20 al.

4 Kings viii. 29.

n = ch. xv. 32 reff.

o = ch. xv. 40 reff.

δὲ τοῖς ^fστρατηγοῖς οἱ ^fράβδουχοι τὰ ^fρήματα ταῦτα· ^{ABDE} ^{HLPs} ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p 13
 ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί ^gεἰσιν, ³⁹ καὶ
 ἐλθόντες ^hπαρεκάλεσιν αὐτούς, καὶ ^eἐξαγαγόντες ⁱἡρώ-
 των ^kἀπελθεῖν ^kἀπὸ τῆς πόλεως. ⁴⁰ ἐξελθόντες δὲ
 ἐκ τῆς φυλακῆς ^lεἰσῆλθον πρὸς τὴν Λυδίαν, καὶ
^mἰδόντες ⁿπαρεκάλεσαν τοὺς ἀδελφούς, καὶ ^oἐξῆλθον.
 XVII. ^l ^pΔιοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολ-

for 1st δε, τε E-gr N Syr ath. for τοῖς, αυτοῖς οἱ D¹. aft ταυτα
 ins τα ρηθέντα προς τοὺς στρατηγούς D Syr. rec και εφοβ. (corr'n to more natural
 copula), with EHLP rel vulg Chr: txt ABN p 36. 40 copt.—οἱ δε ακουσαντες οτ. ρω.
 εισ. εφοβηθ. D.

39. for κ. ελθοντ., και παραγενομενοι μετα φιλων πολλων εις την φυλακην D.
 ηρωτων Δ Thl-fin: -τησαν E. rec (for απελθειν απο) εξελθειν, with HLP rel
 Chr: εξελθ. εκ (D)E: εξελθ. απο α: txt ABN p 13. 36. 40.—παρεκαλεσαν αυτους
 εξελθειν ειποντες ηγνοησαμεν τα καθ υμας, οτι εσται ανδρες δικαιοι (thus far syr-w-ast)
 και εξαγαγοντες παρεκαλεσαν αυτους λεγοντες εις της πολεις ταυτης εξελθατε μηποτε
 παλιν συντραφωσιν ημειν επικρα(οντες καθ υμων D, simply 137.

40. for εκ, απο BN a h 38 Thl-fin. ηλθον D E-lat. rec for προς, εις
 (see note: and cf Mark v. 12, 13), with (Ee: txt ABDEHLPN rel vulg sah arm Chr
 Thl. rec ιδοντ. τ. αδελφ. παρεκ. αυτους, with EHLP rel 36 vulg syrr sah aeth
 Chr: txt ABN p 13. 40 copt.—ιδ. τ. αδ. διηγησαντο οσα εποιησεν κυριος αυτοις παρεκα-
 λεσαντες(παρεκαλεσαν[sic] τε D-corr) αυτους και D Cassiod. εξηλθαν DN.

CHAP. XVII. 1. διελθοντες E. for αμφιπ., πολιν N¹(txt N-corr¹). ins
 την bef απολλ. (for uniformity) ABEN a p 13: om (D)HL rel.—την απ. κ. την αμφ. E.
 και κατηλθον (om και D-corr: κατηλθ. και D³) εις απολλωνια κακειθεν εις D.

γὰρ ἀλλὰ πειστέον. Mr. Humphry remarks, 'St Paul submitted to be scourged by his own countrymen (five times, 2 Cor. xi. 24): for, though he might have pleaded his privilege as a Roman, to the Jews he "became as a Jew," observing their ceremonies, and submitting to their law.'

38 ἐφοβ.] For the account which they might have to give at Rome, as in Verres' case, or even for their popularity with the very mob of Roman citizens who had demanded the punishment.

39. παρεκάλεσαν] Not 'comforted:' but, as E. V., besought them: viz. not to make their treatment matter of legal complaint. In the request to depart from the city, the prætors seem to shew fear of a change in the temper of the mob. See the curious addition in the var. readd.

40.] They do not depart hastily, or as though forced, but wait to reassure the brethren. πρὸς has probably been altered to εἰς, on account of the verb, not because Λυδίαν was mistaken (Meyer) for the country of that name.

παρεκ.] exhorted, is better than 'comforted,' E. V. The one in this case would imply the other.

CHAP. XVII. 1.] Here (or rather perhaps at ἐξῆλθον, in the preceding verse) we have the first per-

son again dropped,—implying apparently that the narrator did not accompany Paul and Silas. I should be inclined to think that Timotheus went with them from Philippi,—not, as is usually supposed, joined them at Beroæ: see below on ver. 10.

διοδεύσαντες] The ὁδός, on which they travelled from Philippi to Thessalonica, was the Via Egnatia, the Macedonian continuation of the Via Appia, and so named from Egnatia ('Gnatie lymphis iratis exstructa,' Hor. Sat. i. 5), in the neighbourhood of which the latter meets the Adriatic. It extended from Dyrrhæchium in Epirus to the Hebrus in Thræce, a distance of 500 miles. The stages here mentioned are thus particularized in the itineraries: Philippi to Amphipolis, 33 miles: Amphipolis to Apollonia, 30 miles: Apollonia to Thessalonica, 37 miles. See more particulars in C. and H., i. pp. 368 ff.

Ἀμφίπολιν] Anciently called ἐννέα ὁδοί, Thucyd. i. 100. Herod. vii. 114, lying in a most important position, at the end of the lake Cercinitis, formed by the Strymon, commanding the only easy pass from the coast of the Strymonic gulf into Macedonia. ('Amphipoleos, quæ objecta claudit omnes ab oriente sole in Macedonia ad-

λων¹ αὐαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [ἡ] συναγωγὴ² τῶν Ἰουδαίων. ² κατὰ δὲ τὸ ³ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ⁴ ἐπὶ σάββατα τρία ⁵ διελέγετο αὐτοῖς ἅπὸ τῶν ⁶ γραφῶν ⁷ διανοίγων καὶ ⁸ παρατιθέμενος ὅτι τὸν χριστὸν ⁹ ᾗδει παθεῖν καὶ ¹⁰ ἀναστῆναι ¹¹ ἐκ νεκρῶν, καὶ ὅτι ¹² οὗτός ἐστιν ὁ χριστὸς ὁ Ἰησοῦς ὃν ἐγὼ ¹³ καταγγέλλω ὑμῖν. ¹⁴ καὶ τινες ἐξ αὐτῶν ¹⁵ ἐπέισθησαν καὶ ¹⁶ προσ-

9. Exod. vi. 27. 2 Macc. xi. 20. u = ch. xviii. 23. v = plur. absol., John v. 39. ver.
11. ch. xviii. 24, 28 al. Paul, Rom. xv. 4. 1 Cor. xv. 3, 4 only. w = Luke xxiv. 32. (ch. vii. 56
reff.) x Matt. xiii. 24, 31. Exod. xix. 7. w. ὅτι, here only. y = ch. iv. 12 reff.
z = ch. x. 41 reff. a ch. ix. 20 reff. b ch. xiii. 5 reff. c absol., ch. xxi. 14 reff.
d here only +. τῷ... πατρὶ τῶν ὁλῶν προσκεκληρωμένοι, Philo de Fortit. § 7, vol. ii. p. 381.

ins την bef θεσσαλ. B 104.
rel Chr Ec Thl.

om ἡ (see note) ABDX p 13. 40 : ins EHLP

2. καὶ κατὰ το εἰσῳθος(sic) D¹ (and lat) æth. o παυλος D vulg Syr æth.
om kai D. διελεξατο (alteration to historic aorist) ABX p 13 : διελεχθη D E-gr
c 36. 40 Chr-comm : txt HLP rel vulg E-lat Chr₄ (Ec Thl. for απο, εκ D.
3. om τον D¹ (ins D⁵). rec o χρ. ιησ., omg 2nd ο, with HLP 13 rel (Ec Thl :
χρ. ιησ. AD p Chr₁ : ιησ. ο χρ. E c f h Syr copt æth Chr₁ : ιησ. χρ. N : txt B.

tus, Liv. xlv. 30.) In consequence of this, the Athenians colonized the place, calling it Amphipolis, ἐπ' ἀμφότερα περιβόρυντος τοῦ Στρυμόνος, Thuc. iv. 102. It was the spot where Brasidas was killed, and for previously failing to succour which Thucydides was exiled : see Thucyd. iv. and v., and Grote's Hist. of Greece, vol. vi. p. 625 ff., where there is a plan of Amphipolis. After this it was a point of contention between the Athenians and Philip, and subsequently became the capital of Macedonia Prima,—see Livy, xlv. 30, where Paulus Æmilius proclaims, at Amphipolis, the freedom and territorial arrangements of Macedonia. It is now called Emboli.

Ἀπολλωνίαν] Its situation is unknown, but was evidently (see the distances above given) inland, not quite half-way from Amphipolis to Thessalonica, where the road crosses from the Strymonic to the Thermaic gulf. Leake saw some ruins at about the right spot, but did not visit them : and Cousinry mentions seeing, on an opposite hill, the village of Polina. Pliny mentions it (N. H. iv. 10), 'regio Mygdoniæ subjacens, in qua recedentes a mare Apollonia, Arethusa.' It must not be confounded with a better known Apollonia near Dyrhachium, on the western coast, also on the Via Egnatia. See C. and H. i. pp. 376 f.

Θεσσαλονίκην] At this time the capital of the province Macedonia, and the residence of the proconsul (Macedonia had been an imperial, but was now a senatorial province). Its former names were Emathia, Halia, and Therma : it received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honour of

his wife Thessalonica, sister of Alexander the Great. So Strabo, lib. vii. excerpt. 10 : who, ib. excerpt. 3, calls it Θεσσαλονικεῖα. It was made a free city after the battle of Philippi : and every thing in this narrative is consistent with the privileges and state of an *urbs libera*. We read of its δῆμος ver. 5, and its πολιτάρχαι ver. 6 : not, as at the Roman colony of Philippi, of βραδούχοι (lictors), and στρατηγοί (duumviri), ch. xvi. 20, 35. It has ever been an important and populous city, and still continues such (pop. 70,000), being the second city in European Turkey, under the slightly corrupted name of Saloniki. For a notice of the church there, see Prolegg. to first Ep. to the Thessalonians, § ii. [ἡ] συναγ.] The article is in all probability genuine : implying that there was no other synagogue for the towns lately traversed : and shewing the same minute acquaintance with the peculiarities of this district as our narrative has shewn since the arrival at Neapolis.

2. κατὰ τ. εἰωθ. See marg. reff. in E. V. Paul was most probably suffering still from his 'shameful treatment' at Philippi, 1 Thess. ii. 2. διελέγ.] argued, see reff.

ἀπὸ τ. γραφ. is best taken with διελέγ., not with διανοίγων : see reff.

3. ὅτι οὗτος . . . See examples of the change of construction, ch. i. 4 ; xxiii. 22 ; Luke v. 14. The rendering is nearly as E. V., literally, that this is the Christ, namely, Jesus, whom I preach unto you. So Meyer. The ὁ χριστὸς takes up τὸν χριστὸν above, and attaches to ὁ Ἰησοῦς the office concerning which this necessity of suffering, &c., was predicated.

Even the particularity of this παθεῖν

7 οὓς ^z ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ^a ἀπέναντι ^z τῶν ^b δογμάτων Καίσαρος πράσσουσιν, βασιλέα λέγοντες ^c ἕτερον εἶναι Ἰησοῦν. ^{8 de} ἐτάραξαν δὲ τὸν ^d ὄχλον καὶ τοὺς ^e πολιτάρχας ἀκούοντας ταῦτα, ⁹ καὶ ^f λαβόντες τὸ ^g ἱκανὸν ^f παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ^h ἀπέλυσαν αὐτούς. ¹⁰ οἱ δὲ ἀδελφοὶ εὐθέως ⁱ διὰ νυκτὸς ^k ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν, οὔτινες ^l παρα-

e ch. xv. 24 reff.
xxvi. 32 reff.
Luke xii. 51. xix. 16.

f ch. ii. 33 reff.
i ch. v. 19 reff.
John iii. 23. ch. v. 21, 22.

g = here only. see Lev. xxv. 26.
k ch. xiii. 4 only. Gen. xxiv. 54, 56, 59.
ix. 39. x. [32] 33. 1 Cor. xvi. 3 al. fr.

h = ch.
l absol.,
Gen. xiv. 13.

7. [πράσσουσιν, so ABDEHLPS a b c d f g h k l o p 13 Chr (Ec Thl-sif.)
εἰτερον bef λέγοντες εἶναι A B(sic: see table) N a c f h k 13 vulg syr: λεγ. εἰν. ετ. E:
txt DHLP rel vss Chr-comm (Ec Thl-sif.)

8. for τον οχλ., την πολιν E. και εταραξεν τους πολ. και τον οχλ. ακουσαντες
(-τας D²) ταυ. D. 10. om ευθ. δια νυκτ. A. εξεπεμψαν bef δια νυκτος N. rec ins της bef
νυκτος, with EHLPS rel Chr (Ec Thl-sif: om BDN a m p 13. 40 Petr Thl-fin.
om τε D 3. 32. 42. 57. 95¹ sah: δε p¹.

4: see Rom. xvi. 21, and note); Secundus (of Thessalonica, ch. xx. 4); and Gaius (the Macedonian, note, ch. xix. 29). τὴν οἰκ. ἀναστ.] The words presuppose some rumour of Christianity and its spread having before reached the inhabitants of Thessalonica.

7. οὗτοι πάντες] All these people, i.e. Christians, wherever found. A wider acquaintance is shewn, or at least assumed, with the belief of Christians, than extended merely to Jason and his friends.

ἀπέναντι . . πράσσ.] Not 'do this in the face of the decrees,' which would require τοῦτο with πράσσ., but as E. V. The δόγματα in this case would be the Julian 'leges majestatis.'

βασιλέα κ.τ.λ.] This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant παρουσία of Christ. This appears again and again in his two Epistles: see 1 Thess. i. 10; ii. 19; iii. 13; iv. 13—18; v. 1, 2; 2 Thess. i. 5, 7—10; ii. 1—12: and particularly 2 Thess. ii. 5, where he refers to his having often told them of these things, viz. the course, and destruction of Antichrist, by whom these Jews might perhaps misrepresent Paul as designating Cæsar.

9. λαβόντες τὸ ἱκανόν] 'Satisfaction accepta;' either by sureties, or by a sum of money, or both. They bound over Jason and the rest (τινας ἀδελφούς, ver. 6) to take care that no more trouble was given by these men: in accordance with which security they sent them away; and by night, to avoid the notice of the ὄχλος.

10.] It does not follow, because Timotheus is not mentioned here, that therefore he did not accompany, or at all events follow, Paul and Silas to Beroea. He has never been mentioned since he joined

Paul's company at Lystra. The very intermitted and occasional notices of Paul's companions in this journey should be a caution against rash hypotheses. The general character of the narrative seems to be, that where Paul, or Paul and Silas, are alone or principally concerned, all mention of the rest is suspended, and sometimes so completely as to make it appear as if they were absent: then, at some turn of events they appear again, having in some cases been really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem probable that Paul would have sent to them one to confirm and exhort them concerning their faith (1 Thess. iii. 2) who had not known them before, especially as he then had Silas with him. And this is confirmed by both the Epistles to the Thessalonians, which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that, during his residence among them, Paul worked with his own hands (1 Thess. ii. 9; 2 Thess. iii. 8) to maintain himself: and from Phil. iv. 15, 16, that the Philippian sent supplies more than once towards his maintenance. Both these facts, especially the last, seeing that the distance from Philippi was 100 Roman miles, make it very improbable that his stay was so short as from three to four weeks: nor is this implied in the text: much time may have elapsed while the πλῆθος πολὺ of ver. 4 were joining Paul and Silas. See further in Prolegg. to 1 Thess., Vol. III. § ii. 2 ff.

Βέροϊαν] According to the Antonine Itinerary 61, according to the Peutinger Table 57 Roman miles (S.W.) from Thessalonica. Beroea was not far from Pella, in Macedonia Tertia, Liv. xlv. 30, at

m here only.

Exod.

xxiii. 8.

n ch. ix. 20

i. 3.

i. 3. 2 Mace.

x. 13 only.

p ch. x. 41 reff.

q ch. viii. 14

reff.

r = Mark iii. 5.

ch. ii. 29. v.

26 al.

1 Chron.

xxix. 22.

s 2 Cor. viii. 11.

12, 19. ix. 2

only t. Sir.

xiv. 23 only.

(-μος, Rom.

i. 15.)

t Luke xi. 3.

xix. 47 only.

see ch. ii. 46 reff.

xiii. 50 reff.

xi. 1 reff.

e ch. vii. 12 reff.

γενόμενοι εἰς τὴν συναγωγὴν ἠπήεσαν τῶν Ἰουδαίων.

11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ,

οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας,

τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι

ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,

καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ

ἀνδρῶν οὐκ ὀλίγοι. 13 ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς

Θεσσαλονικῆς Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη

ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κακεῖ σαλεύ-

οντες καὶ ταρασσόντες τοὺς ἄλλους. 14 εὐθέως δὲ τότε

τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὥς

ABDE
HLP's a
b c d f g
h k l m
o p 13x ch.
a ch. xiii. 5 reff.
b ch.
d ver. 8.

rec των ιουδαιων bef απηεσαν (correction of order), with ABDΣ a k m p 13. 36 vulg Thl-fin: txt EHLP rel Chr Ec Thl-sif.—εισηεσαν E vulg.

11. ευγενεις D-gr. ins τη bef θεσσ. D. aft λογον ins του θεου E.

for πασης προθυμιας, παρησιας E-gr. om το (as unnecessary) ADEΣ a h p 13.

36: ins BHLP rel Chr Ec Thl. εχει D¹(txt D² cr^s) E c l Ec Thl-sif.12. τιμες μιν ουν αυτων D. om ουν E a¹ Thl-sif. aft επιστ. add τιμες δεηπιστησαν D 137. for ελλην. το ολιγοι D¹ has ελληνων και των ευσχημωνων

ανδρες κ. γυναικες ικανοι επιστευσαν (Græcorum et non placentium et viri et mulieres

plures crediderunt D-lat: ελληνιδων, and ins και bef ανδρες, D²-gr: for 1st kai,γυναικων D⁵: for ανδρ. κ. γυν., ανδρων ουν ολιγοι D⁸: ικ. επιστ. are omd by D-corr).

13. om της DE. οτι (ο) λογ. (του) θεου κατηγγ. εις Βεροιαν [και] επιστευσαν

[και ηλθον [εις αυτην] D(ο του are insd by D⁵, και and εις αυτην omd by D-corr).rec om και ταρασσοντες, with EHLP rel with Chr Ec Thl Cassiod: ins AB D²(τασ-σοντες D¹) Σ a c m p 13. 36. 40 vulg syrr copt arm. at end ins ου διελιμπανον

D Syr.

14. for ευθ. δε τότε τον, τον μεν ουν D Syr: statimque D-lat: om τότε c 40. 137 syr

salh. οι αδ. εξαπ. απελθειν D. *εως (see note) ABES p 13. 40: om D b¹ c

the foot of Mt. Bermius. It was afterwards called Irenopolis, and now Kara Feria, or Verria, and is a city of the second rank in European Turkey, containing from 15,000 to 20,000 souls. (Winer, Realw. C. and H. i. 399 f.) Wetstein quotes a remarkable illustration from Cicero in Pisonem, c. 26:— 'Thessalonicam omnibus inscientibus noctuque venisti, qui cum concentum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Bergæam profugisti.' 11. *εὐγενέστεροι*] Theophyl. and Ec. explain it by *ἐπιεικέστεροι*, but this is rather its *result*, than its meaning:—*more noble* is our best word for it;—of nobler disposition;—stirred up, not to envy, but to enquiry. ταῦτα] viz. the doctrine of ver. 3, which Paul and Silas preached here also. 12.] The designation conveyed in 'Ἑλληνίδων is to be supplied before ἀνδρῶν also. So εἰς πᾶσαν πόλιν κ. τόπον, Luke x. 1. See Winer, edn. 6, § 59. 5. 13.] οἱ ἀπὸ τ. Θ., as E. V., of Thessalonica. No inference

that they came from Thess. can be drawn from this expression: but it is asserted below. See Heb. xiii. 24. ἦλθον κακεῖ σαλ.] Not, as E. V., 'they came thither also, and stirred up . . .', which destroys the force of the sentence: but they came, and stirred up there also . . . : no journey having been related of them before, but a precisely similar act of exciting the people. From the distance, some time must have elapsed before this could take place: and that some time *did* elapse, we may gather from 1 Thess. ii. 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berea, as he left the neighbourhood altogether when he left that town), but was hindered. 14. ὥς ἐπὶ τ. Θ.] The various readings seem to have arisen from not understanding ὥς,—which cannot, here or any where else, be redundant (as De Dieu, Raphael, Wolf, Heinrichs, &c.); nor can it well here signify that his going, 'as if to the sea,'

ἐπὶ τὴν θάλασσαν, ἔ^ς ὑπέμεινέν τε ὃ τε Σίλας καὶ ὁ Τιμό- g = Luke ii. 43
only. Num.
xxii. 19.
Jos. Ant. vi.
5. 2.
h (ἀνεῖν)
here only.
= 2 Chron.
xxviii. 15.
Joshi. vi. 23.
i = Luke ii. 15.
ch. xiii. 23.
John x. 15.
Col. iv. 10.
2 John 4
only.
1 ch. xiii. 42
θεος ἐκεῖ.

15 Οἱ δὲ ^h καθιστάνοντες τὸν Παῦλον ἡγάγον ⁱ ἕως ^h Ἀθηνῶν, καὶ ^k λαβόντες ^k ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ^l ἐξήρσαν.

16 ἐν δὲ ταῖς Ἀθήναις ^m ἐκδεχομένου αὐτοῦ τοῦ Παύλου, ⁿ παρωξύνετο τὸ ^o πνεῦμα αὐτοῦ ἐν αὐτῷ ^p θεωροῦντος

reff. m 1 Cor. xi. 33. xvi. 11. Heb. x. 13. xi. 10. James v. 7 only. Gen. xliii. 9 al. n 1 Cor. xii. 5 only. Deut. ix. 18. (-νομός, ch. xv. 39, of Paul.) o = Luke i. 47. John xiii. 21. ch. xix. 21 (of Paul). Rom. i. 9. viii. 16. xii. 11. 1 Cor. ii. 11. v. 3, 4. xiv. 14, &c. Paul principally. p w. particip., = ch. viii. 13. xxviii. 6.

o Syr sah : ως HLP rel 36 Chr Θε Thl. rec υπεμενον, with HLP rel 36 Chr Θε Thl-sif: υπεμειναν BN a e p: απεμειναν E 13 : επεμειναν m Thdrt Thl-fin (corrections to suit constr): txt AD Syr sah. rec for τε, δε (correction of characteristic τε, and to avoid recurrence), with DHLP rel vulg coptt Chr Thdrt: txt ABEN e m p 13 syr æth Thl-fin. εκει bef o τε σιλας H. om 2nd τε D sah.

15. rec καθιστωντες (corrū of unusual form), with D⁸ EHLPN³ 13 rel : αποκαθιστωντες 36 : καταστανοντες D¹ : καθισπαντες(sic) N¹ : txt AB p. rec aft ηγ. ins αυτων, with EHLP rel 36 Chr: om ABDN e m p 13 am fuld tol Thl-fin. ins των bef ab.

E. παρηλθεν δε την θεσσαλιαν· εκωλυθη γαρ εις αυτους κηρυξει τον λογον· λαβ. δε D. for ευτολ., επιστολην E-gr Syr: add παρα παυλου D: απ αυτων E Syr arm. ins τον bef τιμ. BN p 13. for ινα ως ταχ., οπως εν ταχει D.

16. for αυτους, αυτου D¹(txt D³) N¹ 96 Syr.—om του παυλου N¹. om το D¹ (ins D³ or 4). rec θεωρουντι (corrū to agree with αυτω. This is much more prob than that, as Meyer suspects, αυτω should have been altered to the gen to suit the gen absol before), with DHLP rel Chr₂ Θε Thl-sif: txt ABEN a k p 13. 36. 40 Chr₁ Thdrt Enthl Thl-fin.

was only a *feint*, to deceive his enemies (as Beza, Piscator, Grot., Olsh., Neander, &c.): for, as there is no mention of any land journey, or places passed through on his way to Athens, there can be little doubt that he *did really go by sea*. But *ὡς ἐπὶ τ. θ.* I believe simply to indicate the *direction in which* the Berean brethren sent him forth. *ὡς* is used thus before participles and prepositions, without any assignable reference to its (more usual) subjective reference in such a connexion. Thus Hermann on Soph. Philoct. 58, says ‘*cogitationem significat particula ὡς*. Sed multo usu factum est, ut aliquando etiam ibi usurparetur, ubi non opus esset respici id, quod quis in mente haberet.’ We have the same expression in Pausan. ii. 25, *καταβάντων δὲ* (the walls of Tyrius) *ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προίτου θυγατέρων εἰσιν*,—and Diod. Sic. xiv. 49, *κελεύσας κατὰ τάχος λάθρα πλεῖν ὡς ἐπὶ Συρακοσίους*,—and Polyb. passim in Wetst.,—e. g. *καθήκουσαν* (τὴν Σελοικίαν) *ὡς ἐπὶ θάλασσαν*, v. 59,—and with the same signification. *Where* he embarked for Athens, is not said: probably (C. and H. i. 403) at Dium, near the base of Mt. Olympus, to which two roads from Berea are marked in the ancient tables.

15. καθιστ.] So Odys. v. 274, *τοὺς μ' ἐκέλευσα Πύλονδε καταστήσασθαι καὶ ἐφέσσαι*,—and Arrian, Ind. xxvii. 1, *καταστήσειν αὐτοὺς μέχρι*

Καρμανίας. *Who these were* is not said.

The course of *Timotheus* appears to have been, as far as we can follow it from the slight notices given, as follows:—when Paul departed from Berea, not having been able to revisit Thessalonica as he wished (1 Thess. ii. 18), he sent *Timotheus* (from Berea, not from Athens) to exhort and confirm the Thessalonians, and determined to be left at Athens *alone* (1 Thess. iii. 1), Silas meanwhile remaining to carry on the work at Berea. Paul, on his arrival at Athens, sends (by his conductors, who returned) this message to both, to come to him as soon as possible. They did so, and found him (ch. xviii. 5) at Corinth. See Prolegg. to 1 Thess., Vol. III.

Ἀθηνῶν] See a long and interesting description of the then state of Athens, its buildings, &c., in C. and H. chap. x. vol. i. pp. 407 ff.; and Lewin, i. pp. 268 ff. It was a *free city*. Strabo (ix. 1) gives an epitome of its fortunes from the Roman conquest nearly to this time: *Ῥωμαῖοι δ' οὖν παραλαβόντες αὐτοὺς δημοκρατούμενους ἐφύλαξαν τὴν αὐτονομίαν αὐτοῖς κ. τὴν ἐλευθερίαν. ἐπιπεσὼν δ' ὁ Μιθριδατικός πόλεμος τυράννους αὐτοῖς κατέστησεν οὐς ὁ βασιλεὺς ἐβούλετο, τὸν δ' ἰσχύσαντα μάλιστα τὸν Ἀριστίωνα κ. ταύτην βιασάμενον τὴν πόλιν. ἐκ πολιορκίας ἔλὼν Σύλλας ὁ τῶν Ῥωμαίων ἡγεμὼν ἐκόλασε· τῇ πόλει δὲ συγγνώμην*

η here only +.
ἐλαία κατὰ-
καρπος,
Ps. li. 8 (10).
Hos. xiv. 7.
κατ' ὄνους,
1 Kings i.
10. xxx. 6.
διὰ τόπων
καταδιν-
δρων, Diod.
Sic. xvi. 31.
νεανίας

καταβόστρυχος, Eur. Phœn. 146.
u here only. see Heb. iii. 13.
w Luke xiv. 31. ii. 19. ch. iv. 15. xviii. 27. xx. 14 only.
x = ch. xiv. 13 reff.

ver. 21 only. Ruth ii. 10.

α κατείδωλον οὖσαν τὴν πόλιν. 17 ^τ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς ^ς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ ^{τῷ} κατὰ ^ῦ πᾶσαν ^ῡ ἡμέραν πρὸς τοὺς ^ν παρατυ-
χάνοντας. 18 ^τ τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοικῶν φιλοσόφων ^ω συνέβαλλον αὐτῷ. καὶ τινες ἔλεγον τί ^ᾱ θέλοι ^ο ὁ ^ν σπερμολόγος οὗτος λέγειν; οἱ δὲ ^ζ Ξένων

r ver. 2 reff.

α = ch. xiii. 43 reff.

t ch. xiii. 27 reff.

v here only +.

sw, dat., Jos. Ant. ii. 9. 5. absol., Xen. Apol. Socr. 11.

1 Macc. iv. 31. γυναῖς σ. λόγους, Eur. Iph. Aut. 899.

z = Matt. xxv. 35 al. Luke, here and

17. ins τοῖς bef εν τη αγ. D 137 syr-mg (copt) sah. παρατυχοντας D¹(txt D³).
18. rec om 1st και (as unnecessary), with E c f k 36 vss (Ec Thl: ins ABDHILPS p 13
rel Syr Chr. επικουριων ADEK c k p. rec ins των bef στοικων, with DHL P(per-
haps) rel Chr: om ABEK a c d l p 13. 40 Thl-fin. rec στωικων, with B p rel Chr:
txt ADEHL P(perhaps) K a c f k 13. 36 copt Thl-fin. συνεβαλον L a b c d' f g h
m 36 Chr Ec Thl-sif: συνελαβον D¹(txt D-corr¹). θελη D(txt D³): θελει c 13. 40.

ἐνειμε, καὶ μέχρι νῦν ἐν ἐλευθερίᾳ τε ἐστὶ κ. τιμῇ παρὰ τοῖς Ῥωμαίοις. See also Tacit. Ann. ii. 53. 16. κατείδωλον]

This ἀπαξ λεγόμενον is formed after the analogy of κατὰμπελος, κάθυδρος, &c. See reff. The multitude of statues and temples to the gods in Athens is celebrated with honour by classic writers of other nations, and with pride by their own. A long list of passages is given in Wetstein. The strongest perhaps is from Xen. de Repub. Ath., who calls Athens ὅλη βωμός, ὅλη θύμα θεοῖς καὶ ἀνάθημα.

17.] The οὖν (as De W. remarks against Meyer and Schneckenburger) does not necessarily give the *consequence* of what has been stated in ver. 16, but only continues the narration. See above on ch. xi. 19.

ἐν τῇ ἀγορᾷ] Strabo (x. 1) speaking of the Eretrians in Eubœa says that some suppose them to have been named ἀπὸ τῆς Ἀθήνησιν Ἐρετρίας, ἥ νῦν ἐστὶν ἀγορά (as distinguished from the Ceramicus, which was the *old* forum). It was the space before the στοὰ ποικίλη, where the Stoics held their διαλέξεις. 18.

Ἐπικουρείων] The Epicurean philosophy was antagonistic to the gospel, as holding the atomic theory in opposition to the creation of matter,—the disconnection of the Divinity from the world and its affairs, in opposition to the idea of a ruling Providence,—and the indissoluble union, and annihilation together, of soul and body, as opposed to the hope of eternal life, and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world. The common idea attached to Epicureanism must be discarded in our estimate of the persons mentioned in our text. The summum bonum of the real Epicureans, far from being a degraded and sensual pleasure, was ἀταραξία of mind, based upon φρόνησις,—

perhaps the best estimate of the highest good formed in the heathen world;—and their ethics were exceedingly strict. But the abuse to which such a doctrine was evidently liable, gave rise to a pseudo-Epicureanism, which has generally passed current for the real, and which amply illustrated the truth, that ‘*corruptio optimi est pessima*.’ For their chimerical ἀταραξία, Paul offered them τὴν εἰρήνην τὴν ὑπερέχουσαν πάντα νοῦν, Phil. iv. 7.

Στοικῶν] So named from the στοὰ ποικίλη (see above), founded by Zeno of Cittium in the fourth century B.C., but perhaps more properly by Cleanthes and Chrysippus in the third century B.C. Their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing of any and all ways of conceiving and worshipping Him (see below, vv. 24, 25),—and contravened it, in its pantheistic belief that all souls were emanations of Him. In *spirit* it was directly opposed to the gospel,—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various: some holding that all souls endure to the conflagration of all things,—others confining this to the souls of good men,—and others believing all souls to be reabsorbed into the Divinity. By these tenets they would obviously be placed in antagonism to the doctrines of a Saviour of the world and the resurrection,—and to placing the summum bonum of man in abundance of that grace which ἐν ἀσθενείᾳ τελεῖται, 2 Cor. xii. 9.

τινὲς ἔλεγον . . . οἱ δέ] These are not to be taken as belonging the one to the Epicureans, the other to the Stoics,—but rather as describing two classes, common perhaps to both schools,—the one of which

ABDE
HILPS
b c d f
h k l m
o p 13

^a δαιμονίων δοκεῖ ^b καταγγελεὺς εἶναι ὅτι τὸν Ἰησοῦν ^a = here only. Xen. Mem. i. 1. 1. ^c καὶ τὴν ^c ἀνάστασιν ^d εὐηγγελίζετο [αὐτοῖς]. 19 ^e ἐπι- ^b here only + t. (-λλεον, ver. 23.) λαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον ^c absol., Matt. e = and

xxii. 22, 23, 30 || L. John xi. 24, 25, ch. xxiii. 8. d constr., ch. xi. 20 reff., constr., Matt. xiv. 31. Luke ix. 47, ch. xxi. 30, 33. Isa. iv. 1. (acc. ch. ix. 27 reff.)

καταγγελεὺς R. for οἱ δε, οἶδεν D¹. om last clause D. rec αυτοῖς bef εὐηγγελίζετο, with 36: om αυτοῖς BLRN¹ rel syr sah arm Chr: αὐτον εὐηγγ. αυτοῖς a 1-1. 27-9. 68-9. 105-6 Syr copt æth-pl: txt AEHN³ c f k m p 13 vulg Thl. (The varr have principally been produced by αὐτον being inserted after ἀνάστασιν, it being imagined that the resurr of Jesus was intended. Hence the origl αυτοῖς was transposed and altered, and, from αὐτου and αυτοῖς being alternately erased, finally disappeared altogether. So Meyer.)

19. μετα δε ημερας τινας επιλαβ. αουτου ηγαγον αυτον επι τον αριον παγ. πυνθανομενοι και λεγ. D 137 syr. (om ton D¹: ins D²: μ. δε ημ. τιν. are marked with ast in syr.) for τε, δε B p 13. 36 coptt. αριον ADEN, so ver 22.

despised him and his sayings, and the other were disposed to take a more serious view of the matter, and charge him with bringing in new deities.

σπερμολόγος] σπερμολόγος εἶδος ἐστὶν ὀρνέου λωβωμένου τὰ σπέρματα: ἐξ οὗ οἱ Ἀθηναῖοι σπερμολόγους ἐκάλουν τοὺς περὶ ἐμπόρια καὶ ἀγορὰς διατρίβοντας, διὰ τὸ ἀναλέγεσθαι τὰ ἐκ τῶν φορτίων ἀπορρέοντα, καὶ διαζῆν ἐκ τούτων. Eustath. ad Odys. ε. 490, where Damn observes, σπερμολογεῖν, 'verbum recentiorum; dicitur ἐπὶ τῶν ἀλαζονευομένων ἀμεθόδως ἐπὶ μαθήμασιν ἐκ τινῶν παρακουσμάτων, si quis quid arripuit forte ex disciplinis, eoque se imperite jactat:' babblers is the very best English word: as both signifying *one who talks fluently to no purpose*, and hinting also that his talk is *not his own*.

ξένον δαιμ.] ἀδικεῖ Σωκράτης . . . κανὰ δαιμόνια εἰσφέρων, was one of the charges on which Athens put to death her wisest son.

δαιμόνια is not plural for singular, as Kuin.: nor merely, though this is somewhat more probable, marks the category, as Meyer: nor can it refer (Chrys., Theophyl., Ecum., Hammond, Heinrichs) to Jesus and the ἀνάστασις, mistaken for a goddess (a sufficient answer to which strange idea is, that ἡ ἀνάστασις is merely a *statement in the mouths of others*, of the doctrine taught by Paul, which he would hardly ever, if ever, specify by *this word*,—compare vv. 31 and 32): but alludes (as De Wette) to the *true God*, the God of the Jews, and *Jesus Christ* His Son: the Creator of the world (ver. 24), and the Man whom He hath appointed to judge it, ver. 31.

καταγγελεὺς] Compare ver. 23, end; which is an express answer to this charge. 19. ἐπιλαβ.] No violence is implied: see reff. ἐπὶ τὸν Ἄρειον πάγον] There is no allusion here to the *court* of Areiopagus, nor should the words have been so rendered in E. V.,—especially as the same Ἀρείου πάγου below

(ver. 22) is translated '*Mars' Hill*.' We have in the narrative *no trace of any judicial proceeding*, but every thing to contradict such a supposition. Paul merely makes his speech, and, having satisfied the curiosity of the multitude who came together on Mars' Hill, departs unhindered:—they brought him up to the hill of Mars. Wordsworth believes he finds a trace of a judicial proceeding in Ἄνδρες Ἀθηναῖοι, denoting rather a public apology than a private discussion: and in the conversion of Dionysius the *Areopagite*. But what words other than those would St. Paul have been likely to use in making a speech to a concourse of Athenians? for no one supposes it to have been a *private* discussion. And why should not Dionysius have been present? As a convert of note, he would naturally have his title attached. The following note is borrowed from Mr. Humphry's Commentary:—'It might be expected that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him: opposite, at the distance of 200 yards, was the Acropolis, which, being entirely occupied with statues and temples, was, to use the phrase of an ancient writer (Aristides), ἀντ' ἀναθήματος, as one great offering to the gods. The Persians encamped on the Areiopagus when they besieged the Acropolis (Herod. viii. 52): from the same place the Apostle makes his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes in his fanaticism burnt the temples of Greece (Æschyl. Pers.: Cic. de Leg. ii. 10). Christianity advanced more meekly and surely: and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church (Leake, Athens, p. 277). Athens ceased to be a κατείδωλος πόλις,—and

λέγοντες Δυνάμεθα γινῶναι τίς ἡ ^fκαινὴ αὐτὴ ἡ ὑπὸ σοῦ ^{ABDE}
^{12 only +} λαλουμένη ^f διδαχὴ; ^{20 g} ξενίζοντα γάρ τινα ^h εἰσφέρεις ^{HLPSa}
^{(ch. x. 6, 23} εἰς τὰς ⁱ ἀκοὰς ἡμῶν βουλούμεθα οὖν γινῶναι * τί ἂν * θέλοι ^{b c d f g}
^{ix. 6. Diocl.} ταῦτα εἶναι. ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ¹ ἐπιδημοῦντες ^{h k l m}
^{Sic. xii. 53,} ^{τῷ} ξενί- ^{ο p 13}
^{of Gorgias,} ζοντι τῆς
^{τῷ} λέξεως ἐξ-
^{ἐπληξε τοὺς} ^p καινότερον. ^{22 q} σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ

om 2nd η BD. απο σου D¹ (Wstt). λεγομενη E p: καταγγελλομενη D-gr
 Syr æth: *narratio doctrinae* D-lat.

20. φερεῖς D: εἰσφέρει N¹: add ρηματα DE. [P has lost a few words in vv
 20, 21.] * τίνα θέλει (mistake in writing τι αν; which was the easier on acct of
 the plural ταυτα) A B (sic: see table) N p 13. 40, quæ hæc sint sah: τινα θελοι a 69:
 τι αν θελει P: τι αν θελοι DEHL rel vulg (quidnam velint hæc esse) Chr Ec Thl.
 ταυτα bef θελ. c 137: om ταυτα E.

21. aft επιδ. ins εἰς αὐτοὺς D-gr sah. [ηκαιρουν, so ABDE c p 13. 40 Ec
 Thl-fin.] rec for 2nd η, και (corrtn to avoid the awkwardness of the recurrence of
 η with different meanings), with EHL P p rel 36 vss Bæ (Chr: txt ABDE vulg syr sah.
 aft ακουειν ins τι ABX, so vss but om the τι aft λεγ. (The repetition has
 originated in the transposition for elegance.)

22. om ο ABX Thl-sif. for εφη, ειπεν N 180.

the repugnance of the Greeks to images became so great, as to be a principal cause of the schism between the churches of the east and west in the eighth century.' The hill of Mars was so called according to Paus. i. 28. 5, ὅτι πρῶτος Ἀρης ἐνταῦθα ἐκρίθη. It was on the west of the Acropolis. The Areiopagus, the highest criminal court of Athens, held its sittings there. To give any account of it is beside the purpose, there being no allusion to it in the text. Full particulars may be found sub voce in Smith's Diet. of Gr. and Rom. Antt.

δυνάμ. γινῶν.] A courteous method of address (not ironical, as Kuin. and Stier).

21. A remark of the narrator (as I believe, Paul himself, see Prolegg. to Acts, § ii. 14) as a comment on the καινή and ξενίζοντα of the verse before. εὐκαιρῶ,

vaco, Gloss. Vet. It is not a classic Attic word: εὐκαιρεῖν οὐδεὶς εἰρήκε τῶν παλαιῶν, Ἑλληνες δέ, Morris. "σχολὴν ἄγα," καὶ "εὐ σχολῆς ἔχω," οὐ "σχολάζω." τὸ δὲ "εὐκαιρεῖν" πάντῃ ἀδόκιμον, Thom. Mag.

On this character of the Athenians, compare that given of them, Thucyd. iii. 38, μετὰ καινότητος μὲν λόγου ἀπατάσθαι ἄριστοι, where the scholiast evidently has our text in his mind; ταῦτα πρὸς τοὺς Ἀθηναίους αἰνίττεται, οὐδὲν τι μελετῶντας πλὴν λέγειν τι καὶ ἀκούειν καινόν:—Demosth. (Philippic. i. p. 43), ἡ βούλεσθε, εἰπέ μοι, περιόντες αὐτῶν πυθέσθαι κατὰ τὴν ἀγορὰν λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον ἢ Μακεδῶν ἀνὴρ κ.τ.λ. (so also in Philip.

Epist. pp. 156, 157.) The comparative, καινότερον, is used as here by Theophr. in giving the character of a loquacious person: οἷος ἐρωτῆσαι Ἐχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ ἐπιβαλὼν ἐρωτᾶν Μὴ λέγεται τι καινότερον; It implies, as we should say, the very last news. 22.] The Com-

mentators vie with each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom: τοῦτό ἐστι τὸ εἰρημένον τῷ ἀποστόλῳ, ἐγενόμην τοῖς ἀνθρώποις ὡς ἄνομος, ἵνα κερδήσω ἀνόμους. Ἀθηναῖοις γὰρ δημηγορῶν, οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ' ἀπὸ βωμοῦ τὴν παραίνεσιν ἐποίησατο ἀπὸ τῶν οἰκείων αὐτοῦς ἐχειρῶσατο δογμάτων διδὼν οὐκ εἶπεν "ἄνομος," ἀλλ' "ὡς ἄνομος." 'The oration of Paul before this assembly is a living proof of his apostolic wisdom and eloquence: we see here how he, according to his own words, could become a Gentile to the Gentiles, to win the Gentiles to the Gospel.' Neander, Phil. u. L., p. 317. And Stier very properly remarks (Reden der Apostel, ii. 131), 'It was given to the Apostle in this hour, what he should speak; this is plainly to be seen in the following discourse, which we might weary ourselves with praising and admiring in various ways; but far better than all so-called praise from our poor tongues is the humble recognition, that the Holy Ghost, the spirit of Jesus, has here spoken by the Apostle, and therefore it is that we have in his discourse a masterpiece of apostolic wisdom.' The same Commentator gives the

Ἀρείου πάγου ἔφη Ἄνδρες Ἀθηναῖοι, ῥ κατὰ πάντα ὥς
 ῥ δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ²³ α διερχόμενος γὰρ καὶ
 ῥ ἀναθεωρῶν τὰ ῥ σεβάσματα ὑμῶν εὔρον καὶ ῥ βωμὸν ἐν
 ῥ ἔπεγέγραπτο ῥ Ἀγνώστῳ θεῷ. α ὁ οὖν β ἀγνοοῦντες

14. (-μονία, ch. xxv. 19 only.) compar., ver. 21.

xiii. 7 only+. α. τὴν κακίαν τῶν ποιημάτων, Diod. Sic. xiv. 109.

only. Wisd. xiv. 20. xv. 17 BN F(not A). Bel and Dr. 27 Theod. only.

vii. 31 al. γ Mark xv. 26. Rev. xxi. 12. Heb. viii. 10. x. 16 only. Num. xvii. 2, 3.

only+. Wisd. xi. 18. xviii. 3. 2 Macc. i. 19. ii. 7 only.

u absol., ch. viii. 4 reif.

v Heb.

w 2 Thess. ii. 4

x here only. Jer.

z here only. Jer.

b ch. xiii. 27 reif.

23. for ἀναθεωρων, διςτορων D¹(txt D⁵, perspicieus D-lat); ιστορων Clem.
 σεβαστα N. η (ην D²) γεγραμμενον D. rec on and τουτον (see note), with

substance of the speech thus: 'He who is (by your own involuntary confession) unknown to you Athenians (religious though you are),—and yet (again, by your own confession) able to be known,—the all-sufficing Creator of the world, Preserver of all creatures, and Governor of mankind,—now commandeth all men (by me His minister) to repent, that they may know Him, and to believe in the Man whom He hath raised from the dead, that they may stand in the judgment, which He hath committed to Him.'

ἄνδρες Ἀθ.] The regular and dignified appellation familiar to them as used by all their orators,—of whose works Paul could hardly be altogether ignorant. κατὰ π., in every point of view: see reif.

δεισιδαιμονεστέρους] carrying your religious reverence very far: an instance of which follows, in that they, not content with worshipping named and known gods, worshipped even an unknown one. Blame is neither expressed, nor even implied: but their exceeding veneration for religion laid hold of as a fact, on which Paul, with exquisite skill, engrafs his proof that he is introducing no new gods, but enlightening them with regard to an object of worship on which they were confessedly in the dark. So Chrysost.: δεισι., τουτέστιν εὐλαβεστέρους . . . ὥσπερ ἐγκωμιάζειν αὐτοὺς δοκεῖ, οὐδὲν βαρὺ λέγων.

To understand this word as E. V. 'too superstitious' ('superstitioniores' Vulg., so Luther, Calov., Wolf), is to miss the fine and delicate tact of the speech, by which he at once parries the charge against him, and in doing so introduces the great Truth which he came to preach. The word itself has both senses: δεισιδαίμων, ὁ εὐσεβής, Hesych.:—ἐν τῷ τοιοῦτῳ (in battle) γὰρ δὴ οἱ δεισιδαίμονες ἤττον τοὺς ἀνθρώπους φοβούνται, Xen. Cyrop. iii. 3. 58: and on the other hand, Theophrast. Char. 16, explains δεισιδαίμονία by δειλία πρὸς τὸ δαιμόνιον: and Pollux, εὐσεβής, θεῶν ἐπιμελής, ὁ δὲ ὑπερτιμῶν, δεισιδαίμων καὶ δεισιθεός.

The character thus given of the Athenians is confirmed by Greek writers:

thus, Pausan. i. 24. 3, Ἀθηναῖοι περισσό-τερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. See other instances in Wetstein. Josephus, c. Apion. ii. 11, calls them εὐσεβεστάτους τῶν Ἑλλήνων.

23.] ἀναθ., looking over, 'reconnoitring.' σεβάσμ., not, as E. V., 'devotions': but objects of religious worship, temples, altars, statues, &c.: see reif.

καὶ] over and above the many altars to your own and foreign deities. πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, . . . καὶ δὴ καὶ τὰ Θράκια καὶ τὰ Φρύγια, Strabo, x. p. 472. ἀγνώστῳ θεῷ] To an (not, the) unknown God.

That this was the veritable inscription on the altars (not as Jerome on Tit. i. 12, vol. vii. p. 707, 'Inscriptio aræ non ita erat ut Paulus asseruit: ignoto Deo: sed ita: Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Verum quia Paulus non pluribus Diis ignotis indigebat sed uno tantum ignoto Deo, singulari verbo usus est'), the words ἔπεγέγραπτο, on which had been inscribed, are decisive. Meyer well remarks, that the historical fact would be abundantly established from this passage, being Paul's testimony of what he himself had seen,—and spoken to the Athenian people. But we have our narrative confirmed by the following: Paus. i. 1. 4, ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ ἡρώων καὶ παίδων τῶν Θήσεως καὶ Φαλήρου:—Philostratus, Vita Apollon. vi. 3, σωφρονέστερον τὸ περὶ πάντων θεῶν εὖ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὗ καὶ ἀγνώστων δαιμόνων βωμοὶ ἴδρυνται. On which Winer well says, that it by no means follows that each altar had the inscription in the plural, θεοῖς ἀγνώστοις, but more naturally that the plural has been used to suit βωμοί, and that the inscription on each was as here. The commonly cited passage of (Pseudo-) Lucian, Philopatr. 9, and 29, νῆ τὸν ἀγνοῶστον ἐν Ἀθήναις, is no testimony, the dialogue being spurious, and the reference to our text evident. The origin of such altars has been variously explained: Diog. Laert. (vita Epimenid.) says, that Epimenides, on occasion of a plague, advised the

^c 1 Tim. v. 4 only t. Eur. ^e εὐσεβεῖτε, ^a τοῦτο ἐγὼ ^d καταγγέλλω ὑμῖν. ^{2t} ὁ θεὸς ὁ ^{ABDE} ^{HLPS} ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe}

ο πνοὴν καὶ τὰ πάντα, ²⁶ ἐποίησέν τε ἐξ ἐνὸς [αἵματος] πᾶν ἔθνος ἀνθρωπων ¹ κατοικεῖν ¹ ἐπὶ παντὸς ¹ προσώπου τῆς ¹ γῆς ⁸ ὀρίσας ¹ προσταταγμένους ¹¹ καιροὺς καὶ τὰς ¹ ὁροθεσίας τῆς ¹¹ κατοικίας αὐτῶν, ²⁷ ^{xy} ζητεῖν τὸν ¹ θεόν,

xxxviii. 12. r = Luke xxi. 35. (xii. 56.) GEN. xi. 8. s Luke xxii. 22. ch. ii. 23. x. 42. xi. 29. ver. 31. Rom. i. 4. Heb. iv. 7 only. L.P.H. Num. xxxiv. 6. t = here only. (ch. x. 33 reff.) u absol., Gal. iv. 10. Gen. i. 14. v here only +. (-θετεῖν, Exod. xix. 12 Altus in Hexapl.) w here only. Exod. xxxv. 3. Dan. ii. 11 Theod. x = Rom. x. 20 only. Exod. xxxiii. 7. y here only. 1 Chron. xxi. 30.

(but διδούς D-corr¹ or 2): δους H Clem₁ Chr₁. om και τα παντα 13 Syr. Steph (for και τα) κατα, with HL P ("certe videtur," Tischd^f) rel Thdr^t, Ec Thl-fin. (Meyer thinks κατα παντα ver 22 was still in the copyist's mind. At all events, it seems to be an error): και κατα 40: txt ABDE(N) p 36 vulg syr aeth arm Clem₂ Chr Thdr^t, Cosm Thl-sif.—om τα N¹.

²⁶. om τε DE syr: δε m. om αιματος ABN p 13. 40 vulg copt aeth Clem Bede: ins DEHLP rel 36 syrr Thdr^t, Chr_{sape} Cosm (Ec Thl Iren-int. (Meyer well remarks on the omission, that it is more likely to have happened owing to εως αιματος, than that αιματος should be a gloss on εως,—for that this would be rather given by ανθρωπων.)

for εθνος, γένος a c 23. 69. 96. 104-37-42 vulg syr-mg Clem Thl-fin Iren-int. ανθρωπων D-gr. rec παν το προσωπον (corrⁿ for ease of constr), with HL

rel Chr Thdr^t Cosm: παν προσωπων EP Thdr^t: txt ABDN p 13. 36 Clem. rec προτεταγ., with D¹ 13 b f k, præsniens Iren-int: τεταγμ. a 14¹. 69: txt AB D-corr¹ or 2 EHLPN rel vss Clem Amm Chr Cosm Ec Thl. κατα οροθεσιαν D¹-gr(txt D⁶) Iren-int.

²⁷. ins καλιστα bef ζητειν D-gr. rec for θεον, κυριον (in this case we can hardly suppose κυρ. to be genuine, as De W. and Meyer, simply from the à priori difficulty of Paul having used the expression when speaking to heathens: the copyists are uniformly so careless where these two words are concerned, as to leave such considerations very uncertain), with EP rel Cosm Thl-sif: το (for τι, or τι το ?) θειον εστιν D Iren-int: txt ABHLN a d p 13. 36. 40 vulg syrr copt aeth Chr Ec Thl-fin Hil Ambr.

mundus omnis templum esset et domus.

Where Paul stood, he might see the celebrated colossal statue of Athena Polias, known by the Athenians as ἡ Θεά, standing and keeping guard with spear and shield in the enclosure of the Acropolis.

²⁵.] ^{θεραπεύεται}, is (really and truly) served. So θεος οὐ μυκτηρίζεται, Gal. vi. 7. ^{προσδ.}] ἐνδείσθαι μὲν ἐστι τὸ

παντελῶς μὴ ἔχειν¹ προσδεῖσθαι δὲ τὸ ἔχειν μὲν μέρος, ἔτι δὲ δεῖσθαι πρὸς τὸ τέλειον. Ulpian (in Wetst.).

As the assertion of Creation contradicted the Epicurean error, so this laid hold of that portion of truth, which, however disguised, that school had apprehended: 'Omnis enim per se divum natura necesse est | Immortali ævo summa cum pace fruatur. | . . . | Ipsa suis pollens opibus, nihil indiga nostri,' Lucret. i. 57. There is a verse in 2 Macc.

xiv. 35, remarkable, as compared with the thoughts and words of Paul here: σύ, κύριε, τῶν ὄλων ἀπροσδεῖς ὑπάρχων, εὐδόκησας ναὶν τῆς σῆς κατασκευάσεως ἐν ἡμῖν γενέσθαι.

^{τινός}] neuter, as referring to the temples and statues offered by the Athenians. ^{ζωὴν κ. πνοήν}] He is the Preserver, as well as the Creator, of all; and all things come to us from Him.

Compare, on τὰ πάντα, David's words, 1 Chron. xxix. 14, σὰ τὰ πάντα, καὶ ἐκ

τῶν σῶν δεδώκαμέν σοι.

²⁶.] ἐξ ἐνὸς [αἵμ.] was said, be it remembered, to a people who gave themselves out for ἀντόχθους: but we must not imagine that to refute this was the object of the words: they aim far higher than this, and controvert the whole genius of polytheism, which attributed to the various nations differing mythical origins, and separate guardian gods. It is remarkable, that though of all people the Jews were the most distinguished in their covenant state from other nations of the earth, yet to them only was given the revelation of the true history of mankind, as all created of one blood: a doctrine kept as it were in store for the gospel to proclaim. Not, 'hath made of one blood,' &c., as E. V., but caused every nation of men (sprung) of one [blood] to dwell, &c. See Matt. v. 32; Mark vii. 37.

^{παντὸς προσώπου}] The omission of the art. may be accounted for by the words following ἐπὶ (see Middleton, vi. 1): or, perhaps, by the parallelism of πᾶν ἔθνος, παντὸς προσώπου: or perhaps, as πᾶς οἶκος Ἰσραὴλ, ch. ii. 36, because πρόσωπων τῆς γῆς is regarded as one appellative. See note on πᾶσα οἰκοδομή, Eph. ii. 21. ^{καὶ}. . . . ὁρθ.] He who was before (ver. 24) the Creator, then

(ver. 25) the Preserver, is now the Gover-

ὅμοιον. ³⁰ τοὺς μὲν οὖν ^a χρόνους τῆς ^r ἀγνοίας ^s ὑπεριδὼν ^q ὁ θεὸς ^t τὰ ⁱ νῦν ^u παραγγέλλει τοῖς ἀνθρώποις πάντας ^r πανταχοῦ ^w μετανοεῖν, ³¹ ^x καθότι ^y ἔστησεν ἡμέραν ἐν ^s ᾗ μέλλει ^z κρίνειν τὴν ^a οἰκουμένην ἐν ^b δικαιοσύνῃ, ^c ἐν ^t ἀνδρὶ ^d ᾧ ^e ὥρισεν, ^f πίστιν ^g παρασχὼν πᾶσιν, ^h ἀναστήσας αὐτὸν ⁱ ἐκ νεκρῶν. ³² ἀκούσαντες δὲ ⁱ ἀνάστασιν ⁱ νεκρῶν οἱ μὲν ^k ἐχλεύαζον, οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν ³³ ^l οὕτως ὁ Παῦλος ^m ἐξήλθεν ἐκ

ix. 6. ch. xxiv. 3. xxviii. 22. 1 Cor. iv. 17 only. Isa. xlii. 22. (χῆ, ch. xxi. 28.)
 ch. ii. 38. iii. 19. xxvi. 20 al. x = ch. ii. 24 reff. y = here only.
 iii. 6 (κόσμον). Ps. ix. 8. xcv. 13. xxvii. 10. a = ch. xix. 27 reff. b absol., ch.
 xxiv. 25. Rom. ix. 28. xiv. 17 al. Ps. as above (z). Sir. xiv. 26. c = Matt. xii. 24. Luke
 xi. 15. 1 Cor. vi. 2. d attr., ch. i. 1 reff. e = ch. x. 42. (ver. 26 reff.) f here
 only. Jos. Antt. xv. 7. 10. πίστ. παρείχε τ. λόγον τ. Βάβα παῖδας. g = ch. xvi. 16 reff.
 h ch. ii. 24 reff. i 1 Cor. xv. 12 reff. k here only +. Wisd. xi. 15. 2 Macc. vii. 27 only. Prov.
 xiv. 9 Aquil. (διαχλ., ch. ii. 13.) l Rom. v. 12 reff. m 2 Cor. vi. 17, from Isa.
 iii. 11.

30. aft της αγνοιας ins ταυτης D¹ vulg. και τους χρον. μεν ουν E: et tempora quidem vulg. παριδων D¹(txt D-corr): περιδων D⁴ 103: despiciens vulg. απαγγελλει BN¹. rec πασι (alteration, to agree with ανθρωποις. Meyer and De Wette's idea, that πασι was altered to παντας to soften the assertion that God commanded ανθ. πασι πανταχου,—is in the highest degree improbable). with HLP rel spec aeth Ps-Ath, Chr Thdrt Cosm Cc Thl Iren-int: ινα παντες D¹: omnibus ut omnes Syr: txt ABD⁴EN 13. 36. 40 Ath Cyr Chron: ut omnes ubique prœnitentiam agant vulg D-lat coptt Aug.

31. rec διοτι (explan of καθοτι), with HL rel Chr Cc Thl-sif: καθο 18. 36. 180: txt ABDEPN a c 13 Ath Thdrt, Eulog Cyr Chron Thl-fin. for εν η μ. κρ., κρειναι D judicari Iren-int; judicare Aug. om 2nd εν D-gr. aft ανδρι ins ιησου D Iren-int. παρεσχειν(sic) D, παρασχειν 32. 57, exhibere D-lat.

32. [ειπαν, so BEN.] rec παλιν περι τουτου. ³³ και ουτως, with HLP rel 36 Chr Cc Thl-sif: txt AB(DE)N 13. 40 arm Thl-fin.—om και DE.

Troas, about 300 B.C. The Apostle, by the plural, seems to have both poets in his mind. The τοῦ refers to Zeus in both cases, the admission being taken as a portion of truth regarding the Supreme God, which even heathen poets confessed. The καὶ has no connexion here, but is (see above) part of the verse in Aratus.

30. ὑπεριδὼν] In this word lie treasures of mercy for those who lived in the times of ignorance. God overlooked them: i.e. corrected not this ignorance itself as a sin, but the abuses even of this, by which the heathensunk into deeper degradation. The same argument is treated more at length in Rom. i. ii. The πᾶσι of the rec. and ἵνα πάντες of D¹ have both been corrections occasioned by the apparent difficulty of τοῖς ἀνθρώποις πάντας. The genuine reading gives the emphatic πάντας πανταχοῦ, following on the foregoing assertion of vv. 25, 26, its proper place. **31.** καθότι]

See var. read. and reff.:—used by Luke and him only: 'seeing that,' inasmuch as.

ἐν δικαιοσ.] δικαιοσ. is the character of the judgment,—the element, of which it shall consist. ἐν ἀνδρὶ] Not, 'in (by) a man,' but by (i.e. in the person of) the man: the art. is omitted after the preposition: see Midd. vi. 1. The ἐν is

not instrumental, properly speaking, here or any where else. Its judicial use is only a particular case of its usage of investiture or elementary condition: in the judge the judgment consists, is constituted; he is its vehicle and expression. See ref. 1 Cor. and note for examples of this use.

πίστ. κ.τ.λ.] 'Quia res erat vix credibilis, argumentum adfert eximium.' Grotius.

32. ἀνάστ. νεκρ.] Perhaps here, 'when they heard of a resurrection of dead men,' viz. of that of Christ, νεκρῶν being generic. But the same words are used in ref. 1 Cor. πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; so that I would rather take them here to mean that they inferred the general possibility of the resurrection of the dead, as a tenet of Paul's, from the one case which he mentioned. οἱ . . . οἱ δέ] We must

not allot these two parties as some have done, the former to the Epicureans, the latter to the Stoics: the description is general. The words ἀκουσόμεθα . . .

need not be taken as ironical. The hearing not having taken place is no proof that it was not intended at the time: and the distinction between these and the mockers seems to imply that they were in earnest.

33. οὕτως] 'In this state of the

^{mn} μέσου αὐτῶν ³⁴ τινὲς δὲ ἄνδρες ὁ κολληθέντες αὐτῷ ^{ABDE}
^{HLPS} ^a ^b ^c ^d ^f ^g ^h ^k ^l ^m ^o 13
^p ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνή
¹ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς. XVIII. ¹ Μετὰ
² [δὲ] ταῦτα ἠ χωρισθεῖς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον,
² καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν
^s τῷ st γένει, ^u προσφάτως ἐλληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ
^v Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ ^v διατεταχέναι Κλαύ-
^w διον ^x χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης,
^t = ch. vii. 19. ² Cor. xi. 26. ^{Esth.} ii. 10. ^u here only. ^{Deut.} xxiv. 5. (·τος, Heb.
^v Luke viii. 55. ¹ Cor. vii. 17 al. L.P., exc. Matt. xi. 1. ^{Ezek.} xxi. 19. (·ταγή, ch. vii. 53.)
^x. 20.)

34. ἐκολληθησαν D¹(txt D⁴).

for o (bef ἀρεοπ.), τις D: om B.

aft

ἀρεοπ. ins ἐσχημων complacens D.

om και γυν. ον δ. D: aft γυν. ins

τιμία E.

CHAP. XVIII. 1. om δε ABN a 13 vulg copt: ins (D)EHL rel 36 Chr Ec Thl.—και
 μετα ταυτα Syr aeth.—αναχωρησας δε, omg μετα ταυτα, D. rec aft χωρισθεις ins
 ο παυλος (inserted just as δε was omitted, at beginning of an ecclesiastical portion),
 with AEHL rel 36 Chr: om BDN 13 vulg sah Aug. for εκ, απο D.

2. ἐληλυθα D¹(txt D²). τεταχεναι DELP f k m 13: τεχεναι(sic) N¹: προστεταχ.
 a d: διατεταχθεναι 137-73. κλαυδιος D¹(txt D-corr¹): om B. om
 τους D. rec (for 2nd απο) εκ (prob corr to suit χωρισθ. εκ in ver. 1. So De
 Wette: Meyer thinks the απο to have been a corr to suit απο της ιταλ., but the other
 suppn is much more likely, the same verb occurring in both), with HP c f h l Chr: om
 13: txt ABDELN rel. aft ρωμης ins οι κε κατωκησεν(-σαν D-corr¹) εις την

popular mind: (with an expectation of being heard again?)

34. Διονύσιος ὁ Ἀρ.] Nothing more is known of him. Euseb. H. E. iii. 4; iv. 23, relates that he was bishop of Athens, and Niceph. iii. 11, that he died a martyr. The writings which go by his name are undoubtedly spurious.

γυνή] Not, as Chrys., de Sacerd. iv. 7, vol. i. p. 412, seems to infer from the form of the expression,—ἠκολούθησεν αὐτῷ μετὰ τῆς γυναῖκος, the wife of Dionysius: this would have been ἡ γυνὴ αὐτοῦ.

CHAP. XVIII. 1.] Corinth was at this time a colony (see note, ch. xvi. 12), the capital of the Roman province of Achaia, and the residence of the proconsul. For further particulars, see Prolegg. to 1 Cor. § ii.

2. Ἰουδαῖον] It appears that Aquila and Priscilla were not Christians at this time: it is the similarity of employment only which draws them to Paul, and their conversion is left to be inferred as taking place in consequence: see ver. 26.

Ποντικὸν τ. γ.] It is remarkable, that Pontius Aquila is a name found in the Pontian gens at Rome more than once in the days of the Republic (see Cicero, ad Fam. x. 33; Suet., Jul. Cæs. 78; Smith's Diet. of Biogr., art. Aquila, Pontius); whence some have supposed that this may have been a freedman of a Pontius Aquila, and that Ποντ. τῷ γένει may have been an inference from his name. But besides that Luke's acquaintance with the real origin of

Aquila could hardly but have been accurate,—Aquila, the translator of the O. T. into Greek, was also a native of Pontus.

From the notices of Aquila and Priscilla in the Epistles, they appear to have travelled, fixing their abode by turns in different principal cities, for the sake of their business. In ver. 19, we have them left at Ephesus (see also ver. 26); in 1 Cor. xvi. 19, still there; in Rom. xvi. 3 ff., again at Rome; in 2 Tim. iv. 19, again at Ephesus.

διὰ τὸ διατεταχέναι . . .] Suet. Claud. 25, says, 'Judeos impulsore Chresto assidue tumultuantes Roma expulit': but as he gives this without any fixed note of time,—as the words 'impulsore Chresto' may be taken in three ways (as indicative either (1) of an actual leader of that name, or (2) of some tumult connected with the expectations of a Messiah, or (3) of some dispute about Christianity),—Neander well observes, that after all which has been said on it, no secure historical inference respecting the date of the event, or its connexion with any Christian church at Rome, can be drawn. It was as a Jew that Aquila was driven from Rome: and there is not a word of Christians here. If one could identify this expulsion of the Jews with that of the 'mathematici' in Tacitus (Ann. xii. 52), which took place Fausto Sulla, Salv. Othone Coss. (A.D. 52), we might be on surer ground,—but this is very uncertain, and even improbable. The two could hardly

^w προσήλθεν αὐτοῖς, ³ καὶ διὰ τὸ ^x ὁμότεχνον εἶναι ^y ἔμενεν ^w = here only. see ch. x. 24.
^y παρ' αὐτοῖς καὶ ^z ἡργάζετο, ἦσαν γὰρ ^a σκηνοποιοὶ τῇ ^z here only +. x here only +.
^b τέχνῃ ⁴ ^c διελέγετο δὲ ἐν τῇ συναγωγῇ ^d κατὰ πᾶν ^z ch. ix. 13 + off. z absol., Matt. xxi. 28. xxv. 16. Luke xiii. 14. John iv. 1. 1 Cor. ix. 6. 1 Thess. ii. 9. al. Lxxd. v. 18.
^e σάββατον, ^e ἔπειθ' ἐν τε Ἰουδαίους καὶ Ἑλλήνας. ⁵ ὥς δὲ ^f κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ὁ Τιμόθεος, ^g συνείχετο τῷ λόγῳ ὁ Παῦλος, ^h διαμαρτυρόμενος ^a here only +. (-ποιεῖν, Isa. b = Rev. xviii. 22 (ch. c = ch. xvii. 2 reff., absol. ch. xix. e = ch. xix. 26. 2 Cor. g 2 Cor.

xxii. 15 Symm. -ποιῖα, Deut. xxxi. 10 LXX-mss. & Alius in Hexapl.)

xvii. 29) only. Sir. xxxviii. 34. (-νίτης, ch. xix. 24.)

8, 9. xx. 9. Sir. xiv. 20, B⁸ F (not A).

d ch. xiii. 27 reff.

v. 11. Wisd. xvi. 8.

f = ch. viii. 5 reff. w. ἀπό, ch. xi. 27. xii. 19. xv. 1.

v. 14 reff. Wisd. xvii. 20.

h ch. xvii. 25 reff.

αχαϊαν D, simply syr-mg. αυτω D¹-gr(txt D²). add ο paulos D.
 3. om ειναι D. εμενεν EHL Chr Thl: manebat E-lat. προς αυτους D.
 [ηργαζετο, so AB¹DE k 13: ηργαζοντο N¹.] om last clause D. rec
 την τεχνην, with H rel 36 Ec Thl: txt ABELP⁸ c g 13. 40 Chr.
 4. om ver am¹ fuld lat-mss-in-Bede: εισπορευομενος δε εις την συναγωγην κατα παν σαββατον διελεγετο και εντιθεις το ονομα του κυριου ιησου και (om και D-corr) επιθεν δε ου μονον ιουδαιους αλλα και ελληνας D; simply vulg-ed syr-mg aft σαββατον ins εντιθεις το ονομα του κυριου ιησου. for παν, μιαν H: παντα 13.
 5. for ως δε κατηλθον, παρεγενοντο δε D. om της L h k. for ο τε, τοτε D¹-gr: οτι ο. om ο bef τιμ. D 42. 173. rec for τω λογω, τω πνευματι (substitution from misunderstanding: or perhaps, as Meyer, originally a scholium on συνειχετο, and thence has usurped the place of the origl τω λογω), with HP rel 36 syr-mg arm Chr Ec Thl: txt ABDEL⁸ c 13. 40 vulg syrr coopt æth Bas Chr-ms Thdrt. om δ bef παν. D. διαμαρτυρουμενος D¹ 40. 65 Thl-fin.

have been united. The circumstance related by Dio Cassius, lx. 6, which seems to contradict Suetonius and our text,—τοὺς Ἰουδαίους πλεονάσαντας αὐθις, ὥστε χαλεπῶς ἂν ἄνευ ταραχῆς ὑπὸ τοῦ ὄχλου σφῶν τῆς πόλεως εἰρχθῆναι, οὐκ ἐξήλασε μὲν, τῷ δὲ πατρίῳ νόμῳ βίῳ χρωμένους ἐκέλευσε μὴ συναθροῖσθαι,—probably describes a step taken by Claudius previously to this expulsion, which not improbably occasioned the tumults which made the expulsion necessary.

The edict soon became invalid, or the prohibition was taken off: we find Aquila at Rome, Rom. xvi. 3, and many Jews resident there, ch. xxviii. 17 ff.

3. ἡργάζετο] “The Jewish Rabbis having no state pay, it was their practice to teach their children a trade. ‘What is commanded of a father towards his son?’ asks a Talmudic writer. ‘To circumcise him, to teach him the law, to teach him a trade.’ Rabbi Judah saith, ‘He that teacheth not his son a trade, doth the same as if he taught him to be a thief:’ and Rabbān Gamaliel saith, ‘He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced.’” C. and H. i. p. 58.

The places where Paul refers to his supporting himself by his own manual labour are,—ch. xx. 34 (Ephesus):—1 Cor. ix. 12 ff.; 2 Cor. vii. 2 (Corinth):—1 Thess. ii. 9; 2 Thess. iii. 8 (Thessalonica). In 2 Cor. xi. 9, we learn that supplies were also brought to him at Corinth from Mace-

donia, i. e. Philippi, see Phil. iv. 15.

σκηνοποιοί] The general opinion now is, that Paul was a maker of tents from the ‘cilicium,’ or hair-cloth of Cilician goats. Thus Kuinoel, citing from Hug and Eichhorn, says of the former, “Ad hanc sententiam comprobendam monuit, Ciliciam, Pauli patriam, refertam fuisse hircis et capris villosis, eorumque villis Cilices usos esse ad conficiendum pannum, *Cilicium* inde dictum. Suidas: Κίλικος τράγος· ὁ δαπύς· τοιοῦτοι γὰρ ἐν Κιλικίᾳ γίνονται τράγοι, ὅθεν καὶ τὰ ἐκ τῶν τριχῶν συντιθέμενα Κιλικία καλοῦνται. Hoc panno usos esse milites, nautas, Nomadas, ad tentoria conficienda, v. Vegetius, de Re Mil. iv. 6. Plin. N. H. vi. 28, ‘Nomades, infestatoresque Chaldaeorum scenitæ . . . et ipsi vagi, sed a tabernaculis cognominati, quæ *ciliciis* metantur, ubi libuit.’ Solin. 33, ‘Scenitæ caussam nominis inde ducunt, quod tentoria succedunt, nec alias domos habent, ipsa autem tentoria *cilicina* sunt; ita nuncupantur velamenta caprarum pilis texta.’” If it be objected, that Paul would hardly find the raw material for this work in cities far from Cilicia, it may be answered, that this would not be required in the fabrication of tents from the hair-cloth, which doubtless itself would be an article of commerce in the markets of Greece. Chrysost. calls Paul sometimes σκηνοβάφος, sometimes σκυτοτόμος, a leather-cutter, imagining that the tents were made of leather; ἐπὶ σκηνοβάφειον

i Rom. xiii. 2.
James iv. 6.
v. 6. 1 Pet.
v. 5 (from
Prov. iii.
34) only.
3 Kings xi.
34. Hos. i. 6
only.

k = ch. xiii. 45
ref.

l ch. xiii. 51
ref.

m = ch. xiii. 11.

Matt. xxvii.

25. Rom. i.

18. ii. 2, 9.

2 Kings i. 16.

n = ch. xx. 26.

Gen. xiv. 8.

o Luke i. 4^a al3.

2 Cor. v. 16.

l. P. [exc. John viii. 11.]

q ch. xiii. 43 reff.

viii. 49. xiii. 14. ch. xiii. 15. ver. 17 only +.

w absol., ch. xv. 5 reff.

τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν. ⁶ ἂντιτασσομένων
δὲ αὐτῶν καὶ ^k βλασφημούντων ¹ ἐκτιναξάμενος τὰ ἱμάτια
εἶπεν πρὸς αὐτοὺς Τὸ αἷμα ὑμῶν ^m ἐπὶ τὴν κεφαλὴν ὑμῶν
ⁿ καθαρὸς ἐγὼ ^o ἀπὸ τοῦ ^o νῦν εἰς τὰ ἔθνη πορεύσομαι.
⁷ καὶ ^p μεταβὰς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι
Ἰούστου ^q σεβομένου τὸν ^r θεόν, οὗ ἡ οἰκία ἦν ^s συνομοροῦσα
τῇ συναγωγῇ. ⁸ Κρίσπος δὲ ὁ ^t ἀρχισυνάγωγος ^u ἐπί-
στευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ ^v οἴκῳ αὐτοῦ, καὶ πολλοὶ
τῶν Κορινθίων ἀκούοντες ^w ἐπίστευον καὶ ἐβαπτίζοντο.

om τοις ιουδ. AH 177¹.

ins ειναι bef τ. χριστ. (see ver 28) ABDK a b d k o 13. 36

vulg Syr syr-w-ast arm Bas Thl-fin: om EHL P rel Chr Thdrt (Ec Thl-sif. ins

κυριον bef ιησ. D. om ιησ. P.

6. at beg ins πολλου δε λογου γεινομενου και γραφων διερμηνευομενων D syr-mg.

for αντιτασσ., [ε] τι τασσ. D¹-gr(txt D⁴): ανθισταμενων 15-8. 36. (D¹-gr is

very imperf in vv 6, 7.) aft εκτιναξ. ins ο παυλος D tol. aft τα ιματια ins

αυτου D b k o sah Thl-sif; pref, 40. 69.

εγω α[φ υμων] ν νυν D¹(?) (and lat).

πορευομαι D¹H¹L syrr Chr(some mss).

7. om και D¹(? ins D²).

for εκειθεν, [απο του ακυ]λα D¹(?) 137.

εισηλθεν A D¹(?) N a 13 vulg Syr syr-mg sah aeth Thl-fin: txt BD²EHL rel 36 syr-txt

copt Chr (Ec Thl-sif.

ονοματ[ο]ς D¹(txt D²): om A 2. 30. 104 aeth. ins

τιτιου bef ιουστου B¹ D²-gr syr; τιτου EPN 7. 15. 36. 81 vulg copt arm Jer, and (omg

ιουστου) 2. 30 Syr sah Cassiod (*originally prob a mistake arising from ονοματιουστ.*

the τι. being taken for the abbreviated form of τιτου or τιτιου): om AB²D¹HL aeth

Chr Ec Thl-sif. συνομοροουσα AD.

8. ο δε αρχισ. κρισπ. D.

εις τον κυριον D.

for συν, εν H¹.

ακου-

σαντες HL c m Ec-ed Thl.

at end add πιστευοντες τω θεω δια τ. ονοματος

του κυριου ημων ιησου χριστου D, somewhat simly syr-w-ast.

ἐστὼς δέρματα ἔρραπτε (in Catena).

5.] See ch. xvii. 15; 1 Thess. iii. 6.

συνείχετο τῷ λόγῳ] 'When Silas and Timotheus returned from Macedonia, they found Paul anxiously occupied in discoursing to the Jews.'

This I believe to be the meaning: that they found him in a state of more than ordinary anxiety,—more than usually absorbed in the work of testifying to the Jews (see reff.):—a crisis in the work being imminent, which resulted in their rejection of the word of life. (On the whole character of his early preaching at Corinth, see notes, 1 Cor. ii. 1—5.) Thus only, the δέ in ver. 5 and that in ver. 6 will both be satisfied: he discoursed in the synagogue, &c. . . . but when Silas and Timotheus returned, he was earnestly occupied in discoursing, &c. But, as they opposed themselves and blasphemed, &c. Wordsworth adopts the view that after the arrival of Silas and Timotheus with supplies from Macedonia, Paul gave up his tent-making and gave himself up (συνείχετο) to preaching. But surely this is ungrammatical. The aor. (ὡς κατέηλθον) and imperf. (συνείχετο) require the render-

ing 'when they returned, they found him συνεχόμενον.'

6.] αἷμα as in ch. xx. 26. The image and nearly the words, are from Ezek. xxxiii. 4. De Wette should have known better than to call a citation from the LXX an 'unpaulinischer Sprachgebrauch.'

ἀπὸ τοῦ νῦν] Not absolutely, only at Corinth: for ver. 19 we find him arguing with the Jews again in the synagogue at Ephesus. I have adopted the punctuation of Lachmann, erasing the colon after ἐγώ: I shall henceforth with a pure conscience go to the Gentiles.

7.] In order to shew that he henceforth separated himself from the Jews, he, on leaving the synagogue, went no longer to the house of the Jew Aquila (who appears afterwards to have been converted), but to the house of a Gentile proselyte of the gate, close to the synagogue: q. d. 'in the sight of all the congregation in the synagogue:' for this seems to be the object in mentioning the circumstance.

8.] On this, a schism took place among the Jews. The ruler of the synagogue attached himself to Paul, and was, together with Gaius, baptized by the Apostle himself (1 Cor. i. 14):

ABDE
HLPs
b c d f
h k l n
o 13

⁹ εἶπεν δὲ ὁ κύριος ^x ἐν ^x νυκτὶ δι' ^y ὀράματος τῷ Παύλῳ ^x 1 Thess. v. 2 only. Ps. lxxxvii. 1. ch. vii. 31 reff.
 Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ ^z σιωπῆσης, ¹⁰ ^a διότι ἐγώ ^y Luke i. 20 al. Acts, here only. Paul, never. Isa. xlii. 14.
^b εἰμι μετὰ σοῦ, καὶ οὐδεὶς ^c ἐπιθήσεται σοὶ ^d τοῦ ^e κακῶσαι ^z Luke i. 20 al. Acts, here only. Paul, never. Isa. xlii. 14.
 σε, ^a διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.
¹¹ ^f ἐκάθισεν δὲ ἐναντὸν καὶ μῆρας ἕξ ^g διδάσκων ἐν αὐτοῖς ^a Luke i. 13 al. L.P. principally. Isa. xlii. 2.
 τὸν ^g λόγον τοῦ θεοῦ. ¹² Γαλλίωνος δὲ ^h ἀνθυπάτου ὄντος ^b ch. x. 38 reff. c here only. Gen. xliii. 18.
 τῆς Ἀχαΐας ⁱ κατεπέστησαν ^k ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ ^c here only. Gen. xliii. 18. g ch.

d constr., 1 Cor. x. 13 reff.
 xi. 1 reff.

e ch. vii. 6 reff.
 h ch. xiii. 7 reff.

f = Luke xxiv. 49. Judg. xi. 17.
 i here only. k ch. i. 14 reff.

9. om o D. rec δι οραματος bef εν νυκτι, with EHL P rel syr copt æth Chr Ec: δι ορ. τω παυλω εν νυκτι D Thl-sif: εν οραματι της νυκτος c: εν οραματι (omg εν νυκ.) A, as also Syr: txt B^x a m 13. 40 vulg arm Thl-fin. σειωσης(sic) D¹(txt D⁴).
 10. at beg ins αλλα (but marked for erasure) N¹. om σοι D-gr E.

[εστι, so ABD^x.]

11. rec τε (for δε), with E-gr HLP rel Syr æth Chr Ec Thl: txt AB^x a c m 13 vulg E-lat syr coptt.—και εκαθ. D. add εν κορινθω D Syr syr-w-ast; εκει 40 demid sah arm. aft ενιαυτ. ins κ. ενα N (but κ is marked for erasure by N¹). for εν αυτ., αυτους D-gr 4 Syr æth; αυτοις 37. 56. 100.

12. rec ανθυπατευοντος, with EHL P rel Chr Ec Thl: txt ABD^x 36. 40. oi ιουδαιοι bef ομοθυμαδον B g coptt. for τω παυλω και, συναλαησαντες μεθ εαυτων

and with him many of the Corinthians (Jews and Gentiles, it being the house of a proselyte), probably Aquila and Priscilla also, believed and were baptized.

9. λάλ. κ. μὴ σιωπ.] So, for solemnity's sake, we have an affirmation and negation combined, John i. 3. See also Isa. lviii. 1.

10. ἐπιθ. σοι.] See ref. and examples of this usage in Wetst.:—shall set on thee, as E. V.

λαὸς ἐστὶ μοι πολὺς.] See John x. 16. As our Lord forewarned Paul in Jerusalem that *they would not receive* his testimony concerning Him, so here He *encourages* him, by a promise of much success in Corinth. The word λαὸς, the express title beforetime of *the Jews*, is still used now, notwithstanding *their secession*.

11.] The year and a half may extend either to his *departure*, or to the incident in vv. 12 ff. Meyer would confine it to the latter, taking ἐκάθισεν in the sense of '*remained in quiet:*' but (see reff.) it will hardly bear such emphasis: and seeing that the incident in vv. 12 ff. was a notable fulfilment of the promise,—for though they set on him, *they could not hurt him*,—I should be disposed to take the other view, and regard ver. 12 to *ικανάς*, ver. 18, to have happened during this time.

12. Γαλλίωνος.] His original name was Marcus Annæus Novatus: but, having been adopted into the family of the rhetorician Lucius Junius Gallio, he took the name of Lucius Annæus Gallio. He was brother of Lucius Annæus Seneca, the philosopher, whose character of him is in exact accordance with that which we may infer from this narrative: '*Nemo mortalium mihi tam dulcis est, quam hic omnibus:*' '*Gallionem*

fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.' He is called '*dulcis Gallio*' by Statius, Silv. ii. 7. 32. He appears to have given up the province of Achaia from ill health: '*Illud mihi in ore erat domini mei Gallionis qui cum in Achaia febrem habere cœpisset, protinus navem ascendit, clamitans non corporis esse sed loci morbum.*' Senec. Ep. 104. He was spared after the execution of his brother (Tacit. Ann. xv. 73): but Dio Cassius, lxii. 25, adds, οἱ ἀδελφοὶ ὕστερον ἐπαπάλλοντο, and Euseb. Chron. ad ann. 818 (A.D. 66), says that he put an end to himself after his brother's death.

ἀνθυπάτου.] See note on ch. xiii. 7. Achaia was originally a senatorial province (Dio Cass. liii. 12), but was temporarily made an imperial one by Tiberius, Tacit. Ann. i. 76, '*Achaïam ac Macedoniam, onera deprecantes, levare in præsens proconsulari imperio, tradique Cæsari placuit.*' Claudius (Suet. Claud. 25) '*Provincias Achaïam et Macedoniam quas Tiberius ad curam suam transtulerat, senatui reddidit.*'

τ. Ἀχαΐας.] The Roman province of Achaia contained Hellas and the Peloponnesus, and, with Macedonia, embraced all their Grecian dominions. It was so called, according to Pausanias (vii. 16. 7), because the Romans ἐχειρώσαντο Ἑλλάδας δι' Ἀχαίων τότε τοῦ Ἑλληνικοῦ προεστηκότων (the Achaian league). "*Ἡ βῆμα* is mentioned three times in the course of this narrative (see vv. 16, 17). It was of two kinds: (1) fixed in some public and open place: (2) moveable, and taken by the Roman magistrates to be placed wherever they might sit in a judicial character. Pro-

1 ch. xii. 21
reff.
m = Rom. i. 26.
xi. 24. Gal.
i. 9, 9. a.
n here only.
Jer. xxxvi.
(xxix.) 8.
1 Macc. i. 11
only. Xen.
Mem. iii. 11.
10.
o ver. 7.
Jonah i. 9.
p = ch. viii. 35
reff.
q ch. xxiv. 20.
Rev. xviii. 5
only. 1 Kings
xxvi. 18.
r here only +
(γία, ch.
xiii. 10.)
s here only.
3 Macc. iii. 14.
1 ch. xii. 21
reff.
m = Rom. i. 26.
xi. 24. Gal.
i. 9, 9. a.
n here only.
Jer. xxxvi.
(xxix.) 8.
1 Macc. i. 11
only. Xen.
Mem. iii. 11.
10.
o ver. 7.
Jonah i. 9.
p = ch. viii. 35
reff.
q ch. xxiv. 20.
Rev. xviii. 5
only. 1 Kings
xxvi. 18.
r here only +
(γία, ch.
xiii. 10.)
s here only.
3 Macc. iii. 14.
δι' ἣν αἰτίαν ἀήττητος ὑπάρχον διείληπτο, καὶ κατὰ λόγον, Diod. Sic. iv. 11. t = 2 Cor. xi. 1, &c. 2 Tim.
iv. 3. Heb. xiii. 22. Job vi. 26. u ch. xv. 2 reff. v = 2 Tim. i. 13. Tit. i. 9, ii. 8. Heb.
ii. 2. 1 John ii. 7. w ch. xvii. 28. xxvi. 3. Eph. i. 15. ἕκαστος τῶν καθ' ἑαυτὸν ἐρά. Xen. Cyr.
i. 11. x = Matt. xxvii. 4, 24. (Exod. vi. 1.) y here only. Ezek. xxxiv. 12. Wisd. xvii. 8
only. = Xen. Mem. ii. 6. 12. z w. acc., ch. ix. 27 reff.

ἐπι τον παυλον και επιθεντες τας χειρας D; ins επιθ. τ. χ. αυτω syr-w-ast sah.
for επι, παρα N; προς ανθυπατον προ του βηματος syr-w-ast.

13. ins καταβοωντες και bef λεγοντες D. rec ουτος bef αναπ. (corr of charac-
teristic order), with DEHLP rel 36 vulg Chr: txt ABN a h k 13 arm Thl-fin.
πειθει H 40: ανατρεπει 1. 65. 133.

14. om συν (see note) ABDEN a b c o 13. 36. 40 vulg syrr sah aeth arm Chr Thl: ins
HLP rel Ec.—om ην L d m 25: η A¹. ins ανδρες bef ιουδαιοι D vulg.
ανασχομην BN¹ 13; so, omg αν, A 33-4-6 (confusion arising from ανησεχ.).

15. rec ζητημα (corr to suit αδικημα and ραδιουργημα above: the plur has a mean-
ing, see note), with D¹HLP rel 13 Chr (Ec Thl-fin: txt AB D⁴-gr E-gr N a c 40 vulg
syrr copt arm Thl-sif. for εστιν, εχετε D-gr. rec aft κριτης ins γαρ, with
EHLP rel 36 syrr sah Chr: txt ABDN 13 vulg copt aeth. for βουλομαι, θελω D.

16. απελυσεν D¹(txt D⁴, abject D-lat) 133.

17. [α]πολαβομενοι D¹-gr(txt D⁴). rec aft παντες ins οι ελληνες (see note),
with DEHLP 13 rel syrr sah aeth Ec Thl; οι ιουδαιοι 36. 180; ιουδ. 15-8: om ABN e¹
vulg copt Chr-comm(but om παντες too). ins μετα (? there is a space, but the
writing has perished) bef σωσθενην D: adprehendentes eum . . . cum Sosthenen D-lat.

bably here and in the case of Pilate (John
xix. 13), the former kind of seat is in-
tended. See Smith's Dict. of Antiquities,
under 'Sella.' See also some remarks on
the tribunal—'the indispensable symbol
of the Roman judgment-seat,' in the Edin-
burgh Review for Jan. 1847, p. 151."
C. and H. vol. i. 494. 13. παρὰ τ.

νόμον] Against the Mosaic law:—the exer-
cise of which, as a 'religio licita,' was al-
lowed to the Jews. 14.] Though MSS.

authority is so strong against the οδν, I
have retained it, as also has Tischdf. [ed. 7].
Its omission may be easily accounted for,
from the copyists finding it unnecessary
and seemingly out of place: but on no sup-
position can its insertion be rendered pro-
bable. It stands very appropriately here,
referring to the complaint of the Jews,
either as uttered by them, or perhaps re-
capitulated by Gallio:—'Ye have charged
this man with lawless conduct. If now
this had really been so'
κατὰ λόγον] See reff. We have the oppo-
site παρὰ λόγον in 2 Macc. iv. 36.

ἀν ἡνεσχ. ὅμ.] I should have borne with
(patiently heard) you. 15.] (ζητή-
ματα has apparently been altered to ζήτημα

to suit the sense, there being but one
question before Gallio. But the plural ex-
presses contempt: If it is questions, &c.:
as we should say, 'a parcel of questions.'
See ch. xxiii. 29. ὀνομάτων] e. g.
Paul asserted Jesus to be the Christ, which
the Jews denied. This to a Roman would
be a question of names. τ. καθ' ὅμης,

Paul asserted Jesus to be the Christ, which
the Jews denied. This to a Roman would
be a question of names. τ. καθ' ὅμης,
Paul asserted Jesus to be the Christ, which
the Jews denied. This to a Roman would
be a question of names. τ. καθ' ὅμης,

Paul asserted Jesus to be the Christ, which
the Jews denied. This to a Roman would
be a question of names. τ. καθ' ὅμης,
Paul asserted Jesus to be the Christ, which
the Jews denied. This to a Roman would
be a question of names. τ. καθ' ὅμης,

^a ἄρχισυνάγωγον ἔτυπτον ^b ἔμπροσθεν τοῦ ¹ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ^c ἔμελεν. 18 Ὁ δὲ Παῦλος ἔτι ^d προσμείνας ἡμέρας ^e ἰκανάς, τοῖς ἀδελφοῖς ^f ἀποταξάμενος ^g ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, ^h κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν

^a 1 Tim. i. 3. v. 5 only. ^b Judg. iii. 25 A. ^c Wisd. iii. 9 only. ^d e ch. ix. 23 ref. ^e f = ver. 21. ^f Matt. v. 1 vii. 6. 2 Cor. v. 10. ^g constr., here only. (1 Cor. ix. 9 ref.) ^h Job xxii. 3. absol., here only. Matt. xv. 32 || Mk. ch. xi. 23. xiii. 43.

εμελλεν EHLPH.

tunc Gallio fingebat eum non videre D-lat(txt

D¹-gr, D¹ has τ ω γαλλίω εν, but the rest is illegible).

aft τουτων

18. aft παυλος ins εφη N¹(erased by N³).
πλευσεν E², enavigavit E-lat.

επλευσεν, enavigavit D vulg: εξε-
rec την κεφαλην bef εν κεγχρεαις, with DEHLP

was roughly treated by the mob. From this, certainly the right explanation, has arisen the gloss of Ἕλληνες. The other gloss, οἱ Ἰουδαῖοι, has sprung from the notion that this Sosthenes was the same person with the Sosthenes of 1 Cor. i. 1, a Christian and a companion of Paul. But, not to insist on the improbability of the party driven from the tribunal having beaten one of their antagonists in front of the tribunal,—why did they not beat Paul himself? There is no ground for supposing the two persons to be the same, Sosthenes being no uncommon name. If they were, this man must have been converted afterwards; but he is not among those who accompanied Paul into Asia, either in ver. 18, or ch. xx. 4.

The carelessness of Gallio about the matter clearly seems to be a further instance of his contempt for the Jews, and indisposition to favour them or their persecution of Paul. Had this been otherwise meant, certainly καὶ would not have been the copula. ‘So little did the information against Paul prosper, that the informers themselves were beaten without interference of the judge.’ Meyer.

18.] It has been considered doubtful whether the words κειρ. τ. κεφ. κ.τ.λ. apply to Paul, the subject of the sentence, or to Aquila, the last subject. The former is held by Chrys., Theoph., Aug., Jer., Isid., Bede, Calv., Beza, Calov., Wolf, Olsh., Neand., De Wette, Baumgarten, Hackett, Wordsworth (whose note may be profitably consulted), al.:—the latter by (Vulg.), Grot., Alberti, Kuinoel, Meyer, al., and more recently Mr. Howson, vol. i. p. 498. But I quite agree with Neander (Pil. u. Leit. p. 348, note), that if we consider the matter carefully, there can be no doubt that they can only apply to Paul. For, although this vow differed from that of the Nazarite, who shaved his hair at the end of his votive period, in the temple at Jerusalem, and burnt it with his peace-offering

(Num. vi. 1—21), Josephus gives us a description of a somewhat similar one, B. J. ii. 15. 1, τοὺς γὰρ ἢ νόσφ καταπονουμένων ἢ τισιν ἄλλαις ἀνάγκαις, ἔθος εὐχεσθαι πρὸς τριάκοντα ἡμερῶν ἧς ἀποδώσειν μέλλοιεν θυσίας, οἶνον τε ἀφέξεσθαι καὶ ξυρῆσθαι τὰς κόμης,—where it appears from ξυρῆσθαι (which, as Neander observes, if it applied to the end of the time, would be ξυρῆσθαι [or perhaps rather θρέψειν]), that the hair was shaved thirty days before the sacrifice. At all events, no sacrifice could be offered any where but at Jerusalem: and every such vow would conclude with a sacrifice. Now we find, on comparing the subsequent course of Aquila with that of Paul,—that the former did not go up to Jerusalem, but remained at Ephesus (ver. 26): but that Paul hastened by Ephesus, and did go up to Jerusalem: see ver. 22. Again, it would be quite irrelevant to the purpose of Luke, to relate such a fact of one of Paul’s companions. That he should do so apologetically, to shew that the Apostle still countenanced conformity with the law, is a view which I cannot find justified by any features of this book: and it surely would be a very far-fetched apology, and one likely to escape the notice of many readers, seeing that Aquila would not appear as being under Paul’s influence, and even his conversion to the Gospel has not been related, but is left to be implied from ver. 26. Again, Meyer’s ground for referring κειράμ. to Aquila,—that his name is here placed after that of his wife,—is untenable, seeing that, for some reason, probably the superior character or office in the church, of Priscilla, the same arrangement is found (in the best MSS. at ver. 26, and) at Rom. xvi. 3; 2 Tim. iv. 19. Lastly, the very form of the sentence is against a change of subject at κειράμενος. There are, from ver. 18 to 23 incl.,—a section forming a distinct narration, and complete in itself,—no less

i ch. xxi. 23

only.

k = Luke xii.

m = Luke xii.

iv. 1. Phil.

i. 30.

l = as above [i]

James v. 15)

m ch. xvi. 1

only.

n = Luke xv. 4.

ch. xxiv. 27.

xx. 14.

1 Thess. iii. 1.

Dan. x. 13.

only.

2 Kings xx. 4.

p ch. xvii. 2 relf.

q constr., ch. xvi. 39 relf.

r = ch. xiii. 31

u Matt.

i. 12.

Luke x. 6.

Heb. xi. 13 only.

Exod. xxxii. 27.

Judg. xi. 39 A.

ik είχαν γὰρ il εὐχὴν.

19 m κατήντησαν δὲ εἰς Ἐφεσον

κακείνους n κατέλιπεν o αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν

συναγωγὴν p διελέχθη τοῖς Ἰουδαίοις.

20 q ἐρωτῶντων

δὲ αὐτῶν r ἐπὶ πλείονα χρόνον μέναι οὐκ s ἐπένευσεν,

21 ἀλλὰ t ἀποταξάμενος καὶ εἰπὼν πάλιν u ἀνακάμψω

...χρὸς l
...ov d.
ABDE
HLP a
b c f g h
k m o 13

rel vss Chr: om εν κερχ. aeth-rom: txt (characteristic order) ABN a m 13 vulg Thl-fin.
πρ[ο]σευχὴν D¹, orationem D-lat.

19. rec κατήντησε (alteration to singular to suit κατέλιπεν below), with HLP rel 36(sic) vulg syr copt Chr: κατανησας D-gr: txt ABEN k 13. 40 tol D-lat Syr sah aeth-pl.

καὶ ἐκεῖνους EHP b d e f g l m o Chr Ec Thl-sif: καὶ τῷ ἐπιοντι σαββατῷ ἐκεῖνους D: aft εφεσον ins τῷ επ. σαβ. 137 syr-w-ast. κατελειπεν AHLP 13.

for αὐτου, ἐκει (more usual word) ADEN 13 rel 40: txt BHLP 36 Chr. διελεξατο (corr'n to more usual form) ABN a 13 Thl-fin: διελεγετο D k vulg (but am disputavit): txt EHLP rel 36 Chr Thdrt Ec Thl-sif.

20. for δε, τε D¹ (txt D³) Syr aeth. om αυτων 137: αυτον D³ (txt D³) L b d g² k m² o Thl-fin. πλιον D. επιμεναι N³. rec aft μιν ins παρ αυτοις

(explanatory addn), with DEHLP rel Syr syr-w-ob copt Chr: ἐκει tol sah arm: παραμιναι αυτοις 25: txt ABN c 13. 36. 40 vulg aeth.

21. (On the whole verse, see note.) [αλλα, so ABDEPN b c f g k o 13 Ec Thl-sif.] rec απεταξατο, omg και, with HLP rel syr copt Chr Ec Thl-sif: txt ABDEN

a 13-5. 36. 40. 105-80 vulg aeth arm Thl-fin.—om αλλα αποταξ. και Syr. rec

(aft απεταξ.) ins αυτοις, with EHLP rel 36 Thl: om ABDN. rec aft ειπων

ins δει με παντως την εορτην την ερχομενην ποιησαι εις ιεροσολυμα, with (D)HLP rel 36. 40 demid syrr Chr Ec Thl, but D has την εορτην ημεραν solemnem diem, and omits the 2nd την, D¹ (corr'd by D³) has also δε for με: aft θελοντος ins sed nunc volo agere festum venturum in Jerusalem aeth-pl: om ABEN a 13-5. 105-80 vulg copt aeth-rom arm.

rec aft παλιν ins δε, with HLP rel 15. 103-80 syr Chr Ec Thl-sif: om AB D (omits παλιν also) EN a 13. 36. 40 vulg copt aeth.—Syr demid Thl-fin have και παλιν. καμψ of ανακαμψω has perished in D¹ (supplied by D³).

than nine aorist participles, eight of which indisputably apply to Paul as the subject of the section: leaving it hardly open to question that κεράμενος also must be referred to him.

There need be no enquiry what danger can have prompted such a vow on his part, when we recollect the catalogue given by him in 2 Cor. xi. Besides, he had, since his last visit to Jerusalem, been νόσφ καταπονούμενος (see Jos. above, note on ch. xvi. 6, and Prolegg. to Gal. § ii. 3): it is true, a considerable time ago, but this need not prevent our supposing that the vow may have been then made, to be paid on his next visit to Jerusalem. That he had not sooner paid it, is accounted for by his having been since that time under continual pressure of preaching and founding churches, and having finally been detained by special command at Corinth. That he was now so anxious to pay it (ver. 21), consists well with the supposition of its having been long delayed.

ἐν Κεγχρεαῖς] Κεγχρεαὶ κόμη κ. λιμὴν ἀπέχων τῆς πόλεως ὡς οὐ βδομήκοντα στάδια. τοῦτο μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς

δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ. Strabo, viii. 380. There was soon after a Christian church there: see Rom. xvi. 1.

19. Ἐφεσον] Ephesus was the ancient capital of Ionia (Ptol. v. 2. 8), and at this time, of the Roman proconsular province of Asia,—on the Caÿster, near the coast, between Smyrna and Miletus. It was famed for its commerce, but even more for its magnificent temple of Artemis (see ch. xix. 21, 27, and notes). See a full account of its situation and history, secular and Christian, in the Prolegg. to Eph. § ii. 2—6; and an interesting description, with plan, in Mr. Lewin's Life and Epistles of St. Paul, i. 344 ff.

αὐτοῦ] Perhaps this may be said proleptically, referring to his journey to Palestine (De Wette): but on account of the δὲ which follows, I should rather understand it to mean that the Jewish synagogue was (as sometimes the case, see Winer, Realw., 'Synagogen') outside the town, and that Priscilla and Aquila were left in the town. διελέχθη, aor., referring to one, and a transient occasion: διελέγετο, imperf., ver. 1, of his long stay, and continual discourses in the Corinthian syna-

πρὸς ὑμᾶς τοῦ ^v θεοῦ ^v θέλουτος, ^w ἀνήχθη ἀπὸ τῆς ^v see 1 Cor. iv.
 Ἐφέσου, ²² καὶ ^x κατελθὼν εἰς Καισάρειαν, ^y ἀναβάς καὶ ^{19.} (Heb. vi.
^{3.)} James iv.
^{15.} 817.
^{xxix.} 6.
² ἀσπασάμενος τὴν ἐκκλησίαν ^a κατέβη ^a εἰς Ἀντιόχειαν. ^w ch. xiii. 13
²³ καὶ ^b ποιήσας ^b χρόνον τινὰ ^c ἐξῆλθεν, ^d διερχόμενος ^x ch. viii. 5 reff.
^y absol., =
^e καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ^f στηρίζων ^{Luke, here}
^{only. = John}
^{vii. 8, 10,}
^{xii. 20. Ezra}
^{vii. 6. Neh.}
 πάντας τοὺς μαθητάς.

vii. 6. z = ch. xxi. 7. xxv. 13. Exod. xviii. 7. a John ii. 12. ch. vii. 15. xiv. 25. xvi. 8. Jonah
 i. 3. b = ch. xv. 33 reff. c absol., ch. xv. 40 reff. d ch. xiii. 6 reff. e ch.
 iii. 24 reff. + f = Rom. i. 11. xvi. 25 al. Ps. l. 12 (14).

ins kai bef ανηχθη EHLP 13 rel 40 aeth-pl Chr: om ABD a 15. 36. 105-80 vulg sah
 aeth-rom arm: aft ανηχθη ins δε Ν¹ (Ν³ disapproving). for ανηχθη το αναβας, ακυλαν
 δε κατελειπεν εν εφεσω αυτος γαρ εν πλοιω αχθεις ηλθεν εις καισαρειαν αναβ. δε syr-mg;
 singly 97. 137: Et Aquilam et Priscillam reliquit Ephesi, et ipse iter fecit per mare
 ac venit Caesaream Syr. for της, του D¹ (txt D⁸).

22. ins kai bef αναβας D. (This kai bef αναβας D. is perhaps intended to be placed bef ανηχθη,
 but insd here by mistake.)

23. ins kai bef καθεξης Ν¹ (Ν³ disapproving). κατεξης D¹ (txt D¹). rec
 πιστηριζων, with DEHLP rel 36 Chr Thl Ge: txt ABN 13.—pref και D 38.

gogue. 21.] The omission of the words
 here inserted in rec., δὲ με πάντως τὴν
 ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερο-
 σόλυμα, seems necessitated on the principle
 of being guided in doubtful cases by the
 testimony of our most ancient MSS. The
 text thus produced is the shortest and
 simplest, and the facts, of other glosses
 having been attempted on this verse, and
 of ms. 36 inserting the words without alter-
 ing the construction to suit them, and D
 omitting the καὶ before ἀνήχθη, and the
 δὲ before ἀνακλίνω, tend perhaps to throw
 discredit on the insertion. The gloss, if
 such it be, has probably been owing to an
 endeavour to conform the circumstances
 to those related in ch. xx. 16. If they
 stand, and for those who read them, it
 may still be interesting to enquire at what
 feast they may be supposed to point. (1)
Not at the Passover: for the ordinary
 duration of the 'mare clausum' was (Livy
 xxxvii. 9) till the vernal equinox. Ac-
 cording to Vegetius, de Re Milit. iv. 39,
 'ex die iii. Id. Novembr. usque in diem vi.
 Id. Martii, maria clauderantur.' And we
 are not at liberty to assume an exceptional
 case, such as sometimes occurred (Philo,
 Leg. ad Caium, § 29, vol. ii. p. 573; Tacit.
 Ann. xii. 43; Plin. ii. 47). Hence, if the
 voyage from Corinth at all approached the
 length of that from Philippi to Jerusalem
 in ch. xx., xxi., he would have set sail at
 a time when it would have been hardly
 possible. (2) *Not at the feast of Taber-
 nacles*. For if it were, he must have
 sailed from Corinth in August or Sep-
 tember. Now, as he stayed there some-
 thing more than a year and a half, his
 sea-voyage from Bercea to Athens would in
 this case have been made in the depth of

winter; which (especially as a choice of land
 or water was open to him) is impossible.
 (3) It remains, then, that the feast should
 have been *Pentecost*; at which Paul also
 visited Jerusalem, ch. xx. 16. (The above
 is the argument of Wieseler, Chron. d.
 Apostelgesch. pp. 48—50, who however
 allows too long for the voyage from Corinth,
 forgetting that from the seven weeks' voyage
 of ch. xx. xxi. are to be taken seven days
 at Troas (xx. 6), seven at Tyre (xxi. 4), one
 at Ptolemais (xxi. 7), ἡμέραι πλείους at
 Caesarea (xxi. 10),—in all certainly not less
 than three weeks.) The Apostle's
 promise of return was fulfilled ch. xix. 1 ff.

22. ἀναβάς] *To Jerusalem*: for (1)
 it would be out of the question to suppose
 that Paul made the long detour by Caesarea
only to go up into the town from the beach,
 as supposed by most of these who omit δὲ
 . . . Ἱεροσ., in ver. 21, and *salute the dis-
 ciples*,—and (2) the expression κατέβη εἰς
 Ἀντ., which suits a journey from Jerusalem
 (ch. xi. 27), would not apply to one from
 Caesarea. ἀσπ. τ. ἐκκλ.] The pay-
 ment of his vow is not mentioned, partly
 because it is understood from the mere
 mention of the vow itself, ver. 18,—partly,
 perhaps, because it was privately done,
 and with no view to attract notice as in
 ch. xxi.

23.] PAUL'S VISIT TO THE CHURCHES
 IN GALATIA AND PHRYGIA. Either (1)
 Galatia is here a general term including
 Lycaonia, and Paul went by Derbe, Lys-
 tra, Iconium, &c. as before in ch. xvi.,
 or (2) he did not visit Lycaonia this time,
 but went through Cappadocia: to which
 also the words διελθόντα τὰ ἀνωτερικὰ
 μέρη (ch. xix. 1) seem to point, ἡ ἄνω
 Ἀσία being the country east of the Halys.

^g ver. 2 reff.
^h here only t.
ⁱ ch. xvi. 1 reff.
^j Luke xxiv.
^k ch. vi. 22.
^l Jer. xxxix.
^m (xxii.) 19.
ⁿ ch. xvii. 2 reff.
^o ch. ix. 20 reff.
^p Luke i. 4.
^q ch. xvi. 21.
^r Rom. n.
^s 1 Cor. xiv. 19. Gal. vi. 6 only t. Jos. vita § 65.
^t xvii. 21. p = ch. ix. 2 reff. (Matt. iii. 3 ||.)
^u vat. Philo, vita Mos. iii. § 39, vol. ii. p. 178.
^v 15. 1 Thess. v. 2 (ver. 26 reff.) only. Deut. xix. 18. Wisd. xix. 17 only. Dan. vii. 19 Theod. (-βῆς, ch. xxvi. 5. -βῆα, xxii. 3. -βόνν, Matt. ii. 7.)
^w = here only. see Luke xx. 21. ch. xiii. 10. Pa. q Rom. xii. 11 only.
^x s = ch. xvii. 16 reff. t Matt. ii. 8. Luke i. 3. Eph. f Matt. vii. 19 Theod. (-βῆς, ch. v ch. ix. 20 reff.

24. ἀπολλωνιος D: ἀπελλης N¹ 15. 180 scholl copt arm: *Apollon* aeth-rom: *Apollo* vulg E-lat Syr sah.—ονοματι bef απ. D 13. γενει bef αλεξανδρεως, omg τωv D.

25. ος ην κατηχημενος εν τη πατριδι τον λογον του κυριου D. for την οδον, τον λογον D(as above) a b o 36. 67². 76. om του [bef κυρ.] B k Thl-sif. ins w bef ελαλει N¹(erased by N³). απελαλει D¹, eloquebatur D-lat: ελαλει δε B. om 2nd του D 13. 40. 68-9. 137. rec (for ιησ.) κυριου (see notes). *The varn in the art is no argument [as De Wette] agst the genuineness of the readg: the constant omn of artt ast prepp might easily lead to this: thus we have it omitted also bef κυριου*, with HLP rel Chr Ec Thl-sif: txt ABDE a c h 13. 36. 40 vulg syrr copt aeth arm Thl-fin Aug.

We find Christian churches in Cappadocia, 1 Pet. i. 1. On this journey, as connected with the state of the Galatian churches, see Prolegg. to Gal. § iii. 1. καθεξῆς implies taking the churches in order; regularly visiting them, each as they lay in his route.

One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem: see 1 Cor. xvi. 1. Timotheus and Erastus probably accompanied him, see ch. xix. 22; 2 Cor. i. 1; and Gaius and Aristarchus, ch. xix. 29; and perhaps Titus, 2 Cor. xii. 18 al. (and Sosthenes? [1 Cor. i. 1], but see on ver. 17.)

24—28.] APOLLOS AT EPHESUS, AND IN ACHATA. Ἀπολλῶς] abbreviated from Ἀπολλώνιος: see var. read. Ἀλεξανδρεὺς] Alexandria was the great seat of the Hellenistic language, learning, and philosophy (see ch. vi. 9). A large number of Jews had been planted there by its founder, Alexander the Great. The celebrated LXX version of the O. T. was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief, which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii. 6) for those who had been planted by the pupil of Gamaliel.

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λόγιος] either (1) *learned*,

as Philo, Vita Mos. i. 5, vol. ii. p. 84, Αἰγυπτίων οἱ λόγιοι, and Jos. B. J. vi. 5. 3, who distinguishes, in the interpretation of the omens preceding the siege, οἱ ἰδιῶται from οἱ λόγιοι,—or (2) *eloquent*: so Jos. Antt. xvii. 6. 2 calls Judas and Matthias, Ἰουδαίων λογιώτατοι and πατριῶν ἐξηγηταὶ νόμων. The etymologists make the former the ancient,—the latter a subsequent meaning. So Thom. Mag.: λογίους τοὺς πολυῖστορας οἱ ἀρχαῖοι Ἀττικίζοντες, ὥς καὶ Ἡρόδοτος· λογίους δὲ τοὺς διαλεκτικούς οἱ ὕστερον. The latter meaning is most appropriate here, both because the peculiar kind of learning implied by λόγιος would not be likely to be predicated of Apollos,—and because the subsequent words, δυνατὸς ἐν τ. γραφαῖς, sufficiently indicate his *learning*, and in what it lay. See on λόγιος as applied to Papias by Eusebius, prolegg. to Matt. § ii. 1 (a) note.

25.] Apollos had received (from his youth?) the true doctrine of the Messiahship of Jesus, as pointed out by John the Baptist: doubtless from some disciple of John: but more than this he knew not. The *doctrines* of the Cross,—the Resurrection,—the outpouring of the Spirit,—these were unknown to him: but more particularly (from the words ἐπιστ. μόνον τὸ βάπτ. Ἰωάν.) the *latter*, as connected with Christian baptism: see further on ch. xix. 2, 3. The mistake of supposing that he *did not know Jesus to be the Messiah*, has arisen from the description of his subsequent work at Corinth, ver. 28, but by no means follows from it: *this he did before*, but not so completely. The same mistake has led to the alteration of Ἰησοῦ into the

ABD
 HLPs
 b c f g
 k m o

ἤρξατο ^w παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας ^x προσελάβοντο αὐτόν, καὶ ^y ἀκριβέστερον αὐτῷ ^z ἐξέθεντο τὴν ^a ὁδόν. ²⁷ βουλομένου δὲ αὐτοῦ ^b διελθεῖν ^b εἰς τὴν Ἀχαΐαν ^c προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ^d ἀποδέξασθαι αὐτόν. ὃς ^e παραγενόμενος ^f συνεβάλετο πολὺ τοῖς ^g πεπιστευκόσιν ^h διὰ τῆς ^{hi} χάριτος. ²⁸ ^k εὐτόνως γὰρ τοῖς Ἰουδαίοις ^l διακατηλέγχετο ^m δημοσίᾳ ⁿ ἐπιδεικνὺς διὰ τῶν ^o γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.

^w ch. ix. 27 reff.
^x = ch. xvii. 5 reff.
^y ch. xxiii. 15, 20, xxiv. 22 (ver. 25 reff.) only.
^z ch. xi. 4 reff.
^a absol., = ch. ix. 2 reff.
^b 2 Cor. i. 16 reff. Josh. xix. 27.
^c here only.
^d Wisd. xiv. 15, 2 Macc. xi. 7 only.
^e ch. ii. 41 reff.
^f absol., ch. xvii. 10 reff.
^g = here

only. (ch. xvii. 18 reff.) Job xxxv. 3 F (not A). Wisd. v. 8. μέγα συμβάλλεται εἰς τὸ μανθάνειν, Xen. Cyr. i. 2. 8. g ch. xv. 6 reff. h absol., Gal. i. 15. Heb. xii. 28 only. i ch. xiii. 43 reff. k Luke xxiii. 10 only. Josh. vi. 7 (8) only. (-vos; 2 Macc. xii. 23 only. -vías, Eccl. vii. 8 AN only.) l here only.⁺ m ch. xvi. 37 reff. n = Heb. vi. 17 only.⁺ (ch. ix. 39 al. Isa. xxxvii. 26.) o ch. xvii. 2 reff.

26. for οὗτος, ἦτος D¹(txt D⁴): οὕτως m. om τη D¹(ins D⁴). και ακουσαντος D¹(et quum audivissent D-lat: txt D-corr¹) Syr. rec ακυλας και πρισκιλλα (alteration of characteristic order, cf Rom xvi. 3, 2 Tim iv. 19), with DHLP rel 36 syrr sah Chr: txt ABEN 13 vulg copt aeth.—ακυλα &. εξεθοντο D: -θετο H. rec ins του θεου bef οδον, with HLP rel Chr: την οδ. του θεου ABN c k m 13. 40 am fuld tol syr sah arm Thl-fin: τ. οδ. τ. κυριου E g 36. 177 demid Syr: τον λογον του κυρ. 66¹. 98-marg 105 lect-58: scripturas domini Cassiod (all these, as shown by the varr, are supplementary emendations of the simple την οδον): txt D.

27. for ver, εν δε τη εφεσω επιδημουντες τινες κορινθιοι και ακουσαντες αυτου παρακαλον διελθειν συν αυτοις εις την πατριδα αυτων συγκατανευσαντος δε αυτου οι εφεσιοι (αδελφοι syr-mg) εγραψαν τοις εν κορινθω μαθηταις οπως αποδεξωνται τον ανδρα D syr-mg: D adding os επιδημησας εις την αχαιαν πολυ(πολυν D¹) συνεβαλλετο εν ταις εκκλησιαις. εις την αχαιαν bef διελθειν E. συνεβαλλετο A D-gr 57. 99 Thl-sel Aug. συνελαβετο 30. 133. om δια της χαριτος (D) c 137 vulg(not tol) syr Bas-sel Aug.

28. aft δημοσια ins και κατ οικον E. ins διαλεγομενος και bef επιδεικνυς D 137. τον ιησ. ειναι χριστον D sah: om τον E.

κύριον of the rec., it having been well imagined that he could not teach ἀκριβῶς τὰ π. τοῦ Ἰησοῦ if he did not know him to be the Messiah: whereas by these words is imported that he knew and taught accurately the facts respecting Jesus, but of the consequences of that which he taught, of all which may be summed up in the doctrine of Christian baptism, he had no idea.

ἐπιστ. μόνον] Meyer well remarks, that it is not meant that he was absolutely ignorant of the fact of there being such a thing as Christian baptism, but ignorant of its being any thing different from that of John: he knew, or recognized in baptism only that which the baptism of John was: a sign of repentance.

26. ἀκριβέστερον] The former accuracy was only in facts: this is the still more expanded accuracy of doctrine. That was merely τὰ περὶ τοῦ Ἰησοῦ, as He lived and ministered on earth: this included also the promise of the Spirit, and its performance.

27. προτρεψάμενοι] probably Priscilla and Aquila principally. It may have been from their account of the Corinthian church, that he was desirous to go to Achaia.

After προτρέψ. not Apollos, but the disciples (at Corinth) must be understood as an object. Otherwise αὐτόν would have been expressed. So the remarkable reading of D. συνεβ.] contulit, Vulg. contributed, to their help.

διὰ τῆς χάριτος] Bengel, Olsh., Meyer, and others join these words with συνεβάλετο, and understand them ‘by the Grace of God which was in him.’ But this, from their position, is very unnatural; and hardly less so from the διὰ, whereas such a sense would rather require τῇ χάριτι. In the only other two places where the expression occurs (reff.), it refers (1) to the electing grace of God, ref. Gal., (2) to the grace assisting believers to His service, ref. Heb. So that I adopt the more natural rendering of the E. V., those who had believed through grace. “The γὰρ should be noticed. His coming was a valuable assistance to the Christians against the Jews, in the controversies which had doubtless been going on since Paul’s departure.” C. and H., edn. 2, ii. p. 10.

28. διακατηλέγχετο, argued down, as we say,—‘proved it in their teeth:’ and then the διὰ gives

m constr., ch.
iv. 5 reff.
n ch. ix. 3 reff.
o ch. xiii. 6
reff.
1 see 2 Marc.
iii. 37.
23. ἡ
ἀνω Ἀσίῃ,
Herod. i. 95
Weitz.
q ch. i. 6 reff.
ch. v. 9, ix. 5 n1.
ix. 25. 1 Cor. vii. 16.

XIX. ¹ m' Ἐγένετο δὲ ⁿ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν
Κορίνθῳ, Παῦλον ^a διελθόντα τὰ ^p ἄνωτερικὰ μέρη ἐλθεῖν
εἰς Ἐφεσον καὶ εὐρεῖν τινὰς μαθητάς, ² εἰπὲν τε πρὸς
αὐτοὺς ^a Εἰ ^r πνεῦμα ^r ἅγιον ^r ἐλάβετε ^s πιστεύσαντες; ^a οἱ δὲ
πρὸς αὐτὸν ^u Ἀλλ' ^u οὐδ' ^v εἰ πνεῦμα ἅγιόν ^w ἐστὶν ἡκού-
σαμεν. ³ εἰπὲν τε ^x Εἰς τί οὖν ^x ἐβαπτίσθητε; οἱ δὲ εἶπαν

ABDE HLP^s a b c f g h k m o 13
s = Rom. xiii. 11. 1 Cor. iii. 5, xv. 2. Eph. i. 13. t ellips.
1 Cor. iii. 2, iv. 3. Gal. ii. 3. v = ch. x. 18. John
w pres., ch. xvi. 38 reff. x ch. viii. 16 reff.

CHAP. XIX. 1. for *εγενετο* to *ελθειν*, D syr-mg have *θελοντος* δε του παυλου κατα την ιδιαν βουλην πορευεσθαι εις ιεροσολυμα ειπεν αυτω το πνευμα υποστρεφειν εις την ασιαν διελθων δε τα αν. μ. ερχεται. απολλων A²L 40 Euthal: απελλην N¹ 180. for *ελθ.*, διελθειν P: κατελθειν AEN a b o 13. 40 Jer. rec ευρω, ουκ τε in ver 2 (*alteration to simplify constr and get rid of the characteristic τε*), with (D)EHLF rel sah Chr: txt ABN 13 vulg copt Fulg.

2. τε see above. rec aft οι δε ins ειπον, with IL rel vss Chr, ειπαν P: om ABDE 13. 40 am tol syr Jer. αλλ ουδε πν. αγ. λαμβανουσιν τινες ηκουσαμεν D¹ (and lat: txt D⁴) syr-mg, simly sah. rec ουδε, with (D¹)EHLF rel 36 Chr Thdrst Marc: txt A B (sic: see table) D².

3. ειπ. δε D a 133 lect-58: ο δε ειπ. AEN 13 vulg copt Jer: ειπεν ουν c syr Marc: txt BHLF rel 36 ath Chr. rec adds προς αυτους, with HLP rel vss Chr Marc: om ABDEN a c h 13. 36 vulg syr arm; αυτοις 40 lect-12 Thl-fin. [ειπαν, so ABEN 13: ελεγον D.]

the sense of *continuity*,—that this was not done once or twice, but continuously.

CHAP. XIX. 1—41.] ARRIVAL, REST-DENCE, AND ACTS OF PAUL AT EPHESUS.

1. τὰ ἄνωτερικὰ μέρη.] By this name were known the eastern parts of Asia Minor, beyond the river Halys, or in comparison with Ephesus, in the direction of that river. So Herodotus, speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἄνω τῆς Ἀσίας, i. 177; including in the term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικά, which is found in three cursives and Theophyl-sit, is a good gloss.

τινας μαθητάς.] These seem to have been in the same situation as Apollos, see on ch. xviii. 25. They cannot have been mere disciples of John, on account of πιστεύσαντες, which can bear no meaning but that of believing on the Lord Jesus: but they had received only John's baptism, and had had no proof of the descent of the Holy Spirit, nor knowledge of His gifts.

2. ἐλάβ. πιστεύσ.] The aorist should be faithfully rendered: not as E. V. 'Have ye received the Holy Ghost since ye believed?' but Did ye receive the Holy Ghost when ye became (not, when ye had become: cf. προσευξάμενοι εἶπαν, ch. i. 24, and Winer, edn. 6, § 45. 6. b, also note on ver. 29) believers? i.e. 'on your becoming believers, had ye the gifts of the Spirit conferred on you?'—as in ch. viii. 16, 17. This is both grammatically necessary (see also Rom.

xiii. 11, ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν), and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period *since* their baptism, but as to one simultaneous with their first reception into the church: and their *not* having then received Him is accounted for by the deficiency of their baptism. ἀλλ' οὐδέ.]

On the contrary, not even . . . ἡκούσαμεν.] Here again, not, 'we have not heard,' which would involve an absurdity: 'nam neque Moſen neque Joſannem Baptiſtam ſequi potuiſſent, quin de Spiritu Sancto ipſo audiſſent' (Bengel);—but we did not hear, at the time of our conversion:—Our reception into the faith was unaccompanied by any preaching of the office or the gifts of the Spirit,—our baptism was not followed by any imparting of His gifts: we did not so much as hear Him mentioned. ἐστὶν cannot, from its position, be emphatic, nor does it mean "were to be had" (Wordsw.), as John vii. 39. The stress of the sentence is on ἡκούσαμεν: so far from receiving the Holy Ghost, they did not even hear of His existence. Tiros only will find an objection to this rendering in ἐστὶν (expecting ἦν): the present is commonly used after the aorist of declarative verbs or verbs of sense, in the clause which contains the matter declared, seen, or heard: the action being transferred *pro tempore* to the time spoken of. See reff.

3.] Paul's question establishes the above rendering, to what then (οὖν,

* Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ εἶπεν δὲ Παῦλος Ἰωαννης ^y constr., Luke vii. 29.
^y ἐβάπτισεν ^{yz} βάπτισμα ^z μετανοίας, τῷ λαῷ ^a λέγων ^b εἰς ^z Mark i. 4.
τὸν ἐρχόμενον ^c μετ' αὐτὸν ^{ad} ἵνα ^b πιστεῦσώσιν, ^c τουτέστιν ^{ch. xiii. 21}
εἰς τὸν Ἰησοῦν. ⁵ ἀκούσαντες δὲ ^x ἐβαπτίσθησαν ^x εἰς τὸ ^{a = here only.}
^{3. xii. 16. Mark iii. 9. b w. εἰς, ch. x. 43 reff. c w. person, ch. xiii. 25 (Paul reff. Matt. iv.)}
^{d arrangement of words, John xiii. 29. Rom. xi. 31. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. see Matt. iv.}
^{xxvii. 46. Mark vii. 2. ch. i. 19. Rom. (i. 12.) vii. 18 al⁴. Philem. 12. Heb. ii. 14 al⁵. 1 Pet. ii. 20.}

4. for δε, τε H 192 æth Thl-sif. ins o bef παυλος D a 180 lect-58. rec
a1⁷ ιωαννης ins μεν (see ch i. 5), with EHL P rel syrr copt Chr Mare (Ec Thl : om AB D⁸
a 13. 40 vulg sah. rec ins χριστον bef ησ., with HLP rel 36 Chr : for τον ησ.,
χριστον D-gr : add χρ. 105 lect-12 D-lat sah æth-pl arm : om AB E⁸ a 13. 40 vulg syr
copt æth-rom Jer Fulg. (13 def.)

if ye did not so much as hear of the Holy Ghost at your first believing) were ye baptized? If the question and answer in ver. 2 regarded, as in E. V., the *whole interval* since their conversion, this enquiry would have been more naturally expressed in the perfect. See Gal. iii. 27, where there is the same necessity of preserving the historical sense of the aorists.

εἰς τί] unto (with a view to, as introductory to) *what profession?* They answer, unto (that indicated by) the baptism of John, viz.: *repentance, and the believing on Jesus, then to come, but now* (see ch. xviii. 25, note) *the object of our faith.*

4. εἰς τ. ἐρχ. . . ἵνα π.] This peculiar inversion of words, see reff., seems to mark the hand of Paul. ἵνα does not give (as Meyer) the mere purpose of his baptism (saying that *he baptized* in order that . . .), but combines, as in similar uses of προσεύχουμαι ἵνα and the like, the purport and purpose together: 'He commanded them that they *should* (purport)—and he spoke to them, that they *might* (purpose).' See this discussed in note on 1 Cor. xiv. 13. 5.] Two singular perversions of this verse have occurred: (1) the Anabaptists use it to authorize the repetition of Christian baptism, whereas it is not *Christian baptism* which was repeated, seeing that John's baptism was *not such*, but only the baptism which they now for the first time received; and (2) Beza, Calixtus, Calov., Suicer, Glass., Buddeus, Wolf, and al., wishing to wrest this weapon out of the hands of the Anabaptists, oddly enough suppose this verse to belong still to Paul's discourse, and to mean, 'and the people when they heard him (John), were baptized into the name of the Lord Jesus.' This obviously is contrary to fact, historically: and would leave our present narrative in a singular state: for Paul, having treated their baptism as *insufficient*, would thus proceed on it to impose his hands, as if it were *sufficient*.

εἰς τὸ ὄν. τ. κυρ. Ἰησοῦ] Two questions arise here: (1) Was it the ordinary practice to rebaptize those who had been baptized either by John or by the disciples (John iv. 1 f.) *before baptism became, by the effusion of the Holy Spirit, λουτρὸν παλιγγενεσίας?* This we cannot definitely answer. That it was *sometimes* done, this incident shews: but in all probability, in the cases of the majority of the original disciples, the greater baptism by the Holy Ghost and fire on the day of Pentecost superseded the outward form or sign. The Apostles themselves received only this baptism (besides probably that of John): and most likely the same was the case with the original believers. But of the three thousand who were added on the day of Pentecost, very many must have been already baptized by John; and all were *rebaptized without enquiry*. (2) What conclusion can we deduce from this verse respecting the use or otherwise of baptism *in the name of the Father, and the Son, and the Holy Ghost*, in the apostolic period? The only answer must be, that at that early time we have no indication of set formulæ in the administration of either sacrament. Such formulæ arose of necessity, when precision in formal statement of doctrine became an absolute necessity in the church: and the materials for them were found ready in the word of God, who has graciously provided for all necessities of His church in all time. But, in matter of *fact*, such a baptism as this *was* a baptism into the name of the Father, Son, and Holy Ghost. As Jews, these men were already servants of the living God—and by putting on the Son, they received in a new and more gracious sense the Father also. And in the sequel of their baptism, the imposition of hands, they sensibly became recipients of God the Holy Ghost. Where such manifestations were present, the form of words might be wanting; but with us, who have them not, it is necessary and imperative. Dean Howson regards (i. 517; ii. 13) St. Paul's question in our ver. 3 as

f ch. viii. 17
ref.
z here only.
i ch. ii. 4 reff.
i ch. ii. 17, 18,
from Joel ii.
28. of his-
torical fact,
here first.
k = ch. ii. 41
al. fr.
i ch. vi. 2 al. fr.
δεκαδύο,
ch. xxiv. 11
v. r. only.
1 Chron. xv.
10. 15th. ii.
12 only.
m ch. ix. 27
ref.
n ch. xiii. 31
ref.
o ch. xvii. 2
ref. absol.,
ch. xviii. 4
ref.
p ch. xviii. 4. constr., here (ch. xxviii. 23 rec.) only.
only. Luke and Mark passim.
xv. 4 i Mk. (from Exod. xxi. 16). Mark ix. 39 only.
w absol., ch. ii. 6 reff. x ch. xv. 38 reff.
i. 12 only. (ch. xiii. 2 reff.) Gen. ii. 10.
xviii. 19 only.) b constr., ch. i. 19 reff.

q Acts, ch. i. 3. viii. 12. xiv. 22 (xx. 25 v. r.) xxviii. 23. 31
s ch. xiv. 2 reff. t Matt.
u = ch. ix. 2 reff. v = 1 Cor. i. 29. 3 John 6.
y = Matt. xiii. 49. xxv. 32. Luke vi. 22. 2 Cor. vi. 17. Gal.
z ch. ii. 46 reff. a here only. (Gen. xxxiii. 11. Prov.

α ὄνομα τοῦ κυρίου Ἰησοῦ. ⁶ καὶ ¹ ἐπιθέντος αὐτοῖς τοῦ ABDE
Παύλου ¹ χεῖρας ² ἦλθεν τὸ ³ πνεῦμα τὸ ἅγιον ⁴ ἐπ' αὐτούς, HLPN a
⁵ ἐλάλουν τε ⁶ γλώσσαις καὶ ⁷ ἐπροφήτευσαν. ⁸ ἦσαν δὲ οἱ b c f g h
πάντες ἄνδρες ⁹ ὡσεὶ * ¹⁰ δώδεκα. ¹¹ εἰσελθὼν δὲ εἰς τὴν k m o 13
συναγωγὴν ¹² ἐπαρρήσιαζετο ¹³ ἐπὶ μῆνας τρεῖς ¹⁴ διαλεγό-
μενος καὶ ¹⁵ πείθων τὰ περὶ τῆς ¹⁶ βασιλείας τοῦ ¹⁷ θεοῦ.
¹⁸ ὥς δέ τινες ¹⁹ ἐσκληρύνοντο καὶ ²⁰ ἠπείθουν ²¹ κακολο-
γούντες τὴν ²² ὁδὸν ²³ ἐνώπιον ²⁴ τοῦ πλήθους, ²⁵ ἀποστὰς ἀπ'
αὐτῶν ²⁶ ἀφώρισεν τοὺς μαθητάς, ²⁷ καθ' ἡμέραν ²⁸ διαλε-
γόμενος ἐν τῇ ²⁹ σχολῇ Τυράννου. ³⁰ τοῦτο δὲ ἐγένετο
³¹ ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς ³² κατοικοῦντας τὴν

5. αὐτ ἀκουσ. δε ins τουτο D (vss). om του D¹ (ins D³) lect-58. aft ιησ.
ins χριστου D 64. 137 vss syr-w-ast Jer Ambr: add further eis αφειν αμαρτιων D syr-
w-ast (and Jer in ver 4).

6. επιθεντος (sic) D¹ (txt D²). rec ins tas bef χειρας, with EL rel 36 Chr
Mare: om ABHPN c m. (13 def.)—χειρα D am demid Syr æth, D also places χειρα bef
του παυλου. for ηλθ., ευθεως επεπεσεν D Jer: continuo venit tol. ep αυτοις D¹ (txt
D⁴) lect-58. for τε, δε D-gr o 25 E-lat coptt: om m D-lat arm. aft γλωσσαις
ins ετεραις et senserunt illi in seipso quod et interpretarentur ipsi. times δε syr-mg.
rec προφητ., with EHLP rel Chr: εφητενον α': txt ABDN 36. (13 def.)

7. * rec δεκαδύο, with HLP rel Chr Ec Thl-sif: δωδεκα (see ch xxiv. 11) ABDEN
a k m 13. 36. 40 Chr-ms Thl-fin.

8. αὐτ εἰσελθων δε ins ο παυλος D Syr æth. ins εν δυναμει μεγαλη bef επαρρη-
σιαζετο D syr-mg. om τα BD lect-12 vss: ins AEHLPN 13. 36 Chr.
for θεου, κυριου 36 (so c in ver 10; and for κυριου, θεου k in ver 20).

9. τινες μεν ουν αυτων D. aft την οδον ins του κυριου E am² demid: του θεου
5. 8. 73 Syr. aft του πληθους ins των εθων DE b o Syr syr-w-ast. τότε
(syr-w-ast) αποστας ο παυλος D syrr. ins το bef καθ' ημεραν D c. om εν
N¹: but afterwards supplied eadem manu. τυραννιου D-gr 3. 95¹. rec

aft τυραννου ins τινος (see ch x. 22, xiii. 15, xvii. 31, where also D inserts τις), with
DEHLP rel 36 vss Chr Ec Thl, add further απο ωρας ε' εως δεκατης D 137 syr-w-ast:
om ABN 27-9. 81 fuld tol coptt. (13 def.)

10. for ωστε το ελλ., ε[ω]ς παντες οι κατοικουντες την ασιαν [η]κουσαν τους λογους

indicative that the name of the Holy Ghost was used in the baptismal formula. But the inference seems to me insecure.

6.] See ch. viii. 17; x. 46, and note on ch. ii. 4: and on ἐπροφ., ch. xi. 27, note.

7.] οἱ πάντ., in all: so Herod. vii. 4, βασιλεύσαντα τὰ πάντα ἔτια ἕξ τε κ. τρήκοντα: Thuc. v. 120, πεσόντων δὲ τῶν πρίωντων πολλῶν. See Kühner, § 489 e.

9.] Probably the school of Tyranus was a private synagogue (called Beth Midrasch by the Jews), where he might assemble the believing Jews quietly, and also invite the attendance of Gentiles to hear the word. But it is also possible that, as commonly supposed, Tyranus may have been a Gentile sophist. The name occurs as a proper name, 2 Macc. iv. 40 Ed-vat. (Αυρανον ΔΒ),—and with τινος (see var. readd.). 10.

ἔτη δύο.] We cannot derive any certain estimate of the length of Paul's stay in Ephesus from these words,—even if we add the three months of ver. 8,—for vv. 21, 22 admit of an interval after the expiration of the two years and three months. And his own expression, ch. xx. 31, τριετίαν, implies that it was longer than from this chapter would at first sight appear. He probably (compare his announced intention, 1 Cor. xvi. 8, with his expectation of meeting Titus at Troas, 2 Cor. ii. 12, 13, which shews that he was not far off the time previously arranged) left Ephesus about or soon after the third Pentecost after that which he kept in Jerusalem. See Prolegg. to 1 Cor. § vi. πάντας τ. κατ.] Hyperbolic:—all had the opportunity, and probably some of every considerable town availed themselves of it.

Ἀσίαν ἀκούσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἕλληνας. ^{11 d} δυνάμεις τε οὐ τὰς ἐτυχούσας ὁ θεὸς ἐποίει ^f διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς ἰσθνεοῦντας ^s ἀποφέρεσθαι ἀπὸ τοῦ ^h χρωτὸς αὐτοῦ σουδάρια ἢ ^k σιμικίνθια καὶ ¹ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους τά τε ^m πνεύματα τὰ ^m πονηρὰ ⁿ ἐκπορεύεσθαι. ¹³ ὁ ἐπεχέλησαν δέ τινες καὶ τῶν ^p περιερχομένων Ἰου-

¹ σουδα-
α...
ABDE
HLPs a
o c d f g
h k m o
13

ὁ τυχὼν ἀνὴρ (said of Moses), Longin. de Subl. § 9. f cli. xiv. 3 reff. g w. ἐπί, Rev. xxi. 10. εἰς, Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. 2 Chron. xxxvi. 7. absol., Mark xv. 1 only. h here only. Exod. xxviii. 33 (42). i Luke xix. 20. John xi. 41. xx. 7 only t. k here only t. l = here (Luke xii. 58. Heb. ii. 15) only. Job ix. 31. constr. Xen. Anab. vii. 1. 4. m = Luke vii. 21. viii. 2. Acts, here, &c., 4 times only. Luke only, exc. Matt. xii. 45. 1 Kings xix. 9. n = here [and Matt. xvii. 21] only. o ch. ix. 29 reff. p = here only. Xen. Econ. x. 10. (ch. xxviii. 13 reff.)

e ch. xiii. 49 reff.
d = Matt. vii. 22. ch. ii. 22. Gal. iii. 5 f.
e ch. xxviii. 2 only f.
3 Mac. iii. 7. μικράς καὶ τὰς τυχοῦ-
σας πράξεις, Polyb. i. 25. 6. οὐ τ. τυχοῦ-
σαν ἀπο-
ρίαν, id. i. 42. 12. οὐχ

τον κυριον ιουδαιοι και ελληνες D¹-gr(txt [but **απαντας**] D⁴). rec aft κυρ. ins ιησου, with LP rel Chr Ec Thl: om ABDEHNS a c k 13. 36. 40 vulg syrr copt arm. 11. for τε, δε D¹-gr(txt D⁴) a h 38 syr copt Thl-sif. rec **εποιει** bef ο θεος, with HLP rel syrr copt aeth Chr Ec Thl-sif: txt ABDEH m 13 am(and demid fuld tol) sah arm Thl-fin.

12. rec **επιφερεσθαι** (prob *corrū to suit* επι τ. ασθ.: see note), with DHLP rel Chr: περιφ. 96. 142: txt ABEN a 13. 36. 40, *deferrentur* vulg. for η, και 7. 68. 104-5 vulg-ed(anda tol) copt Thl-fin: η και D-gr arm. **απαλασσεσθαι** B¹ h¹ o. om 2nd ta D. rec **εξερχεσθαι** (more usual word for the going out of evil spirits, see Luke iv. 35, 36, 41, viii. 2, 29, 33 al, ch viii. 7, xvi. 18), with HLP rel Chr Ec Thl: txt ABDEH a c d k 13. 36. 40. rec adds **απ αυτων** (supplementary insertion), with HLP rel Chr Ec Thl: **εξ αυτων** sah: om ABDEH a c d k 13. 36. 40 vulg syrr copt arm.

13. rec (for και) απο, with LP 13 rel copt Chr Ec Thl-sif: και απο H 25. 73. 95¹-8-9 (syr) arm: cf de vulg: εκ D 43 (the και has been omd either as unnecessary, or perhaps, as Meyer, because it seemed unworthy of St. Paul to couple him with these: then the απο or εκ inserted, to define the gen more exactly): txt ABEN a c m Syr. περιερχομενω D¹.

To this long teaching of Paul the seven churches of Asia owe their establishment.

11. οὐ τὰς τυχ.] See reff. miracles of no ordinary kind. In what they differed from the usual displays of power by the Apostles, is presently related: viz. that even garments taken from him were endued with miraculous power.

12.] The rec. reading, ἐπιφέρεισθαι, may have been occasioned by the ἐπί preceding: the other, again, by the ἀπό following: in such uncertainty the reading of the ancient MSS. must prevail. σουδ.] handkerchiefs: see ref. Luke, and notes there.

σιμικ.] not napkins, but semicinctia, aprons, such as servants and artisans use. ἀμφότερα λινοειδή εἰσι, Schol. Diseases, and possession by evil spirits, are here plainly distinguished from each other. The rationalists, and semi-rationalists, are much troubled to reconcile the fact related, that such handkerchiefs and aprons were instrumental in working the cures, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is

an exertion of the direct power of the All-powerful; a suspension by Him of His ordinary laws: and whether He will use any instrument in doing this, or what instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, all instruments were vain; with these, all are capable. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His gospel, and to lay in Ephesus the strong foundation of His church. And He therefore endues him with this extraordinary power. [Wordsw. sees an especial fitness in this having occurred at Ephesus (see on ver. 19), and refers to God having shewed in Egypt that His power was greater than that of Satan working by magicians: and it may well have been so.] But to argue by analogy from such a case,—to suppose that because our Lord was able, and Peter, and Paul, and in O. T. times Elisha, were enabled to exert this peculiar power, therefore the same will be possessed by the body or relics of every real or supposed saint, is the height of folly and fanaticism. The

η here only +. ^{τῶν}δαίων ^ἡἐξορκιστῶν ^{ῖς}ὀνομάζειν ^ῖἐπὶ τοὺς ^ῖἔχοντας τὰ ^{ἄβδ}ἐξορκίσσεων ^ἡπνεύματα τὰ ^ἡπονηρὰ τὸ ^ῖὄνομα τοῦ ^ῖκυρίου Ἰησοῦ, λέ- ^ἡγοντες ^ῖὈρκίζω ὑμᾶς τὸν Ἰησοῦν ^ῖὃν Παῦλος ^ῖκηρύσσει. ¹⁴ ἦσαν δέ τινες Σκεῦα Ἰουδαίου ^ῖἀρχιερέως ἐπτὰ ^ἡυἱοί [οἱ] τοῦτο ^ῖποιοῦντες. ¹⁵ ἀποκριθὲν δὲ τὸ ^ἡπνεῦμα τὸ ^ἡπονηρὸν εἶπεν αὐτοῖς Τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ^ῖἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; ¹⁶ Καὶ ^ῖἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ^ῖᾧ ἦν τὸ ^ἡπνεῦμα τὸ ^ἡπονηρόν, ^ῖκατακυριεύσας ἀμφοτέρων ^ῖἵσχυσεν κατ' αὐτῶν. ὥστε

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rec orkizomen (alteration to suit the plurals preceding), with HLP rel vss Chr (Ec Thl: ἐξορκίζομεν a o 36: txt ABDE¹ 13. 40 vulg copt Cassiod. om του D¹(ins D³). ins kurion bef ιησ. N¹. rec ins o bef παυλος, with L rel (Ec Thl: om ABDEHPN c m 13. 40 Chr.

14. for ver, εν οἱς και υιοι (add επτα syr-mg) σκευα τιος ιερεως ηβελησαν το αυτο ποιησαι εθος ειχαν τους τοιουτους εξορκιζειν και εισελθοντες προς τον δαιμονιζομενον ηρξαντο επικαλεισθαι το ονομα λεγοντες παραγγελομεν σοι εν ιησου ον παυλος κηρυσσει εξελθειν (εξ. bef κηρ. D¹) D syr-mg. τιος B(D) E-gr 36 demid Syr copt (alteration, tines not appearing to the copyist to agree with the definite επτα): τινας m: txt AHLPN 13 rel vulg E-lat syr Chr (Ec Thl. rec υιοι bef σκευα (omg it after επτα), with (D)HLP rel 36 (Syr copt) syr Chr: om m 31. 180: txt ABEN a 13(sic) 14¹-5-S. 40 vulg arm (sah). σκευα A. ιουδαιοι L. om οι (originally perhaps owing to οι of υιοι preceding) ABN a 13.

15. τοτε απεκριθη το πν. το πον. [και] ειπεν D, και insd by D⁴. rec om αυτοις, with EHLP rel (Ec Thl-sif: ins ABDN a c m 13. 36 vulg syr coptt ath arm Chr Thl-fin. ins μεν bef ιησουν B E-gr N³ c 40. 137 syr.

16. rec επαλλομενος, with (D)EHLPN³ rel Chr (Ec Thl: επαλλομ. D: txt ABN¹. rec επ' αυτους bef ο ανθρωπος (alteration of characteristic order), with (D)HLP vss Chr (Ec Thl-sif: om επ αυτους a 69. 105 arm: E places it aft το ποιηρον: txt ABN c m 13. 40 am(and demid fuld) syr Chr-comm Thl-fin.—eis αυτους D vulg. rec ins και bef κατακυριευσας, with HLPN¹ rel 36 vulg Chr: om ABDE¹ a c 13. 40 copt arm. κυριευσας D: κρατησας 15-8. 36. 180: κατακυριευσαν AEHLP rel: -σεν a: txt BN c o 13. rec for αμφοτερων, αυτων (corr'n to suit επτα above: see note), with HLP rel Syr coptt: αυτου d: ομνιουν ath-rom: om E: txt ABDN a 13. 36. 40 vulg syr-mg-gr Thl-fin.

13. 40 copt arm. κυριευσας D: κρατησας 15-8. 36. 180: κατακυριευσαν AEHLP rel: -σεν a: txt BN c o 13. rec for αμφοτερων, αυτων (corr'n to suit επτα above: see note), with HLP rel Syr coptt: αυτου d: ομνιουν ath-rom: om E: txt ABDN a 13. 36. 40 vulg syr-mg-gr Thl-fin. ενισχυσεν N¹ c: κατισχυσε c.

true analogy tends directly the other way. In no cases but these do we find the power, even in the apostolic days: and the general cessation of all extraordinary gifts of the Spirit would lead us to the inference that à fortiori these, which were even then the rarest (ὄχι αἱ τυχοῦσαι), have ceased also.

13.] See note on Matt. xii. 27, respecting the Jewish exorcists. These men, seeing the success of Paul's agency in casting out devils, adopt the Name of Jesus in their own exorcisms.

14. ἀρχιερέως] The word must be used in a wide sense. He may have been chief of the priests resident at Ephesus: or perhaps chief of one of the twenty-four courses.

τινες does not belong to ἐπτὰ, see ch. xxiii. 23, but stands alone, recalling the τινες of the preceding verse. Without the οἱ it would be, 'certain men, &c. were

attempting this,' ἦσαν and ποιοῦντες being taken together. With it, They were (it was) certain men, seven sons, &c. who attempted this.

15.] The narrative, from describing the nature of the attempt, passes to a single case in which it was tried, and in which (see below) two only of the brothers were apparently concerned.

No difference between γινώσκω and ἐπίσταμαι must be pressed:—the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category:—as in E. V., Jesus I know, and Paul I know: the One being God in heaven, the other man on earth.

16. ἀμφοτέρων] The weight of manuscript evidence for this reading is even surpassed by its internal probability. There would be every reason, as seven have been before mentioned, for altering it into αὐτῶν: but

ABDE
HLPN a
b c d f g
h k m o
13

γυμνοὺς καὶ ἑτετραυματισμένους ἄεκφυγεῖν ἐκ τοῦ οἴκου ἑκείνου. 17 τοῦτο δὲ ἐγένετο ἑγνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλησιν τοῖς κατοικοῦσιν τὴν Ἐφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἔμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἑξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ περιέργων πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ εὗρον ἀργυρίου μυριάδας πέντε. 20 οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἠύξανε καὶ ἴσχυεν.

xii. 15. n = ch. xii. 12 reff. o = here (1 Tim. v. 13) only t. (- γάσεσθαι, 2 Thess. i. 11. Sir. iii. 23. - γεία, Sir. xli. 22.) p = here only t. Xen. Anab. vi. 4. 9. q Matt. i. 1 al. Dan. ix. 2. r Matt. xiii. 30. Luke iii. 17 al. Gen. xxxviii. 24. s = ch. ii. 25 reff. t here only t. u = Matt. xxvii. 9. 1 Cor. vi. 20. vii. 23. Ps. xlviii. 8. w sing. = here only. 3 Kings x. 29. see Matt. xxvii. 9. v = ch. xxvii. 28. 1 Chron. xx. 2. Jude 14. Rev. v. 11. ix. 16 only. z ch. xiii. 49 reff. a intr., ch. vi. 7 reff. b = here only. Exod. i. 20. Xen. Cyr. vi. 1. 24. see ver. 16.

aft εκφυγειν ins αυτους A.

17. ins τοις bef ιουδ. EP 192.

om τε DE sah.

om την Δ1 E c 137.

επεσεν (mistake: or prep om) as unnecessary) AD 13, επεεν E.—φοβος bef

επ. D. ins o bef φοβος N1.

om tou DP (o1 ?) 101-33.

18. for τε, δε D 36 coptt.

πιστευοντων D: -σαντων E 28.

(Mai

Tischdf state expr agst Beh that there is in B no insn aft εξου.)

19. om δε D1-gr: τε E syrr æth Bas Chr.

των περι τα εργα D1(txt D2).

aft συνενεγκαντες ins και D.

κατεκαυσαν E vulg.

συγκατεψηφι-

σαν E. om last και D1(ins D2).

20. rec o logos bef tou κυριου (corrñ of characteristic order), with (E)HLPN3 13. 36 rel syr copt Chr: txt ABB1.—for κυρ., θεου E 21. 73. 1062 vulg sah arm.

ουτως κατα κρατος ενισχυσεν και η πιστις του θεου ηυξανε και επληθυνετο (επληθυνη D1) D: Syr also has η πιστις του θεου. ισχυσεν N.

no imaginable one for substituting it for αὐτῶν. *Two only*, it would seem, were thus employed on this particular occasion: and Luke has retained the word as it stood in the record furnished to him. Whether any similar occurrence happened to the rest, we are not informed: this one is selected as most notorious. γυμνοὺς]

With their clothes torn off them. 18.] The natural effect of such an occurrence was to induce a horror of magical arts, &c., which some were still continuing to countenance or practise secretly, together with a profession of Christianity. Such persons now came forward and confessed their error. The πράξεις of this verse denotes the association with such practices: the next verse treats of the magicians themselves. 19. περίεργα] 'male sedula'

('curiosa,' Hor. Epod. xviii. 25). τὶς τῶν περιέργων in Aristænet. Ep. ii. 18, is 'a magician' (Kuini.). τὰς βίβλους] *Magical formulae, or receipt-books, or written amulets.* These last were celebrated by the name of Ἐφέσια γράμματα. So Eustath. ad Hom. Od. τ. p. 694 (Kuini.). Ἐφέσια γράμματα—ἐπωδαὶ γὰρ τινες φασὶν ἐκείναι ἦσαν, ἃς καὶ Κροῖσος ἐπὶ τῆς πυρᾶς

εἰπὼν ὠφελήθη· καὶ ἐν Ὀλυμπίᾳ δὲ φασί, Μιλησίον καὶ Ἐφεσίον παλαιόντων τὸν Μιλήσιον μὴ δύνασθαι παλαίειν διὰ τὸ τὸν ἕτερον περὶ τῷ ἀστραγάλῳ ἔχειν τὰ Ἐφέσια γράμματα ὧν γνωσθέντων καὶ λυθέντων αὐτῷ, τριακοντάκις τὸ ἐξῆς πεσείν τὸν Ἐφέσιον. See more illustrations in Wetst. They were copies of the mystic words engraved on the image of the Ephesian Artemis. Eustath. in C. and H. ii. 16.

ἀργ. μυρ. πέν.] 50,000 drachmæ, i. e. denarii: for the drachma of the Augustan and following ages was not the real Attic drachma, but the Roman denarius—about 8½d. of our money: which makes the entire value about £1770. That drachmæ and not shekels (Grot., Hamm.) are meant, is plain: for Luke is writing of a Grecian town, and to a Greek. 20.

κατὰ κράτος] "Eo modo dicitur urbs αἰρεῖσθαι κατὰ κράτος, quæ vi expugnatur, apud Plut. Apophth. p. 176. Hinc lucem mutuatur locus, Act. xix. 20, ubi dicitur verbum Domini κατὰ κράτος ἰσχύειν, per vim invalescere, quasi oppugnans et vi expugnans corda hominum." Hermann on Viger, p. 632. So κατὰ μικρόν, κατ' ὀλίγον, καθ' ὑπερβολήν, κατὰ κόσμον. See

c = Luke vii.
d = Luke ix.
e = Luke x.
f = Luke x.
g = Luke x.
h = Luke x.
i = Luke x.
j = Luke x.
k = Luke x.
l = Luke x.
m = Luke x.
n = Luke x.
o = Luke x.
p = Luke x.
q = Luke x.
r = Luke x.
s = Luke x.
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21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαιὴν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. 22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. 23 ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνουν τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι ἀργυροκόπος ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος ὡν παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν,

m = Mark i. 39. ch. viii. 40. xxi. 13. xxiii. 11. xxv. 4 al. n ch. xii. 1 only. Num. o ch. xii. 18 (reff.). p ch. ix. 2 reff. q here only. Judg. xvii. 4 B. Jer. r partic. = ch. xv. 29. xvi. 34. 2 Pet. i. 19. Winer, edn. 6, § 45. 4. t 2 Tim. ii. 20. Rev. ix. 20 only. 1-a. u ch. xvi. 16 (reff.). v mid. = Col. iv. 1. Tit. ii. 7. see Winer, edn. 6, § 38. 6. w ver. 34. Rev. xviii. 22. Heb. xi. 10 only. Deut. xxvii. 15. (-vη, ch. xviii. 3.)

21. for *ως* to *ταυτα*, *τοτε* D. (o) *παυλος* bef *εθετο* DE 137 copt. — om o D 137. om *εν* E-gr 40. 68. διελθὼν ADEP k. ins *την* bef *αχαιαν* (corrn for uniformity) ADE a b d o 13: om BHLPS rel 36 Chr Ec Thl. ins *και* bef πορεύεσθαι DP. rec *ιερουσαλημ*, with HLP rel 36 Ec Thl-sif: txt ABEN c k 40 vulg Chr-comm Thl-fin, *ιερουσουλολυμα* D.

22. for *αποστ.* *δε*, *και αποστ.* D Syr aeth. om *την* EN b k m o. for *διακονουντων αυτα*, *διακονουν* [= -ων?] αυτων Λ: for *αυτα*, *αυτων* e. aft αυτω N¹ has written *ειπ*, but marked it for erasure. aft *χρονον* ins *ολιγον* D-gr 25: *τινα χρ.* 40 arm. *εν τη ασια* D sah.

24. for *ονοματι*, *ην* D-gr: om D-lat sah. ναον αργυρουν N¹. om αργυρους B. ins *ος* bef *παρειχε* (repeating the termination of *Αρτεμιδος*) D. παρειχε (confusion from *τοις* follg) A¹DE: txt A²BHLPS rel 36 Chr Ec Thl. rec *εργασιαν* bef *ουκ ολιγην*, with EHLPS rel syr Chr Ec Thl-sif: txt ABDN k m 13 vulg Thl-fin.

Bernhardy, Syntax, p. 241, f. 21. ταῦτα.] The occurrences of vv. 19, 20. ἐν τῷ πν.] An expression mostly used by Paul, see ref. δεῖ] As he was sent to the Gentiles, he saw that the great metropolis of the Gentile world was the legitimate centre of his apostolic working. Or perhaps he speaks under some divine intimation that ultimately he should be brought to Rome. If so, his words were literally fulfilled. He did see Rome after he had been at Jerusalem this next time: but after considerable delay, and as a prisoner. Cf. the same design expressed by him, Rom. i. 15; xv. 23—28; and Paley's remarks in the *Horæ Paulinæ*. 22.] He intended himself to follow after Pentecost, 1 Cor. xvi. 8. This mission of Timothy is alluded to 1 Cor. iv. 17 (see ib. i. 1); xvi. 10. The object of it was to bring these churches in Macedonia and Achaia into remembrance of the ways and teaching of Paul. It occurred shortly before the writing of 1 Cor. He was (1 Cor. xvi. 11) soon to return:—but considerable uncertainty hangs over this journey. We find him again with Paul in Macedonia, 2 Cor. i. 1: but apparently he had not reached Corinth. See 1 Cor. xvi. 1, c.; and 2 Cor. xii. 18, where he would probably have been mentioned,

had he done so. On the difficult question respecting a journey of Paul himself to Corinth during this period, see notes, 2 Cor. xii. 14; xiii. 1,—and Prolegg. to 1 Cor. § v. Ἐραστον] This Erastus can hardly be identical with the Erastus of Rom. xvi. 23, who must have been resident at Corinth: see there: and therefore hardly either with the Erastus of 2 Tim. iv. 20: see note there. εἰς τ. Ἀσίαν] i.e. in (but beware of imagining εἰς to be 'put for' ἐν, here or any where. It gives the direction of the tarrying, as in the expressions εἰς δόμους μένειν, Soph. Ag. 80, and διεκαπτέρονν εἰς τὴν πατρίδα, Lyeurg. cont. Leoer., p. 158. It is far better to take it thus, with Meyer, than with Winer, Gr., edn. 6, § 50. 4. b, as importing 'in favour of,' for the benefit of.) Ephesus: Asia is named by way of contrast with Macedonia, just before mentioned. This is evident by the following event taking place at Ephesus.

24. ναοὺς ἀργ.] These were small models (ἀφιδρύματα) of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses, as a charm. Chrys. *και πως ἐνι ναοὺς ἀργυροῦς γενέσθαι; ἴσως ὡς κιβάρια μικρά.* Ammian. Marellin. xxii. 13: 'Asclepiades philoso-

ABDE
HLPN
bcd f
h k m o
13

25 οὗς ^x συναθροίσας, καὶ τοὺς ^y περὶ τὰ τοιαῦτα ἐργάτας, ^x ch. xii. 12 only. Deut. i. 11. ^y = Luke x. 40, 41. ^z ἐπει-
 εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ^z ἐκ ταύτης τῆς ^u ἐργασίας ἡ ^z ἐπὶ τὴν ἐργασίαν ὅσους
^a εὐπορία ἡμῖν ^z ἐστίν, ²⁶ καὶ ^b θεωρεῖτε καὶ ἀκούετε ^b ὅτι οὐ
 μόνον Ἐφέσου ἀλλὰ ^c σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος
 οὗτος ^d πείσας ^e μετέστησεν ^f ἱκανὸν ^f ὄχλον, λέγων ὅτι
 οὐκ εἰσὶν θεοὶ οἱ ^g διὰ χειρῶν ^h γινόμενοι. ²⁷ οὐ μόνον δὲ
 τοῦτο ⁱ κινδυνεύει ἡμῖν τὸ ^k μέρος εἰς ^l ἀπελεγμὸν ^m ἐλθεῖν,
 ἀλλὰ καὶ τὸ τῆς ⁿ μεγάλης ^o θεᾶς ἱερὸν Ἀρτεμίδος ^p εἰς
 οὐθὲν ^q λογισθῆναι, ^r μέλλειν τε καὶ ^s καθαιρεῖσθαι τῆς
^t μεγαλειότητος αὐτῆς ἣν ὅλη ἡ Ἀσία καὶ ἡ ^u οἰκουμένη

10. (Dan. iii. 27 [94].) c ch. xiii. 44 reff. d ch. xviii. 4 reff. e = here only. (ch. xiii. 22 reff.) Josh. xiv. 8. τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστησεν, Xen. Hell. ii. 2. 5. f ch. xi. 24 (reff.). g ch. xiv. 3. h = John i. 3. Heb. xi. 3. Gen. ii. 4. i ver.
 40. absol., Luke viii. 23. 1 Cor. xv. 30 only. Isa. xxviii. 13. w. τοῦ and inf., Jonah i. 4. k = here only. 3 Macc. v. 17. l here only t. (ἐλεγμός, 4 Kings xix. 3 || Isa.) m = John v. 24. Job xxxiii. 28 BN F(not A). n ch. viii. 9 reff. o here (vv. 35, 37 v. r.) only t. p = ch. x. 4 reff. q Rom. ii. 26. iv. 3. ix. 8. Wisd. ix. 6. r = ch. xx. 34 al. s = 2 Cor. x. 5. Jer. xxix. 16. (xlix. 17.) constr. here only. καθαιρεῖν τι τῆς τοῦ θεοῦ δόξης, Diod. Sic. iv. 8. t Luke ix. 43. 2 Pet. i. 16 only. Jer. xl. (xxxiii.) 9. Dan. vii. 27 LXX. Esdr. i. 5 only. u = ch. xvii. 31. Rev. iii. 10. xii. 9. Ps. ix. 8.

25. for *ous*, *ontos* (omg καὶ) D 137 tol sah: c has *outos* but retains *καὶ*. τοι-
 αυτας(sic) N. for *εργατας*, *τεχνητας* D-gr-corr(-ταις D¹): *artifices* E-lat.
 for *ειπεν*, *εφη* D. add *προς αυτους* D vss. aft *ανδρες* ins *συντεχνειται* D
 syr-w-ast sah. *επιστασται*(sic) D. rec *μωων* (corr'n, *as more usual constr*),
 with HLP rel syr'r ath Chr, Ec Thl-sif: txt ABDE c d 13. 40 vulg copt Thl-fin.
 26. *ακουετε* καὶ *θεωρετε* D Syr. om *οτι* D. ins *εως* bef *εφεσ*. D-gr 14¹:
 της a m Thl-fin.—*ipsius Ephesi* D-lat. *εφεσιου* D. aft *αλλα* ins καὶ A
 D-gr L 13. 36. 40. 106-80 demid Syr Chr Thl-sif: om BEHPN rel vulg D-lat copt
 Ec Thl-fin. om της D¹(ins D²) m. aft *outos* ins *τις* τότε D¹: *hic*
quidam tunc D-lat. om *πεισας* N. *απεστησεν* E. aft *οτι* ins *ουτοι*
 D-gr. om *οι* N¹ 57. *γινόμενοι* D¹(γινομι. D²) 68.
 27. om *δε* E-gr. *ημιν* bef *κινδυνευει* D m (-νεομι D²N). το *μερος* bef *κινδ*.
 ημ. A c 137. om *αλλα* N¹. rec *αρτεμιδος* bef *ιερον* (corr'n of *characteris-*
tic order), with ABLN 13. 36 rel Ec Thl-fin: txt DEHP b f g o Chr Thl-sif Jer.
 rec *ουδεν*, with DEL 13. 36 rel Chr: txt ABHPN d f. *λογισθησεται*
(emendation of constr) ADE vulg Syr: txt BHLPN rel 36 Chr Ec Thl. *μελλει*
 A¹(D¹) a e vss Thl: txt BD²EHLPN 13 rel Chr Ec.—*αλλα* *καθερισθαι* *μελλει*(ν) D.
 Steph (for *τε*) *δε*, with HL rel vulg Chr Thl: om a e: txt ABEPN c 13 Ec
 Jer. om καὶ E c. rec *την μεγαλειότητα* (see note), with HLP rel vulg
 copt Chr Ec Thl: txt ABEN a c 13. 36. 40 syr sah.—om *τ. μεγ. αυτης* D.
 (Mai Tischdf note expr agst Bch that B does not om *αυτης* ην.) for *ην*, η D¹.
 om 1st η BD. om 2nd η B k m.

phus . . . deæ celestis argenteum breve
 figmentum quocunque ibat secum solitus
 efferre . . . ' Diod. Sic. i. 15: *ναοὺς χρυ-*
σῶς δόω. Dio Cass. xxxix. 20: *νεῶς*
Ἦρας βραχὺς ἐπὶ τραπέζης τινὸς πρὸς
ἀνατολῶν ἰδρυμένος. We may find an
 exact parallel in the usages of that corrupt
 form of Christianity, which, whatever it
 may pretend to teach, in practice honours
 similarly the "great goddess" of its ima-
 gination. 25. τὰ τοιαῦτα] All sorts of
 memorials or amulets connected with the
 worship of Artemis. Dean Howson
 (ii. p. 98) suggests that possibly *Alexander*
the coppersmith may have been one of these
 craftsmen: see 2 Tim. iv. 14. 26.]
 The people believed that the images them-
 selves were gods: τὰ χαλκῆ καὶ τὰ γραπτὰ

καὶ λίθινα μὴ μαθόντες, μηδὲ ἔθισθέντες
 ἀγάλματα καὶ τιμὰς θεῶν, ἀλλὰ θεοῦς
 καλεῖν. Plutarch de Isid. p. 379, c (Westl.):
 see ch. xvii. 29. And so it is invariably,
 wherever images are employed *professedly*
as media of worship. The genitives Ἐφ.
 and Ἀσ. are governed by ὄχλον. 27.]
 ἡμῖν is best taken as the *dativus incom-*
modi, not for ἡμῶν, nor with τὸ μέρος,
 but with κινδυνεύει. μέρος, as we say,
 department. ἀλλὰ καὶ] but that
 eventually *even* the temple itself of the
 great goddess Artemis will be counted
 for nothing. μεγάλην was the usual epithet
 of the Ephesian Artemis: Xen. Ephes. i.
 p. 15: *δυνύω τε τὴν πάτριον ἡμῖν θεόν,*
τὴν μεγάλην Ἐφεσίων Ἀρτεμιν. There
 is an inscription in Boeckh, 2963 c, con-

v ch. xiii. 43
 v. 22. Rel and
 Dr. 22.
 w = John i. 11.
 ch. vi. 3, 5, 8.
 ix. 36. xiii.
 10. Isa. i. 4.
 x = Luke iv.
 24. Eph. iv.
 31. Rev. xii.
 12 al. Gen.
 xlix. 6.
 y ver. 27 al.
 see notes.

z = Luke iv.
 28. y. 26. ch.
 v. 17. xiii.
 15. Gen. vi.
 11.
 a here only.

Gen. xi. 9. 1 Kings v. 12. xiv. 20 only. (-χύνειν, ver. 32.)
 iv. 9 only f. (-τρίσεσθαι, IIeb. x. 33.) d ch. vi. 12 reff.
 xii. 22 reff. g constr., ch. vii. 31 reff.

b ch. vii. 57 (reff.). c here bis. 1 Cor.
 e 2 Cor. viii. 19 only f. f ch.

28. ταυτα δε ακουσ. D vss. aft θυμου ins δραμοντες εις το αμφοδον D 137,
 simply syr-mg. om η D¹(ins D⁴).

29. rec aft η πολις ins ολη (see ch xxi. 30), with EHLP rel syr sah Chr (Ec Thl: pref
 ολη, D 36(sic) Syr æth: om ABN 13. 40 vulg copt arm. rec om της, with
 (D)EN³ k 13: ins A B(sic: see table) D⁶HLPN¹ rel Chr Thl.—συνεχυθη ολ. η π.
 αισχυνης D¹-gr. for τε, δε D-gr m copt: om sah arm. ins και bef συναρ-
 πασαντες D. μακεδονες D¹(txt D⁴ or ⁸): μακεδονα 15. 180: μακεδονιας d 56.
 117-77¹: om 100. rec ins του bef παυλου (with e?): om ABDEHLPN rel.

30. rec του δε παυλου (possibly from the concurrence of παυλου παυλου), with EHLP
 rel 36 Chr (Ec Thl: βουλομενου δε του παυλου D: του παυλου δε N³ k: txt ABN¹ m 13.
 for ουκ ειων αυτον οι μαθηται, οι μαθ. εκωλυον D(non sinebant D-lat) Syr æth.

31. for οντες, υπαρχοντες D. αυτου E-gr: amici ejus vulg. for εαυτον,
 αυτον N¹ 100.

taining the words της μεγαλης θεας αρτε-
 μιδος προ πολεως. The same inscription
 also mentions γραμματεὺς and ἀνθύπατος.
 C. and H. ii. 98. The temple of Arte-
 mis at Ephesus, having been burnt to the
 ground by Herostratus on the night of the
 birth of Alexander the Great (B.C. 355),
 was restored with increased magnificence,
 and accounted one of the wonders of the
 ancient world. Its dimensions were 425 ×
 220 feet, and it was surrounded by 127
 columns, 60 feet high. It was standing in
 all its grandeur at this time. See C. and
 H. ch. xvi. vol. ii. pp. 84 ff. τῆς με-

γαλειότητος is the more difficult and pro-
 bably original reading: and that she should
 be deposited from her greatness, whom &c.

29. εις τὸ θέατρον] The resort of
 the populace on occasions of excitement,
 as Wetst. shews by many instances. So
 Tacit. Hist. ii. 80, 'Tum Antiochensium
 theatrum ingressus, ubi illis consultare mos
 est.' 'Of the site of the theatre, the scene
 of the tumult raised by Demetrius, there
 can be no doubt, its ruins being a wreck
 of immense grandeur. I think it must
 have been larger than the one at Miletus;
 and that exceeds any I have elsewhere
 seen. . . . Its form alone can now be
 spoken of, for every seat is removed, and
 the proscenium is a heap of ruins.' Fellows,
 Asia Minor, p. 274. 'The theatre of Ephe-
 sus is said to be the largest known of any
 that have remained to us from antiquity.'
 C. and H. ii. p. 83, note 3. συναρπ.]

It is not implied that they seized Gaius
 and Aristarchus before they rushed into
 the theatre: compare προσεζήμενοι εἶπαν,
 ch. i. 24, also ch. xviii. 27, and Winer,
 edn. 6, § 45. 6. b. Γάϊον] A differ-

ent person from the Gaius of ch. xx. 4,
 who was of Derbe, and from the Gaius of
 Rom. xvi. 23, and 1 Cor. i. 14, who was
 evidently a Corinthian. Aristarchus is
 mentioned ch. xx. 4; xxvii. 2; Col. iv. 10;
 Philem. 24. He was a native of Thessa-

lonica. 31. Ἀσιαρχῶν] The Asiarchæ
 were officers elected by the cities of the
 province of Asia to preside over their
 games and religious festivals. Of these it
 would be natural that the one who for the
 time presided would bear the title of δ
 Ἀσιάρχος: cf. Eus. H. E. iv. 15: but no
 more is known of such presidency. Wetst.
 quotes several inscriptions and coins in
 which the name occurs, and cites many
 analogous names of like officers elsewhere:
 Ciliciarcha, Syriarcha, Phœniciarcha, Hel-
 ladarcha, &c. The Asiarch Philip at
 Smyrna is mentioned by Eusebius (H. E.
 iv. 15) as presiding in the amphitheatre at
 the martyrdom of Polycarp. These Ephe-
 sian games in honour of Artemis took place
 in May, which whole month (another sin-
 gular coincidence with the practices of
 idolatrous Christendom) was sacred to, and
 named Artemisian after, the goddess. In
 Boeckh, Inser. 2954, we have the decree
 ἄλλων τὸν μῆνα τὸν ἐπώνυμον τοῦ θεοῦ
 ὀνόματος εἶναι ἱερὸν καὶ ἀνακεῖσθαι τῇ

ABDE
 HLPN
 b c d f
 h k m
 13

^h δούναί ἑαυτὸν εἰς τὸ ^c θέατρον. ³² ⁱ ἄλλοι μὲν οὖν ⁱ ἄλλο ^h = here only. εἰς τὰς ἐρη-
 τι ἔκραζον· ἦν γὰρ ἡ ^k ἐκκλησία ¹ συγκεχυμένη, καὶ ^m οἱ ^h μίας αὐτῶν
^m πλείους οὐκ ᾔδεισαν τίνος ἔνεκα ⁿ συνεληλύθεισαν. ³³ ἐκ ^h δεοῦς, Joss.
 δὲ τοῦ ὄχλου *^o προεβίβασαν Ἀλέξανδρον, ^p προβαλόντων ^h Antt. xv. 7.
 αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος ^q κατασεισας τὴν ^h 7, and Diod.
 χεῖρα ἤθελεν ^r ἀπολογεῖσθαι τῷ ^r δήμῳ. ³⁴ ^s ἐπιγνόντες δὲ ^h Sic. v. 59.
 ὅτι Ἰουδαῖός ^t ἐστίν, φωνὴ ἐγένετο μία ^u ἐκ πάντων ὡς ^h ch. xxi. 34.
^v ἐπὶ ὥρας δύο κραζόντων Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ^k (Wisd. xviii.
³⁵ ^w καταστείλας δὲ ὁ ^x γραμματεὺς τὸν ὄχλον φησὶν ^h 8.
 Ἀνδρες Ἐφέσιοι, τίς ^y γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώ- ^h 11, ch. vii.
 σκει τὴν Ἐφεσίῳ πόλιν ^z νεωκόρον ^a οὖσαν τῆς ^b μεγάλης ^h 39 only. Sir.
 τοῦ ^h xxvi. 5.
 ἱεροῦ ^h 1 ch. ii. 6 reff.
 ἡμετέρου ^h m 1 Cor. ix. 19
 ἡμετέρου ^h reff.
 ἡμετέρου ^h n ch. i. 6
 ἡμετέρου ^h reff.
 ἡμετέρου ^h o Matt. xiv. 8
 ἡμετέρου ^h only. Exod.
 ἡμετέρου ^h xxxv. 34.
 ἡμετέρου ^h Deut. vi. 7
 ἡμετέρου ^h only.
 ἡμετέρου ^h y Matt. ix. 5. Job
 ἡμετέρου ^h proph. βάσας
 ἡμετέρου ^h τοῦ ἡμετέρου
 ἡμετέρου ^h p = here (Luke

κιν εἰς λόγους ἀπορήτους, Polyb. xxiv. 3. 7. συμβ., 1 Cor. ii. 16 reff. q ch. xii. 17 reff. r Luke xii. 11. xxi. 14. Antt.,
 xxi. 30) only. Jer. xxvi. (xlv.) 4 AN. q ch. xii. 17 reff. r Luke xii. 11. xxi. 14. Antt.,
 ch. xxiv. 10. xxvi. 24 al³. Rom. ii. 15. 2 Cor. xii. 19 only. L.P. Jer. xii. 1. xxxviii. (xxxi.) 6. 2 Macc.
 xiii. 26 only. s Luke xxiii. 7. ch. xii. 29. xxviii. 1. Jer. v. 5. t pres. ch. xvi. 38
 u = ch. v. 38, 39. John iii. 25 al. v ch. xiii. 31 reff. w here bis
 only +. 2 Macc. iv. 31 only. x = here only. (Ezra vii. 6, &c.) y Matt. ix. 5. Job
 xix. 23. z here only +. ἡ λευτικὴ φυλὴ νεωκόρων κ. ἱερέων ἐστίν, Philo de Prof. § 17,
 vol. i. p. 560. a constr., ch. xxiv. 10 reff. b = ch. vv. 27, 28, 34.

³² om τι D 42 vulg. ἡ γὰρ ἐκκλησία ἡν D. πλειστοι D-gr.
 rec ενεκεν, with DEHLP rel: txt ABX 13. 36 Thl-fin. συνεληλυθασι H:
 -λυθησαν L Thl-sif.

³³ * συνεβίβασαν ABEN a (corr., perhaps on acct of the unusual word, perhaps
 to avoid the repetition of προ): συν εβίβασαν 13(appy): κατεβιβ. D¹, distraxerunt
 D-lat, detrax. vulg: προεβίβασαν D¹ or ⁸ HLP rel 36 Chr Cc Thl. elz προ-
 βαλόντων, with DLP b² c g m o 13. 36 Thl: txt ABENH rel 40 Chr Cc.
 αυτων L¹ b 40 Thl-sif. o ουν A k demid fuld tol: o δ' ουν N¹. τη χειρι
 DN³ 40 Chr Thl-fin. for ηλθεν, ηθελεν N¹. for δημω, λαω E.

³⁴ rec επιγοντων (corr., to avoid the pendent nominative), with a b o 36 Cc: txt
 ABDEHLPX 13 rel Chr Thl-sif. om εκ D, so vulg coptt. ωσει B 13.
 κραζοντες AN. om η D¹ (ins D⁴). μεγ. η αρτ. εφ. is repeated in B.

³⁵ κατασεισας DE c 137 Thl-sif: compescuisset D-lat, sedasset vulg E-lat.
 τον οχλον bef o γραμματευσ B m 130 copt. εφη E, dixit vulg. for εφεσιοι,
 αδελφοι N¹. rec ανθρωπος (corr.), with D(pref δ D¹) HLP rel syr æth Chr Cc
 Thl-sif: txt ABEN a c k m 13. 36. 40 vulg Syr copt (sah) æth arm Thl-fin. for
 εφισ., ημετεραν vestram D. πολιν bef εφισ. E coptt. ναοκορον D¹(txt D²).
 for ουσαν, ειναι D: add και N¹(N³ disapproving). rec aft μεγαλης ins
 θεας, with HLP rel æth Chr Cc Thl: om ABDEN c 13. 36. 40 vulg syrr coptt Isid.

θεῶ, ἀγεσθαί δὲ ἐπ' αὐταῖς (scil. τοῦ μηνὸς
 ἡμέραις) τὰς ἑορτὰς καὶ τὴν τῶν Ἀρτεμισίων
 πανήγυριν. C. and H. ii. 95. δούναι]
 Kypke remarks: 'latet in phrasi, quod
 periculum Paulo in theatro imminet.'
 E. V. adventure himself; an excellent
 translation. ³³] ἐκ τ. ὄχλ. some of
 the multitude. προεβ. urged for-
 ward, through the crowd; the Jews push-
 ing him on from behind, 'propellentibus.'

It is uncertain whether this Alexander
 is mentioned elsewhere (but see on 2 Tim.
 iv. 14). He appears to have been a Chris-
 tian convert from Judaism, whom the Jews
 were willing to expose as a victim to the
 fury of the mob: or perhaps one of them-
 selves, put forward to clear them of blame
 on the occasion. ³⁴ ἐπιγνόντες]
 The nom. is an anacoluthon, as in ch. xxiv.
 5 al. See Winer, edn. 6, § 63, i. 1.

They would hear nothing from a
 Jew, as being an enemy of image-worship.

³⁵ καταστ.] When he had quieted,
 lulled, the crowd. ὁ γραμματεὺς]
 the town-clerk is the nearest English
 office corresponding to it. He was the
 keeper of the archives and public reader
 of decrees, &c., in the assemblies. Thucyd.
 vii. 10, τὴν ἐπιστολὴν ἐπέδοσαν· ὁ δὲ γραμ-
 ματεὺς τῆς πόλεως παρελθὼν ἀνέγνω τοῖς
 Ἀθηναίοις. 'Among the Ephesian inscrip-
 tions in Boeckh, we find the following:
 M. I. Avp. Διονυσιον τον ιεροκηρυκα και β
 ασιαρχον εκ των ιδιων Τ. Φλ. Μουνατιος
 φιλοσεβαστος ο γραμματευσ και ασιαρχησας.
 No. 2990.' C. and H. ii. 96. γάρ
 gives a reason for the καταστείλας. See
 Herm. on Viger, p. 829. νεωκόρον]
 Probably a virger or adorer (Suidas says,
 not a sweeper: ὁ τὸν νεῶν κοσμῶν κ. εὐτρε-

c here only+.
αὐτὸ μὲν
τὸ ἀγαλμα
εἰσπετεῖς,
ὡς λέγου-
σαι, 11.
dian i. 11.
here only+.
Symm., Job
xi. 2. xxxiii.
13. (-τως,
ch. x. 29.)
e 1 Pet. i. 6
only. 1 Macc.
xii. 11. (see
1 Tim. v. 13.)
f ch. ii. 30 reff.

xxi. 7. John vii. 45 al.
xiii. 6.)
m ver. 21 reff.
Heb. iv. 13.
xiii. p. 932 (Wahl).
ii. 16.
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

g 2 Tim. i. 4 only.
Dan. iii. 13.
k constr., Matt. xxvii. 39. 1 Kings xix. 22. (Rom. ii. 24 al.)
n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
οὐ = here (ch. xvii. 5) only+. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίων ποιοῦνται, Strabo
μοὶ ἄγοντι τὸν ἀγοραῖον, Jos. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

h absol., Matt.
i here only+. 2 Macc. iv. 42 only. (-εἰν, Rom. ii. 22. -ία, 2 Macc.
l fem., here only.)

g 2 Tim. i. 4 only.
Dan. iii. 13.
k constr., Matt. xxvii. 39. 1 Kings xix. 22. (Rom. ii. 24 al.)
n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
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μοὶ ἄγοντι τὸν ἀγοραῖον, Jos. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

h absol., Matt.
i here only+. 2 Macc. iv. 42 only. (-εἰν, Rom. ii. 22. -ία, 2 Macc.
l fem., here only.)

g 2 Tim. i. 4 only.
Dan. iii. 13.
k constr., Matt. xxvii. 39. 1 Kings xix. 22. (Rom. ii. 24 al.)
n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
οὐ = here (ch. xvii. 5) only+. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίων ποιοῦνται, Strabo
μοὶ ἄγοντι τὸν ἀγοραῖον, Jos. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

h absol., Matt.
i here only+. 2 Macc. iv. 42 only. (-εἰν, Rom. ii. 22. -ία, 2 Macc.
l fem., here only.)

g 2 Tim. i. 4 only.
Dan. iii. 13.
k constr., Matt. xxvii. 39. 1 Kings xix. 22. (Rom. ii. 24 al.)
n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
οὐ = here (ch. xvii. 5) only+. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίων ποιοῦνται, Strabo
μοὶ ἄγοντι τὸν ἀγοραῖον, Jos. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

h absol., Matt.
i here only+. 2 Macc. iv. 42 only. (-εἰν, Rom. ii. 22. -ία, 2 Macc.
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n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
οὐ = here (ch. xvii. 5) only+. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίων ποιοῦνται, Strabo
μοὶ ἄγοντι τὸν ἀγοραῖον, Jos. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

h absol., Matt.
i here only+. 2 Macc. iv. 42 only. (-εἰν, Rom. ii. 22. -ία, 2 Macc.
l fem., here only.)

g 2 Tim. i. 4 only.
Dan. iii. 13.
k constr., Matt. xxvii. 39. 1 Kings xix. 22. (Rom. ii. 24 al.)
n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
οὐ = here (ch. xvii. 5) only+. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίων ποιοῦνται, Strabo
μοὶ ἄγοντι τὸν ἀγοραῖον, Jos. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

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Dan. iii. 13.
k constr., Matt. xxvii. 39. 1 Kings xix. 22. (Rom. ii. 24 al.)
n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
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q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

Ἀρτέμιδος καὶ τοῦ ^cδιοπετοῦς; ³⁶ ^dἀναντιρρήτων οὖν ^{ABDI}
ὄντων τούτων ^eδέον ἐστὶν ὑμᾶς ^wκατεσταλμένους ^fὑπ- ^{H.I.P.S.}
ἄρχειν καὶ μηδὲν ^gπροπετὲς πρίσσειν. ³⁷ ^hἡγάγετε γὰρ ^{b c d f}
τοὺς ἄνδρας τούτους οὔτε ⁱἱεροσύλους οὔτε ^kβλασφη- ^{h k m}
μοῦντας τὴν ^lθεὸν ἡμῶν. ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ ¹³
σὺν αὐτῷ ^mτεχνῆται ἔχουσιν πρὸς τινα ⁿλόγον, ^oἀγόραιοι
^pἄγονται καὶ ^qἀνθύπατοί εἰσιν. ^rἐγκαλεῖτῶσαν ἁλλήλοις.

g 2 Tim. i. 4 only. Prov. x. 14. xiii. 3. Sir. ix. 18 only. h absol., Matt.
i here only+. 2 Macc. iv. 42 only. (-εἰν, Rom. ii. 22. -ία, 2 Macc.
l fem., here only.)
k constr., Matt. xxvii. 39. 1 Kings xix. 22. (Rom. ii. 24 al.)
n = here only. ἐμοὶ . . . πρὸς τοὺς οὗ λόγος, Demosth. πρὸς Λακρ., p. 942. 17. see
οὐ = here (ch. xvii. 5) only+. τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίων ποιοῦνται, Strabo
μοὶ ἄγοντι τὸν ἀγοραῖον, Jos. Ant. xiv. 10. 21. p = Luke xxiv. 21. 2 Macc.
q ch. xiii. 7, 8, 12. xviii. 12 only. see notes. r constr., ch. xiii. 28. Sir. xlv. 19. w. κατά
and gen., Rom. viii. 33, pass. ver. 40. ch. xiii. 29. xxvi. 2, 7 only. L.P.

διοπετοῦς D 68: *hujus jovis* D-lat: *joviseprolis* E-lat: *jovisque prolis* vulg.

36. ἀναντιρρήτων B¹L. τούτων bef οὐτων A b o: om τούτων N¹ 13. aft

προπετὲς ins τι N³. [πραττειν, so ABDEHLN 13 rel(not P m) Chr (Ec Thl.)]

37. from ηγαγετε το τούτους is inserted in the margin of P by a later hand.
aft τούτους ins ενθαδε D syr-mg. for ουτε (twice), μητε D. rec την θεαν
(corr), with D¹E²P a b¹ o 13 Ec Thl-fin: txt ABD²E¹HLN rel 36 Chr-c Thl-sif.
rec υμων, with El-gr HLP rel vulg syr copt aeth-rom Chr (Ec Thl-fin: txt
ABDE²N b f o 13 E-lat Syr sah aeth-pl Chr-c Thl-sif. θεαν D¹(txt D³).

38. aft δημητριος ins ουτος D Syr: pref δ c 137. α bef και D¹(txt D⁴).
rec προς τινα λογον bef εχουσιν (alteration of characteristic order), with 13(appy):
txt AB(D)EHLN rel vulg Chr Thl.—ins αυτους bef τινα D, cum aliquo quendam
D-lat.

πίζων, ἀλλ' οὐχ ὁ σαρών) of the temple: here used as implying that Ephesus had the charge and keeping of the temple. The title is found (Wetst.) on inscriptions as belonging to Ephesus: *ἡ φιλοσεβαστος Εφεσίωων βουλή καὶ ο νεωκοιοι δημος καθιερισαν επι ανθυπατον Πεδοουκαιο Πρεισκεινον ψηφισαμενον* TiB. Κλ. Ιταλικου του γραμματεως του δημου (Boeckh, No. 2966); and seems to have been specially granted by the emperors to particular cities: thus we have *ὅσα ἐπετύχομεν παρὰ τοῦ κυρίου Καίσαρος Ἀδριανοῦ δι' Ἀντωνίου Πολέωνος δεύτερον δόγμα συγκλήτου, καθ' ὃ δις νεωκόροι γεγόναμεν*: and on coins of Hadrian, *Ἐφεσίωων δις νεωκόρων*, &c.: and similarly of Elagabalus, *Νικομηδέων τρίς νεωκόρων*: of Maximin, *Μαγνητήων νεωκόρων Ἀρτέμιδος*. See also C. and H. ii. p. 89, where will be found an engraving of a coin exhibiting both the words *νεωκόρος* and *ἀνθύπατος* (ver. 38).

τ. διοπετοῦς] To give peculiar sanctity to various images, it was given out that they had fallen from heaven; so Euripides of the statue of Artemis at Tauris, *ἐνθ' Ἀρτεμις σὴ σύγγονος βωμῶνς ἔχει, | λαβεῖν τ' ἄγαλμα θείας δ' παλιν ἐνθάδε | εἰς τοὺςδε ναοὺς οὐρανοῦ πεσεῖν ἄπο*. Iph. Taur. 86, and 977, he calls it *διοπετὲς ἄγαλμα, οὐρανοῦ πέσῃσα*. So also Pausan. Att. 26, *τὸ δὲ ἁγιάστατον . . . ἐστὶν Ἀθηναῖς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει . . . φήμη δ' ἐς αὐτὸ ἔχει, πεσεῖν ἐκ τοῦ οὐρανοῦ*. The image is described by Pliny, xvi. 72: 'de

ipso simulacro Deæ ambigitur. Cæteri ex ebreno esse tradunt: Mucianus ter consul ex his qui, proxime viso eo, scripsere, vitigineum, et nunquam mutatum, septies restitutum templo.' 37.] From this verse it appears that Paul had proceeded at Ephesus with the same caution as at Athens, and had not held up to contempt the worship of Artemis, any further than unavoidably the truths which he preached would render it contemptible. This is also manifest from his having friends among the Asiarchs, ver. 31. Chrysostom, however, treats this assertion of the town-clerk merely as a device to appease the people: *τοῦτο ψεύδος ταῦτα μὲν πρὸς τὸν δῆμον*. γάρ

refers to the *προπετὲς* with which he had charged them: 'and this caution is not unneeded,—for &c.' see Meyer; and Herm. as above, on ver. 35. 38. ἀγόραιοι] court-days (the grammarians distinguish ἀγοραῖος, 'circumforaneus,' an idler in the market, and ἀγώραιος, as in our text: so Suidas: but Ammonius *vice versa*: and the distinction is now believed to be mere pedantry): and ἄγονται implies that they were then actually going on. They were the periodical *assizes* of the district, held by the proconsul and his assessors (see below). The Latin phrase for ἀγοραῖος ἄγειν was *conventus agere*, or *peragere*, or *convocare*; cf. Cas. B. G. i. 54; v. 1; viii. 46. Hence the district itself was called *conventus*. See Smith's Dict. of Antiquities, art. *Conventus*.

39 εἰ δέ τι περὶ ὧν ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ κινδυνεύομεν ἐγκαλεσθαι ὑμᾶς περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπαρχόντος περὶ οὗ [οὐ] δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41 καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

XX. 1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἵσπασάμενος ἐξῆλθεν πορευθῆναι εἰς τὴν Μακεδονίαν. 2 διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς

xxiii. 19, 25. ch. xxiv. 5. Prov. xvii. 14. a constr., here only. (ch. xx. 26.) b Luke
xxiii. 4, 14, 22 only. (-ος, Heb. v. 9.) c ch. viii. 16 reff. d Matt. xii. 36. Luke
xvi. 2. [Rom. xiv. 12.] 1 Pet. iv. 5. Dan. vi. 2 Theod. e ch. xiii. 12 only. Amos vii. 10.
f = ch. xiii. 3 reff. g ch. xix. 21 reff. h Judith vi. 1. i ch. xxi. 34 reff. k ch.
xv. 32 reff. l = here only. (ch. xviii. 22 reff.) Xen. Anab. vii. 1, 40. m = ch. xv. 40
reff. n ch. xiii. 6 reff. o ch. xix. 1. p ch. viii. 5 reff.

39. for *περι ετερων*, *περαιτερον* (seems like a mistake from *itacism*) d 13. 36: *περαιτερω* B(Tischdf): *περ ετερον* E. *επιζητεται* (itacism?) N c d o.
εν τω νομω εκκλησια D¹(so, but *εκκλησιας* D² and lat: txt D⁴).

40. *σημερον* *ενκαλεισθαι* *στασεως* *μηδενος* *αιτιου* *οντος* D. *περι ου ου* *δυνησομεθα* (perhaps, as Meyer, from a careless repetition of *ου*: more likely, as Bornemann in loc, inserted by those who placed a colon at *υπαρχοντος* and regarded *περι . . . ταυτης* as a new member of the sentence) A B(sic: see table) H L(for *ου*, *ουν* L¹) P² N b c e f g h m o syrr arm: om *ου* DE 13. 36 rel vulg copt Chr-comm Ec Thl-fin. *δουναι* (prob the simple verb was substituted for the compd rather than vice versa: both expr are in ordinary use) HL b d e g Ec-ed Thl-sif: txt ABDEP² 13. 36 rel Chr Ec-ms Thl-fin. *ins* *περι* bef *της* *συστρ.* (consequent on regarding *συστρ.* as in apposn with the preceding *gen*—q. d. viz. concerning this *συστρ.*) ABEN d k m 36. 40 D-lat Syr arm Thl-fin: om DHLP rel vss Chr Ec Thl-sif. (13 def.)

CHAP. XX. 1. for *προσκαλ.*, *μεταπεμφαμενος* BEN m 13. 36. 40 coptt aeth-rom Thl-fin: *μεταστειλαμενος* a 69. 98-marg 105: txt ADHLP rel Chr Ec Thl-sif. om *δ* D.
ins *πολλα* bef *παρ*κ. D. rec om *παρακαλεσας* (see note), with HLP rel Chr Ec Thl-sif: ins AB(D)EN a c m 13. 36 copt Thl-fin.—*παρακελε*[υ]σας D¹? for *ασπ.*, *αποσπασαμενος* D¹: *και ασπ.* EN: *ασπασαμενος τε* D⁴ a c m 36 Thl-fin.
πορευεσθαι (corrη) ABEN 36 Thl-fin: om D 27. 66². 105: txt HLP² 13(sic) rel Chr Ec Thl-sif. om την BDELN a b c k m o Thl-fin: ins AHP 13 rel Chr Ec Thl-sif.
2. *ins* *παντα* bef *τα* *μερ*η D. *εκεινη* D¹(txt D¹). for *παρακαλεσας* *αυτους*, *χρησ*[αμενο]s(?) D¹-gr(txt D²).

Pliny, H. N. v. 29 fin., mentions Ephesus as one of these assize towns. ἀνθύπατοι] there are (such things as) proconsuls: the fit officers before whom to bring these causes: a categoric plural. So the Commentators generally. But may not the 'consilarii' of the proconsul who were his assessors at the 'conventus,' held in the provinces, have themselves popularly borne the name? We find in Jos. B. J. ii. 16. 1, that Cestius, the ἡγεμών of Syria, on receiving an application respecting Florus's conduct at Jerusalem, μετὰ ἡγεμόνων ἐβουλεύετο,—which ἡγεμόνες were his assessors, or consilarii. (See on ch. xxv. 12, and Smith's Dict. of Antt., ut supra.) ἐγκαλ. ἄλλ.] let them (the plaintiffs and defendants) plead against one another. 39.] 'Legitimus catus est, qui a magistratu civitatis convocatur et regitur.' Grot. The art. points out the

regularly recurring assembly, of which they all knew. 40.] γάρ assumes that this assembly was an unlawful one. μηδενὸς κτ.λ.] There being no ground why (i. e. in consequence of which) we shall be able to give an account, i. e. 'no ground whereon to build the possibility of our giving an account.' The reading *περὶ οὗ οὐ* (see digest) seems to involve the sentence in almost inextricable confusion. To read *περὶ τῆς συστ.* τ. and take it in apposit. with *περὶ οὗ*, 'hujus rei, videlicet conventus hujus' (Bornemann), is very harsh.

CHAP. XX. 1—XXI. 16.] JOURNEY OF PAUL TO MACEDONIA AND GREECE, AND THENCE TO JERUSALEM. 1.] παρακαλέσας has probably been omitted on account of the two participles coming together: or perhaps on account of the same word occurring again in ver. 2. 2.]

q ch. xv. 32. ἡ λόγῳ πολλῶ ἦλθεν εἰς τὴν Ἑλλάδα, ³ ποιήσας τε ABDE
r ch. xv. 34. μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰου- HLPN:
reiff. δαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο bed f
s ch. ix. 24. reiff. ἡ γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. ⁴ x συν- h k m o
t ch. xiii. 13. reiff. εἶπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου 13
u = Philem. 14. 2 Macc. iv. 39. constr., Ἰουκαῖος δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου
v. r. 2 Macc. xi. 37. v constr., ch. iii. 12 reiff. Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος,
x = ch. vii. 25 reiff. καὶ Γαῖος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικός
x here only +. 2 Macc. xv. 2 only. καὶ Τρόφιμος. ⁵ z οὗτοι [δὲ] ^a προσελθόντες ^b ἔμενον ἡμᾶς
y = ch. xi. 5 reiff. z ch. ix. 20 reiff. a = ver. 13. 2 Cor. ix. 5. (ch. xii. 10 al.) Gen. xxxiii. 14.
b = here only. Job xxxvi. 2. (see ver. 23.)

3. for τε, δε D 38 E-lat copt. for γενομ., καὶ γενηθείσης D²: κ. γενηθεις D¹-gr.
ἐπιβουλῆς bef αὐτῷ ABEN a h 13: txt DHLP rel vulg Chr Ec Thl.
μελλων E. ἀγεσθαι E. rec γνώμη, with B²HLP rel syr-mg-gr: txt
AB¹EN 13. 36.—ἠελθῃσεν αναχθῆναι εἰς συρίαν εἶπεν δε το πνευμα αὐτω υποστρεφειν
δια της μακεδονias D syr-mg(proceeding as D below as far as εἵεναι).
4. for συνεῖπετο δε αὐτῷ ἀχρι, μελλοντος οὖν ἐξείναι αὐτοῦ μεχρι D (comitari eum
D-lat). om ἀχρι της ασias (to conform to follg; cf note) BN 13 vulg(not
demid) æth Bede. rec om πυρρου (see note), with HLP rel syr æth Chr Ec
Thl-sif: ins ABDEEN a b m o 13. 36. 40 vulg syr-mg copt æm Thl-fin Orig-int Bede.
βεριοις N¹: βερναιοις D-gr¹(txt D⁴). ins o bef δερβαιος Δ: δουβ[ε]ριος
doverius D¹(and lat: txt D⁴). for ασιανοι, εφεσιοι D (syr-mg) salh.
for τυχικος, ευτυχος D.
5. rec om δε, with DHLP rel 36 vulg Syr Chr Ec Thl-sif: ins ABEN a c 13. 40 syr
copt Thl-fin. προσελθοντες (see ver 13) Δ(?) B¹ E-gr HLPN f g k m.
εμενον (but ι erased) N. for ημας, αυτον D-gr.

Notices of this journey may be found 2 Cor. ii. 12, 13; vii. 5, 6. He delayed on the way some time at Troas, waiting for Titus, —broke off his preaching there, though prosperous, in distress of mind at his non-arrival, 2 Cor. ii. 12, 13,—and sailed for Macedonia, where Titus met him, 2 Cor. vii. 6. That Epistle was written during it, from Macedonia (see 2 Cor. ix. 2, καυχῶμαι, 'I am boasting'). He seems to have gone to the confines at least of Illyria, Rom. xv. 19. αὐτούς] The Macedonian brethren: so ch. xvi. 10 al., see reiff., and Winer, edn. 6, § 22. 3. Ἑλλάδα] Achaia, see ch. xix. 21. 3. ποιήσας] This stay was made at Corinth, most probably: see 1 Cor. xvi. 6, 7: and was during the winter, see below on ver. 6. During it the Epistle to the Romans was written: see Prolegg. to Rom. § iv. μέλλοντι ἀνάγεσθαι] This purpose, of going from Corinth to Palestine by sea, is implied ch. xix. 21, and 1 Cor. xvi. 3—7. τοῦ ὑποστρ.] The genit. is not (as Meyer) governed directly by γνώμης, which would be more naturally followed by εἰς τὸ ὅπ.: but denotes the purpose, as in reiff. 4. ἄχρι τ. Ἀσίας] It is not hereby implied that they went no further than to Asia: Trophimus (ch. xxi. 29) and Aristarchus (ch. xxvii. 2), and probably others, as the bearers of the alms from Macedonia and Corinth (1 Cor. xvi. 3, 4), accompanied him to Jerusalem. Σώπατρος Πύρρου

Βεροιαῖος] This mention of his father is perhaps made to distinguish him (?) from Sosipater, who was with Paul at Corinth (Rom. xvi. 21). The name Πύρρου has been erased as that of an unknown person, and because the mention of the father is unusual in the N. T.:—no possible reason can be given for its insertion by copyists. Ἀρίσταρχος] See ch. xix. 29; xxvii. 2; Col. iv. 10; Philem. 24. Secundus is altogether unknown. The Gaius here is not the Gaius of ch. xix. 29, who was a Macedonian. The epithet Δερβαῖος is inserted for distinction's sake. Timotheus was from Lystra, which probably gives occasion to his being mentioned here in close company with Gaius of Derbe. All attempts to join Δερβαῖος with Τιμόθεος in the construction are futile. Timotheus was not of Derbe, see ch. xvi. 1, 2: and the name Γαῖος (Gaios, Gr.) was far too common to create any difficulty in there being two, or three (see note, ch. xix. 29) companions of Paul so called. With conjectural emendations of the text (Δερβ. δὲ Τιμοθ., Kuin., Valek.) we have no concern. Ἀσιανοὶ T. κ. T.] Tychicus is mentioned Eph. vi. 21, as sent (to Ephesus from Rome) with that Epistle. He bore also that to the Colossians, Col. iv. 7, at the same time. See also 2 Tim. iv. 12; Tit. iii. 12. Trophimus, an Ephesian, was in Jerusalem with Paul, ch. xxi. 29: and had been, shortly before 2 Tim. was written, left sick at

ἐν Τρωάδι. ⁶ ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ^d ἡμέρας τῶν ^e ἁγίων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς ^d τὴν Τρωάδα ^e ἄχρι ἡμερῶν πέντε, οὗ ^f διετρίψαμεν ἡμέρας ^g ἑπτὰ. ⁷ Ἐν δὲ ^h τῇ μιᾷ τῶν ⁱ σαββάτων ^j συνηγμένων ^k ἡμῶν ^l κλίσαι ἄρτον, ὁ Παῦλος ^m διελέγετο αὐτοῖς μέλ-
e ch. xv. 39
 ref.
 d ch. xii. 3 ref.
 e ch. xii. 11.
 f Luke iv. 13.
 Rom. i. 13 al.
 2 Mace. xiv.
 15.
 g ch. xii. 19
 ref.
 h Luke xxiv.
 1. John
 ch. iv. 5 ref. constr., ch. xiii. 44 ref.

xx. 1 (19). Mark xvi. 2. 1 Cor. xvi. 2). see ch. xiii. 14 ref.
 ch. ii. 46 ref. k ch. xvii. 2 ref.

6. om την D. rec αχρῖς, with H rel: απο EN 13: infra E-lat: txt ABLP d Thl-sif.—for αχρῖ ημερων πεντε, πεμπταιοι D. for ου, οπου AEN 13: ου και 40. 137: και c: εν η και D: txt BHLP rel 36 Chr (Ec Thl.

7. for δε, τε D Syr æth. om τη E k. aft μια ins πρωτη D-gr. rec for ημων, των μαθητων (alteration to suit αυτοις—see note), with HLP rel Bas (Ec Thl-sif: txt ABDEN a¹ c 13. 36. 40 vulg syrr copt æth arm Chr₂ Thl-fin Aug. rec ins του bef κλασαι, with D (Ec Thl-fin: om ABEHLPN 13 rel Chr₂ Thl-sif.

Miletus. (See Prolegg. to 2 Tim. § i. 5.)

5. οὗτοι] The persons mentioned in ver. 4: not only Tychicus and Trophimus. The mention of Timotheus in this list, distinguished from ἡμᾶς, has created an insuperable difficulty to those who suppose Timotheus himself to be the narrator of what follows: which certainly cannot be got over (as De Wette) by supposing that Timotheus might have inserted himself in the list, and then tacitly excepted himself by the ἡμᾶς afterwards. The truth is apparent here, as well as before, ch. xvi. 10 (where see note), that the anonymous narrator was in very intimate connexion with Paul; and on this occasion we find him remaining with him when the rest went forward. προελθ.

κ.τ.λ.] For what reason, is not said: but we may well conceive, that if they bore the contributions of the churches, a better opportunity, or safer ship, may have determined Paul to send them on, he himself having work to do at Philippi: or perhaps, again, as Meyer suggests, Paul may have remained behind to keep the days of unleavened bread. But then why should not they have remained too? The same motive may not have operated with them: but in that case no reason can be given why they should have been sent on, except as above. It is not impossible that both may have been combined:—before the end of the days of unleavened bread, a favourable opportunity occurs of sailing to Troas, of which they, with their charge, avail themselves: Paul and Luke waiting till the end of the feast, and taking the risk of a less desirable conveyance. That the feast had something to do with it, the mention of μετὰ τ. ἡ. τ. ἁζ. seems to imply: such notices being not inserted ordinarily by Luke for the sake of dates. The assumption made by some (see, e. g. Mr. Lewin, p. 587), that the rest of the company sailed at once for Troas from Corinth, while Paul and Luke went by land to Philippi, is inconsistent with συνέλπετο,

ver. 4. From the notice here, we learn that Paul's stay in Europe on this occasion was about three-quarters of a year: viz. from shortly after Pentecost, when he left Ephesus (see on ch. xix. 10), to the next Easter.

6. ἄρχ. ἡμ. πέντε] in five days, see ref. The wind must have been adverse: for the voyage from Troas to Philippi (Neapolis) in ch. xvi. 11, seems to have been made in two days. It appears that they arrived on a Monday. Compare notes, 2 Cor. ii. 12, ff.

7. ἐν τῇ μιᾷ τ. σαββ.] We have here an intimation of the continuance of the practice, which seems to have begun immediately after the Resurrection (see John xx. 26), of assembling on the first day of the week for religious purposes. (Justin Martyr, Apol. i. 67, p. 83, says, τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τοὺς ἀυτὸ συνέλευσις γίνεται. Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi. 2) and at length general prevalence, in the Gentile world, of the Jewish seven-day period as a division of time,—which was entirely foreign to Gentile habits. It can only have been introduced as following on the practice of especial honour paid to this day. But we find in the Christian Scriptures no trace of any sabbatical observance of this or any day: nay, in Rom. xiv. 5 (where see note), Paul shews the untenableness of any such view under the Christian dispensation. The idea of the transference of the Jewish sabbath from the seventh day to the first was an invention of later times.

κλίσαι ἄρτον] See note on ch. ii. 42. The breaking of bread in the Holy Communion was at this time inseparable from the ἀγάπαι. It took place apparently in the evening (after the day's work was ended), and at the end of the assembly, after the preaching of the word (ver. 11). αὐτοῖς, in the third person, the dis-

1 ch. xiii. 42
 reff.
 m ch. x. 9 reff.
 n here only.
 Gen. xlix. 13.
 Num. xxiii.
 28. Ps.
 xxxv. 10
 only. το-
 σουτον
 παρατείνεν
 χρόνον.
 Jos. Antt. i.
 3. 9.
 o of time, Matt.
 xi 23. ch.
 x. 30.
 1 Tim. vi. 11 al. Ps. civ. 19.
 xxv. 1, Ac. John xviii. 3.
 s ch. i. 13 reff. Acts only. 3.
 only. L. Zech. ii. 4.
 only t. Ps. lxxv. 7. Aq. Dan. v. 20 Theod. Herodian i. 11, of the
 λόγος. (καταφορά Aq., Gen. ii. 21. xv. 12.)
 xii. 7. z ver. 7. absol., ch. xviii. 4 reff.
 only t. Symm., Gen. vi. 16. Ezek. xlii. 6.
 vi. 29. 1 Macc. ix. 19.
 p Mark xiii. 35. Luke xi. 5. ch. xvi. 25 only. Judg. xvi. 3.
 Gen. xv. 17. u ch. vi. 15 reff. Luke xiii. 9 al. 1 Macc. xv. 26.
 t ver. 7 al. u ch. vi. 15 reff. v ch. vii. 58. xxiii. 17
 w 2 Cor. xi. 33 only. Josh. ii. 15, 18. x here bis (ch. xxv. 7. xxvi. 10)
 y Luke xxiv. 1 (John iv. 11. Rev. ii. 21) only. Sir. c here
 a ch. iv. 17 reff. b = ch. xii. 14 reff. c here
 d = Mark
 vi. 29. 1 Macc. ix. 19. e = Matt. xxiv. 17. ch. x. 20, 21. 1 Kings ix. 27. Xen. Cyr. i. 4. 8.

om τε D gr.

μεχρις P.

8. υπολαμπαδες *faculae* D. rec for ημεν, ησαν (see above on ημεων, ver 7),
 with c k: txt ABDEHLPΣ 13. 36 rel vulg syrr sah arm Chr Thl-fin. om
 συνηγμενοι E.

9. rec καθημενος (*cornn to more usual form*), with HLP rel Chr (Ec Thl: txt ABDEH
 a 13. 36. om νεανιας E. επι τη θυριδι κατεχομενος υπνω βαρει D.
 om του bef παυλου D. for απο, υπο DI b o 40 Chr Ec-ed. πωων, omg
 kai follg, E. και ος ηρθη D1-gr.

course being addressed to the disciples at
 Troas: but the first person is used before
 and after, because all were assembled, and
 partook of the breaking of bread together.
 Not observing this, the copyists have altered
 ημων above into των μαθητων, and ημεν into
 ησαν, to suit αυτοις. 8. λαμπαδ. ik.]

This may be noticed, as Meyer observes, to
 shew that the fall of the young man could
 be well observed: or, perhaps, because many
 lights are apt to increase drowsiness at such
 times. Calvin and Bengel suppose,—in
 order that all suspicion might be removed
 from the assembly ('ut omnis abesset sus-
 picio scandali,' Beng.); Kuin. and partly
 Meyer,—that the lights were used for so-
 lemnity's sake,—for that both Jews and
 Gentiles celebrated their festal days by
 abundance of lights. But surely the adop-
 tion of either Jewish or Gentile practices of
 this kind in the Christian assemblies was
 very improbable. 9.] Who Eutychus

was, is quite uncertain. The occurrence of
 the name as belonging to slaves and freed-
 men (Rosenm. and Heinrichs, from inscrip-
 tions), determines nothing. επι της
 θυριδος] On the window-seat. The win-
 dows in the East were (and are) without
 glass, and with or without shutters.

καταφερόμενος υπν.] Wetstein gives many
 instances of the use of καταφερόμαι, either
 absolute, or with εις υπνον, signifying 'to
 be oppressed with, borne down towards,
 sleep.' Thus Aristotle, de somn. et vig.
 iii. p. 456. b. 31, ed. Bekk.: τα υπνωτικά

... πάντα ... καρηβαριαν ... ποιει ...
 και καταφερόμενοι και νυστάζοντες τοτο
 δοκοῦσιν πάσχειν, και αδυνατοῦσιν αἵρειν
 την κεφαλην και τα βλέφαρα: and Diod.
 Sic. iii. 57, κατενεχθείσαν εις υπνον ιδειν
 ὄψιν. I believe the word is used here and
 below in the same sense, not, as usually in-
 terpreted, here of the effect of sleep, and
 below of the fall caused by the sleep. It
 implies that relaxation of the system, and
 collapse of the muscular power, which is
 more or less indicated by our expressions
 'falling asleep,' 'dropping asleep.' This
 effect is being produced when the first
 participle is used, which is therefore im-
 perfect,—but as Paul was going on long
 discoursing, took complete possession of
 him, and, having been overpowered,—
 entirely relaxed in consequence of the
 sleep, he fell.

In the ηρθη νεκρός
 here, there is a direct assertion, which can
 hardly be evaded by explaining it, 'was
 taken up for dead,' as De Wette, Olsh.;—
 or by saying that it expresses the judgment
 of those who took him up, as Meyer. It
 seems to me, that the supposition of a
 mere suspended animation is as absurd
 here as in the miracle of Jairus's daughter,
 Luke viii. 41—56. Let us take the narra-
 tive as it stands. The youth falls, and
 is taken up dead: so much is plainly
 asserted. (First, let it be remembered
 that Luke, a physician, was present, who
 could have at once pronounced on the
 fact.) Paul, not a physician, but an

ABDI
 HLPΣ
 b c d f
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δὲ ὁ Παῦλος ^f ἐπέπεσεν αὐτῷ καὶ ^g συμπεριλαβὼν εἶπεν ^f ^{ver. 37, (ch. viii. 16 reff.)} Μὴ ^h θορυβεῖσθε· ἡ γὰρ ⁱ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. ^g ^{here only.} ^h ^{ch. xvii. 5} ⁱ ^{ch. xv. 26} ^j ^{ch. viii. 31.} ^k ^{ch. ii. 46 reff.} ^l ^{ch. x. 10} ^m ^{here only.} ⁿ ^{2 Macc. viii. 25, see Luke xxi. 8.} ^o ^{Luke xxiv. 14, 15, ch. xxiv. 26} ^p ^{John iv. 6, ch. i. Kings xv. 20.} ^q ^{2 Macc. xv. 38} ^r ^{ch. xiii. 13 reff.} ^s ^z ^{1 Cor.} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

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c ch. xiii. 40
refl.

c ch. xvi. 11

f ch. xviii. 10ff.
g here only f.
Exod. xxviii.
26 Symm.c ch. xviii.
3. Xen. Cyr.
i. 4. 10.i = here (Mark
iv. 30 rec.)

only f. ες

τοῦτο

παραβα-

λιν.

Thueyd. iii.

h. 2. 41.

k = Mark i. 38.

m here only f.

only f. ες

f ch. ii. 1 refl.

f ch. vii. 14 refl.

“ εἰς τὴν Ἰασσον, ἀναλαμβάνοντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην, καὶ ἐκείθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺς Χίου. τῇ δὲ ἑτέρα παρεβάλομεν εἰς Σάμον, καὶ μέιναντες ἐν Τρωγυλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. ¹⁶ ¹ κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ ὁ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ. ἔσπευδεν γάρ, εἰ δυνατόν εἴη αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. ¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον ¹ μετεκαλέσατο τοὺς ¹⁶ πρεσβυτέρους τῆς ἐκκλησίας.

1 ἡλθο-
μεν...
ABCD
HLPs
b c d f
h k l
o 13

k = Mark i. 38. Luke xiii. 33. ch. xiii. 44. xxi. 26. Heb. vi. 9 only. 2 Macc. xii. 32. 1 = ch. xv. 10 refl.
m here only f. Xen. Anab. vi. 2. 1. n Matt. xviii. 13. Gal. vi. 14. Gen. xiv. 7, 17. o here
only f. ες ὁ δ' ἀνθρωποι τοῖς διπλοῖς χρῶνται ὅταν ἀνώνυμον ἢ κ. ὁ λόγος ἐνόςθεντος, ὅταν τὸ χρονο-
τριβῆν, Aristot. Rhet. iii. 3. n Luke ii. 16. xix. 5, 6. ch. xxi. 18. 2 Pet. iii. 12 only. 2 Chron. x. 18.
q ch. ii. 1 refl. r = Matt. xxvi. 6. Luke x. 32. xxii. 40 al. s Luke iv. 23. ch. xxi. 17. xxv. 15.
t ch. vii. 14 refl. u James v. 14 only. (see ch. xiv. 23.) v ch. xi. 30 refl.

15. καὶ ἐκεῖθεν Ε. rec αντικρυ (corrη), with B²HP rel: txt AB¹CDELK 13. 36. 40 Thl-fin. for ετερα, εσπερα B 15-9. 73. παρελαβομεν D¹-gr (txt D⁴). om καὶ μειναντες εν τρωγυλιω, and aft τη ins δε ABCEN 13 vulg: txt (the occasion of the omn has probably been, that Trogylium is not in Samos, which at first sight the text appeared to imply) D¹HP rel 36 syr sah Chr (Ec Thl.—rec τρωγυλια, with HP rel 36: txt (D)L h m o (c f g k) Syr sah Chr (Ec Thl-fin, τρωγυλια D-gr, Trogylio D-lat. ερχομενη D¹ a m 95¹-6. 142.

16. rec εκρινε (an ecclesiastical portion begins at ver 16, which has occasioned the alteration of the plurperf into the independent historic aor), with C³HLP rel Chr (Ec Thl-sif: txt ABC¹DEK 13. 36 vulg. for οπως μη γενηται αυτω χρονοτριβησαι, μηποτε γενηθη αυτω κατασχεσις τις ut non contingeret ei morandi quis D.

rec (for ειη) ην, with LP rel 40 Chr (Ec Thl: txt (but looks like a gramml corrη) ABCEN 13. 36.—om ει δυνατόν ειη DH wth-rcm. εις την ημεραν D: τη ημερα H.

for εις, εν D¹(txt D⁴). ιερουσαλημ AEN a c 13. 40: txt BCDHLP rel 36 Chr.

17. μετεπεμψατο D. om τους E.

(Peutinger Table) from Troas, built on a high cliff above the sea, with a descent so precipitous as to have prompted a pun of Stratonicus, the musician (see Athen. viii., p. 352), on a line of Homer, Il. ζ. 1-13, Ἰασσον ἰθ', ὧς κεν θάσσον δλέθρον πείραθ' ἴκηαι. Strab. xiii. 1, p. 126, Tauchn.

Paul's reason is not given for wishing to be alone: probably he had some apostolic visit to make.

14. Μιτυλήνην] The capital of Lesbos, on the E. coast of the island, famed (Hor. Od. i. 7. 1: Epist. i. 11. 17) for its beautiful situation. It had two harbours: the northern, into which their ship would sail, was μέγας κ. βαθύς, χώματι σκεπαζόμενος, Strabo, xiii. 2, p. 137.

15. παρεβάλ.] we put in: so Charon, in the Frogs, to his boatman, ὥπ, παραβαλοῦ, 180; and 271, παραβαλοῦ τῷ κωπῇ: see many examples in Wetst. Then they made a short run in the evening to Trogylium, a cape and town on the Ionian coast, only forty stadia distant, where they spent the night. He had passed in front of the bay of Ephesus, and was now but a short distance from it.

Μίλητον] The ancient capital of Ionia (Herod. i. 142). See 2 Tim. iv. 20, and note.

16. κεκρίκει] We see here that the ship was at Paul's disposal, and probably hired at Philippi, or rather at Neapolis, for the voyage to Patara (ch. xxi. 1), where he and his company embark in a merchant vessel, going to Tyre. The separation of Paul and Luke from the rest at the beginning of the voyage may have been in some way connected with the hiring or outfit of this vessel. The expression κεκρίκει (or εκρινε, which will amount to the same thing, only it must not be taken 'for the plurperf,' here or any where else) is too subjectively strong to allow of our supposing that the Apostle merely followed the previously determined course of a ship in which he took a passage.

παραπλ. τ. Ἐφ.] He may have been afraid of detention there, owing to the machinations of those who had caused the uproar in ch. xix. F. M., in his notes, gives another reason: "He seems to have feared that, had he run up the long gulf to Ephesus, he might be detained in it by the westerly winds, which blow long, especially in the spring." But these would affect him nearly as much at Miletus.

17.] The distance from Miletus to Ephesus is about thirty miles.

18 ὡς δὲ ^w παρεγένοντο ^w πρὸς αὐτόν, εἶπεν αὐτοῖς Ὑμεῖς ^w Matt. iii. 13.
ἐπίστασθε, ^{xy} ἀπὸ πρώτης ἡμέρας ^y ἀφ' ἧς ^z ἐπέβην εἰς ^w Luke vii. 4,
τὴν Ἀσίαν, ^a πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ^r ἐγενόμην, ^x ch. x. 30 reff.
19 ^b δουλεύων τῷ κυρίῳ ^c μετὰ ^d πάσης ^e ταπεινοφροσύνης ^y attr., here
καὶ δακρύνων καὶ ^f πειρασμῶν τῶν ^g συμβάντων μοι ἐν ^{only? see}
ταῖς ^h ἐπιβουλαῖς τῶν Ἰουδαίων, ²⁰ ὡς οὐδὲν ⁱ ὑπέστει- ^{ch. xiii. 11.}
^{2 reff.) Josh. xiv. 9.} ^{a = Mark v. 16. ch. ix. 27.} ^{b = (see note) Paul}
^{(Rom. vii. (6) 25 al.) only, exc. Matt. vi. 24. Luke xvi. 13. Ps. ii. 11.} ^{c ch. xvii. 11 reff.}
^{d ('all possible') ch. iv. 29. xxiii. 1. Rom. i. 29. Eph. i. 3. 2 Pet. i. 5. Jude 3 al.} ^{e Eph.}
^{iv. 2. Phil. ii. 3. Col. ii. 18, 23. iii. 12. Paul only, exc. 1 Pet. v. 5†. (-φρων, 1 Pet. iii. 8. -φρονεῖν,}
^{Ps. cxxx. 2.)} ^{f = Luke xxii. 28. Gal. iv. 14 al. Deut. iv. 34.} ^{g ch. iii. 10 reff.}
^{h ch. ix. 24 reff.} ^{i ver. 27. Gal. ii. 12. Heb. x. 38 only†. Diad. Sic. xiii. 70, εἰς τὸ Δουπὸν ὁ}
^{Κύριος ἐκέλευσεν αἰτεῖν, μηδὲν ὑποστελλόμενον. So Jos B. J. i. 20. 1.}

18. for παρεγένοντο, ἐσκληρυνοντο E-gr. aft αυτον ins ομου οντων αυτων A :
ομοσε οντ. αυτ. D¹(ομοσε οοντων D¹) 40-marg: ομοθυμαδον E 73: et simul essent vulg
(interpolations for particularity): om BCHLPK rel 36 Chr (Ec Thl. for αυτοις,
προς αυτους D¹(πρ. αυτοις D¹). aft ἐπιστασθε ins αδελφοι D: pref 5. 8. 73 sah.
for αφ, εφ D¹(txt D¹): om h 38. 93. for εις, επι E. for πως to
εγενομην, D has ως τριετιαν η και πλειον ποταπας μεθ υμων ην παντος χρονου: D-corr
has πως for ποταπας, D¹(?) τον παντα χρονον, and D¹ adds εγενομην: fui per omni
tempore D-lat.

19. aft κυριω add μεθ υμων C c 15-8. 36 Chr-txt. rec ins πολλων bef δακρ.
(prob interpolation: see 2 Cor ii. 4), with CHLP rel 36 aeth-rom arm Chr (Ec Thl :
aft syr: om ABDEN 13. 40 vulg Syr copt sah aeth-pl Lucif. συμβαινοντων C.

He probably, therefore, stayed three or four days altogether at Miletus. τοὺς πρεσβ.] called, ver. 28, ἐπισκόπους. This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus, iii. 14. 2, p. 201: 'In Mileto convocatis episcopis et presbyteris, qui erant ab Epheso et a reliquis proximis civitatibus.' Here we see (1) the two, bishops and presbyters, distinguished, as if both were sent for, in order that the titles might not seem to belong to the same persons,—and (2) other neighbouring churches also brought in, in order that there might not seem to be ἐπίσκοποι in one church only. That neither of these was the case, is clearly shewn by the plain words of this verse: he sent to Ephesus, and summoned the elders of the church (see below on διήλθον, ver. 25). So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The E. V. has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους, ver. 28, 'overseers;' whereas it ought there as in all other places to have been bishops, that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not. 18.] The evidence furnished by this speech as to the literal report in the Acts of the words spoken by Paul, is most important. It is a treasure-house of words,

idioms, and sentiments, peculiarly belonging to the Apostle himself. Many of these appear in the reff., but many more lie beneath the surface, and can only be discovered by a continuous and verbal study of his Epistles. I shall point out such instances of parallelism as I have observed, in the notes. The contents of the speech may be thus given: *He reminds the elders of his conduct among them (vv. 18—21): announces to them his final separation from them (vv. 22—25): and commends earnestly to them the flock committed to their charge, for which he himself had by word and work disinterestedly laboured (vv. 26—35).* ἀπὸ πρ. ἡμ.] These words hold a middle place, partly with ἐπίστασθε, partly with ἐγενόμην. The knowledge on their part was coextensive with his whole stay among them: so that we may take the words with ἐπίστασθε, at the same time carrying on their sense to what follows.

μεθ' ὑμ. ἐγεν.] So 1 Thess. i. 5, οἶδατε οἷοι ἐγενήθημεν ἐν ὑμῖν,—ii. 10, ὑμ. μάρτυρες . . . ὡς δόλιος . . . ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. See 1 Cor. ix. 20, 22.

19. δουλεύων τῷ κυρ.] With the sole exception of the assertion of our Lord, 'Ye cannot serve God and mammon,' reff. Matt., Luke, the verb δουλεύω for 'serving God' is used by Paul only, and by him seven times, viz. besides reff., Rom. xii. 11; xiv. 18; xvi. 18; Col. iii. 24; 1 Thess. i. 9.

μετ. π. ταπ.] Also a Pauline expression, 2 Cor. viii. 7; xii. 12. πειρασμῶν] See especially Gal.

^k part., 1 Cor. xii. 7, Heb. (xii. 35, x. 33 v. r.) xii. 10 only.
^l Deut. xxiii. 6. constr., ch. xiv. 18 reff.
^m = John iv. 25, xvi. 13, 8c, ver. 27, 1 Pet. i. 12.
ⁿ Deut. xxiv. 8. ch. xvi. 37 reff.
^o = Matt. xxiv. 7, l. (ch. xiv. 23, ii. 46 reff.)
^p ch. viii. 25 reff.
^q ch. xi. 18 reff.
^r = ch. xxiv. 24 reff.
^s ch. xiii. 11.
^t = here only. δεδεμένος, ισχυροτέρα ανάγκη, Xen. Cyr. viii. 1. 12.
^u = ch. xvii. 16 reff.
^v = here only. Eccl. ii. 11, 12. (ch. x. 25 reff.)
^w = here only. Amos ix. 8. x ch. xv. 21 (36). Tit. i. 5.
^x ch. xv. 21 (36). Tit. i. 5.
^y = here only. Mark ix. 26. 1 Cor. xii. 2. Eph. iv. 17, 18. Rev. iv. 8. xix. 14 al. Winer, edn. 6, § 59. 4.
^z ch. xvi. 26 reff.
^a ch. xi. 19 reff.
^b see ver. 5.
^c = and constr., here only. see Job xiv. 3. xxiii. 4.
^d ch. xv. 26 reff.

20. των συμφεροντων bef υπεστειλαμην C. om μη D Lucif. om νμας D
 Thl-sif Lucif Jer. κατ οικους και δημοσια D.

21. διαμαρτυραμενος H m Bas-ms Thl-sif: -ρουμενος D¹. rec ins τον bef θεον
 corr'n for uniformity, with ADHLP 13. 36 rel Bas-ms (Ec Thl-fin: om BCEN d h k
 Bas Chr Thl-sif. aft πιστιν ins την EHLP rel Bas Chr Ec Thl: om ABCN a 13. 36;
 also D, which reads δια του κυριου ημ. ιησ. χρ. om ημων E. rec aft
 ιησ. ins χριστον (common addn), with ACDEH 13. 36 rel Syr copt æth-pl Chr Thl-fin:
 om BHLP b c g h syr sah æth-rom Bas Ec Thl-sif Lucif.

22. rec εγω bef δεδεμενος, with DHL rel am Chr Epiph: txt (characteristic order)
 ABCEN a k 13 vulg Ath-mss Thl-fin. ιεροσολυμα D. συναντησαντα (prob
 originally a mistake) A D-gr E-gr H m 13: συμβησομενα (gloss) C a 15. 36. 68-9. 180
 lect-12 Ath-mss₂ Thl-fin: txt BLPN rel vss Ath Chr Ec. εμοι BN¹. for
 ειδως, γινωσκων D.

23. το αγ. πν. D-gr: το πν¹ μοι το αγ. c 47. 137 Epiph Chr. om κατα πολιν
 E. ins πασαν bef πολιν D vulg Syr æth Lucif. διαμαρτυρατο AEN³ 13. 40
 Ath-mss₂. rec om μοι (as unnecessary?), with HLP rel æth-rom Ec Thl-sif:
 ins ABCDEN a b d e h m 13. 36. 40 vulg syr copt æth-pl arm Ath Cyr-jer, Bas Thl-
 fin Lucif Jer. rec λεγον, with A B(sic: see table) CN rel: txt DEHLP 13 f (k?)
 l¹ m 36 Epiph. rec me bef και θλιψεις (alteration perhaps to avoid μεμενοναι),
 with LP rel Thdrst Ec Thl-fin: me aft μενουσιν vss, so D (but for με, μοι): txt ABCEHN
 a c k 13. 40 vulg arm Cyr-jer Bas Did Chr Thl-sif. at end add εν ιεροσολυμοις D
 vulg(not demid) syr-w-ast sah Lucif.

24. rec λογον, with AD¹EHLPN³ 13 rel 40: txt BCD¹N¹ sah æth arm. rec
 aft ποιουναι ins ουδε εχω, with EHLP rel 36: ins εχω ουδε bef ποιουναι AN³ 13. 40, εχω
 μοι ουδε D¹: om BCD¹N¹ vulg Syr sah æth arm. rec aft την ψυχην ins μου, with

iv. 14. 20. **ὑπεστειλάμην**] So again
 ver. 27. The sense in Gal. ii. 12 is similar,
 though not exactly identical—'reserved
 himself,' withdrew himself from any open
 declaration of sentiments. In Heb. x. 38
 it is different. **τὸν συμφερ.**] See reff.

21. **εἰς θ. . . εἰς τ. κύρ.** I.] This use
 of εἰς is mostly Pauline: and in ch. xxiv. 24
 it seems to be taken from his own expres-
 sion.

22. **δεδεμένος τῷ πνεύματι**] **bound in my spirit.** This interpretation
 is most probable, both from the construe-
 tion, and from the usage of the expression
 τὸ πνεῦμα repeatedly by and of Paul in
 the sense of his own spirit. See ch. reff.,
 where the principal instances are given.
 The dative, as here, is found Rom.
 xii. 11, τῷ πν. ζήοντες,—1 Cor. v. 3,

παρὼν τῷ πνεύμ. (1 Cor. xiv. 15, 16?),—
 2 Cor. ii. 13, οὐκ ἔσχηκα ἄνεσιν τῷ πν.
 μου, and al., see also ch. xix. 21. How
 he was bound in the spirit is manifest, by
 comparing other passages, where the Holy
 Spirit of God is related to have shaped his
 apostolic course. He was bound, by the
 Spirit of God leading captive, constraining,
 his own spirit. As he went up to Jeru-
 salem δεδεμένος τῷ πνεύματι, so he left
 Judæa again δεδεμένος τῇ σαρκί,—a pri-
 soner according to the flesh. He had
 no detailed knowledge of futurity—nothing
 but what the Holy Spirit, in general fore-
 warnings, repeated at every point of his
 journey (κατὰ πόλιν; see ch. xxi. 4, 11, for
 two such instances), announced, viz., im-
 prisonment and tribulations. That here no

ABCDE
 HLPN
 b c d f
 h k l m
 o 13

^e τιμίαν ἐμαυτῷ ὡς ^f τελειῶσαι τὸν ^g δρόμον μου καὶ τὴν ^h διακονίαν ἣν ⁱ ἔλαβον ^j παρὰ τοῦ κυρίου Ἰησοῦ, ^k διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς ^l χάριτος τοῦ θεοῦ.
²⁵ ¹ καὶ νῦν ¹ ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ² ὄψεσθε τὸ ³ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς ⁴ διήλθον ⁵ κηρύσσω τὴν ⁶ βασι-
 viii. 6. h = ch. i. 17, 25. vi. 4. Rom. xi. 13†. (ch. vi. 1 al. L.P., exc. Heb. i. 14. Rev. ii. 19.)
 i ch. ii. 33 reff. k = ch. xiii. 43 reff. l ver. 22. t = here (Rev. xxii. 4)
 only. θεωρεῖν, ver. 33. ὁρᾶν, Col. ii. 1. ἰδεῖν, 1 Thess. ii. 17, iii. 10. u = ch. viii. 4 reff. 1 Chron.
 xxi. 4. v here only. κ. τὸ εὐαγγ. τῆς β., Matt. ix. 35. κ. τ. β. τοῦ, ch. xxviii. 31 only.
 w absol., Matt. viii. 12. xiii. 19, 38 al.

D¹EH vulg: om ABC D⁴(and lat) LPS c 13. 36. 40. ^εμαυτου D¹(txt D²).
 for ως, εως N³: ὡστε E b c d o 13. 40. 137: ως το C 104: του D.

τελειῶσω BN. rec aft τον δρομον μου ins μετα χαρας (interpolation appy: see Phil i. 4, Col i. 11, Heb x. 34 ὥς: the finishing his course appearing not emphatic enough), with CEHLP rec 36 syr Chr Ec Thl: om ABDN 13. 40 vulg Syr coptt æth Lucif Ambr.
 aft διακονιαν ins του λογου D vulg Lucif Ambr.—for ην, ον D¹-gr (txt D⁴). παρελαβον D b c k o 137. aft διαμαρτυρασθαι ins ιουδαιοις και ελλησιν D sah Lucif. om του bef θεου D¹(ins D⁶).
 25. om ιδου E I 13. 40. 73 Syr Lucif. οἶδα bef εγω C m Syr: om εγω 180
 Iren-int. for ουκετι, ουκ N. rec aft την βασιλειαν ins του θεου (supple-

inner voice of the Spirit is meant, is evident from the words κατὰ πόλιν. (Two of the three other places where this phrase occurs are from the mouth or pen of Paul.)

23. τὸ πν. διαμαρτύρ.] Compare Rom. viii. 16, τὸ πνεῦμα συμμαρτυρεῖ τῷ πν. ἡμῶν.

24.] The reading in the text, amidst all the varieties, seems to be that out of which the others have all arisen, and whose difficulties they more or less explain. The first clause is a combination of two constructions, οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν ἐμαυτοῦ, and οὐ ποιῶμαι (ἡγοῦμαι, Phil. iii. 7, 8) τὴν ψυχὴν τιμίαν ἐμαυτῷ. The best rendering in English would be, I hold my life of no account, nor precious to me. Then again the confused construction of the former clause shews itself in the ὡς of the latter, which is not 'so that,' but 'as,' q. d. before, 'so precious.' 'I do not value my life, in comparison with the finishing my course.' Render then the whole verse: But I hold my life of no account, nor is it so precious to me, as the finishing of my course.

τελειῶσαι] See the same image, with the same word, remarkably expanded, Phil. iii. 12—14. There in ver. 12 he has used τετελειῶμαι,—and,—as is constantly the case when we are in the habit of connecting certain words together,—the δρόμος immediately occurs to him, which he works into a sublime comparison in ver. 14.

δρόμον] A similitude peculiar to Paul: occurring, remarkably enough, in his speech at ch. xiii. 25. He uses it without the word δρ., at 1 Cor. ix. 24—27, and Phil. iii. 14. καὶ τ. δ.] and (i. e. even) the ministry, &c. καὶ in this sense gives that which, in

matter of fact, runs parallel with the metaphorical expression just used,—stands beside it as its antitype.

ἐλαβον] Compare Rom. i. 5, δι' οὗ ἔλάβομεν χάριν κ. ἀποστολήν.

25.] It has been argued from ἐν οἷς διήλθον, that the elders of other churches besides that of Ephesus must have been present. But it might just as well have been argued, that every one to whom Paul had there preached must have been present, on account of the word πάντες. If he could regard the elders as the representatives of the various churches, of which there can be no doubt, why may not he similarly have regarded the Ephesian elders as representatives of the churches of proconsular Asia, and have addressed all in addressing them? Or may not these words have even a wider application, viz., to all who had been the subjects of his former personal ministry, in Asia and Europe, now addressed through the Ephesian elders? See the question, whether Paul ever did see the Asiatic churches again, discussed in the Prolegg. to the Pastoral Epistles, § ii. 18 ff. I may remark here, that the word οἶδα, in the mouth of Paul, does not necessarily imply that he spoke from divine and unerring knowledge, but expresses his own conviction of the certainty of what he is saying: see ch. xxvi. 27, which is much to our point, as expressing his firm persuasion that king Agrippa was a believer in the prophets: but certainly no infallible knowledge of his heart:—Rom. xv. 29, where also a firm persuasion is expressed:—Phil. i. 19, 20, where οἶδα, ver. 19, is explained to rest on ἀποκαταδοκία καὶ ἐλπίς in ver. 20. So that he may here ground his

^x ch. xxvi. 22. ^{Gal. v. 3.} ^{Eph. iv. 17.} ^{1 Thess. ii. 12} ^{only τ. P.} ^{w. 65.} ^{Jos. B. J. iii. 10.} ^{3 cont.} ^{y Matt. xxviii. 15.} ^{Rom. xi. 8.} ^{2 Cor. iii. 14 only.} ^{Josh. v. 9.} ^{Jer. i. 18.} ^{b ch. xviii. 6.} ^{v. 35 only.} ^{xii. 18, 28.} ^{xxiv. 12.} ^{c ver. 20 (reff.).} ^{d ch. ii. 23 reff.} ^{Wisd. vi. 4.} ^{e Luke xii. 1. xvii. 3. xxi. 34. ch. f here bis.} ^{Luke xii. 32.} ^{1 Pet. v. 2, 3 only.} ^{Jer. xiii. 17.} ^{g = 1 Cor. h (here first.)} ^{Phil. i. 1.} ^{1 Tim. iii. 2.} ^{Tit. i. 7.} ^{1 Pet. ii. 25 only.} ^{2 Chron. z ch. xviii. 6.} ^{Gen. xxiv. 8.} ^{a = Matt. xxvii. 24.} ^{2 Kings iii. 28.}

^{ABCD E} ^{HL P N a} ^{b c d f g} ^{h k l m} ^{o 13}
 λείαν. ²⁶ διότι ^x μαρτύρομαι ὑμῖν ἐν τῇ ^y σήμερον ^z ἡμέρα, ^{ABCD E} ^{HL P N a} ^{b c d f g} ^{h k l m} ^{o 13}
 ὅτι ^z καθαρὸς εἰμι ^a ἀπὸ τοῦ ^b αἵματος πάντων ²⁷ οὐ γὰρ
^c ὑπεστείλαμην ^c τοῦ μὴ ^c ἀναγείλαι πᾶσαν τὴν ^d βουλὴν τοῦ
 θεοῦ ὑμῖν. ²⁸ ^e προσέχετε οὖν ^e ἑαυτοῖς καὶ παντὶ τῷ ^f ποιμ-
 νίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ^g ἔθετο ^h ἐπισκόπους,

mentary addn. as shown by the variations), with EHL P rel vulg Syr aeth Thdrt (Ec Thl: του ιησου D sah; τ. κυρ. ιησ. Lucif: om ABCN c 13. 36 syr copt arm Chr.

26. rec (for διοτι) διο, with CHL 13. 36 rel Thl: txt Δ B (sic: see table) EPN g: διο κατ f 32. 57. 104.—for διοτι το οτι, αχρι ουν της σημερον ημερας D' (proper quod hodierno die D-lat: txt D⁶). rec (for ειμι) εγω (see ch xviii. 6, where there is no varn), with AHL P rel copt Bas₁ Chr₂ Ec Thl-sif: εγω ειμι a 69. 105 arm Gild: ειμι εγω sah Jer: txt BCDE c 13. 36. 40 vulg syrr Amm Bas₂ Chr₁ Damase. aft

27. om μη D¹-gr (ins D⁵[?]) 66². 73. 81. 177¹ Lucif. rec υμιν bef πασαν τ. βουλ. τ. θ., with AEHL P N³ rel syrr coptt Bas₂ Chr (Ec Thl Iren-int Jer Gild: txt BC(D) N¹ m 13 vulg.—ημιν D¹(txt D⁴).

28. om ουν (προσεχετε is the beginning of an ecclesiastical portion) ABDN o 13. 36 lectt vulg copt Did Thdrt Lucif: ins CEHL P rel spec syrr Chr (Ec Thl Iren-int.

expectation of never seeing them again, on the plan of making a journey into the west after seeing Rome, which he mentions Rom. xv. 24, 28, and from which, with bonds and imprisonment and other dangers awaiting him, he might well expect never to return. So that what he here says need not fetter our judgment on the above question. 26.] The use of μαρτύρομαι is peculiar to Paul, see reff. 28. προσέχ.

έαυτοῖς] If we might venture to trace the hand of Luke in the speech, it would be perhaps in this phrase: which occurs only as in reff. τ. ποιμνίω] This similitude does not elsewhere occur in Paul's writings. We find it (reff.) where we should naturally expect it, used by him to whom it was said, 'Feed my sheep.' But it is common in the O. T. and sanctioned by the example of our Lord Himself.

τὸ πν. τ. ἄγ. See ch. xiii. 2. ἔθετο] So Paul, reff. 1 Cor. ἐπισκόπους] See on ver. 17, and Theodoret on Phil. i. 1, ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ ἀμφότερα γὰρ εἶχον κατ' ἐκείνον τὸν καιρὸν τὰ ὀνόματα (Olsh.).

The question between θεοῦ and κυρίου rests principally on internal evidence—which of the two is likely to have been the original reading. The manuscript authority, now that it is certain that B has θεοῦ a prima manu, as also N, is weighty on both sides. The early patristic authority for the expression αἷμα θεοῦ is considerable. Ignat. Ephes. i., p. 644, has ἀναζωπυρήσαντες ἐν αἵματι θεοῦ. Tertull. ad Uxor. ii. 3, vol. i., p. 1293, "pretio empti, et quali pretio? sanguine

Dei." Clem. Alex., 'Quis dives salvus,' c. 34, vol. ii., p. 344, has δυνάμει θεοῦ πατρός, κ. αἵματι θεοῦ παιδός, κ. δρόσω πνεύματος ἁγίου. On the other hand Athanasius (contra Apol. ii. 14, vol. ii., p. 758) says, οὐδαμοῦ δὲ αἷμα θεοῦ δίχα σαρκὸς παραδεδώκασιν αἱ γραφαί, ἢ θεὸν δίχα σαρκὸς παθόντα ἢ ἀναστάντα. In attempting to decide between the two readings, the following alternatives and considerations may be put: (I.) IF κυρίου WAS THE ORIGINAL, it is very possible (1) that some busy scribe may have written at the side, as so often occurs, θεοῦ. This having been once done, the interests of orthodoxy would perpetuate the gloss, and by degrees it would be adopted into the text and supersede the original word, or become combined with it, as is actually the case in HL and a vast body of mss. Or, continuing supposition I., it may have been (2) that the expression ἐκκλησίαν τοῦ κυρίου, not found any where else, may have been corrected into the very usual one, ἐκκλ. (τοῦ) θεοῦ, which occurs eleven times in the Epistles of Paul. Or (3), which I consider exceedingly improbable (see below), the alteration may have been made solely in the interest of orthodoxy. Such are possible, and the two former not improbable, contingencies.

On the other hand (II.) IF θεοῦ WAS THE ORIGINAL, but one reason can be given why it should have been altered to κυρίου, and that one was sure to have operated. It would stand as a bulwark against Arianism, an assertion which no skill could evade, which must therefore be modified. If θεοῦ

ⁱποιμαίνειν τὴν ἐκκλησίαν τοῦ *θεοῦ, ἣν ^kπεριποιήσατο ⁱ= John xxi. 16, 1 Pet. v. 2. 2 Kings v. 2. ^k Luke xvii. 33. 1 Tim. iii. 13 only. Gen. xxxi. 18. Isa. xxxi. 5. διὰ τοῦ αἵματος τοῦ ἰδίου. ²⁹ ἐγὼ οἶδα ὅτι ¹εἰσελεύσονται μετὰ τὴν ^mἄφιξίν μου ⁿλύκοι ^oβαρεῖς εἰς ὑμᾶς μὴ

1 John x. 1, ch. xix. 30. vii. 15 (x. 16). Luke x. 3.

m here only+. John x. 12 bis) only. (Ezek. xxii. 27.)

3 Macc. vii. 18. Herodot. ix. 77.

n = ΜΑΤΤ. o = here only. (ch. xxv. 7 reff.)

το αγ. πν. D-gr.

* κυρίου AC¹DE a 13. 36. 40 syr-mg coptt arm Iren-int Amm Eas Ath-mss (Constt) Did Chr(on Eph iv. 12) Thdor-stud Thl-fl-mss Lucif Aug Jer Sedul: *χριστου* Syr(ed and 1-ms) aeth-pl Orig(but has also *την εκκλησιαν* alone) Ath-4-mss Thdrt₂ (cf *συντρέχετε εἰς τὴν ἐκκλησίαν τοῦ κυρίου ἣν περιποιήσατο τῷ αἵματι τοῦ χριστοῦ* Constt): *κυρίου και θεου* C³HLP rel: *κυριου θεου* 3. 95²: *θεου* B⁸ c vulg Syr-3-mss syr syr-lect Ign Ps-Ath Epiph₂ Bas Antch (Ec Thl fin Ambr Ors Cassiod Primas. aft *περιποιήσατο* ins *εαυτω* D sah, *sibi constituit* Iren. rec

του ιδιου αιματος (alteration, says Meyer, owing to *θεου*, because *του ιδιου* might be referred to Christ [as a gen]: but surely this is carrying subtlety somewhat too far. It has been evidently a corru for simplicity, not observing the emphasis), with HLP rel Ath Chr Ec Thl: txt ABCDEN a c m 13. 36. 40 arm Did Iren-int Lucif.

29. rec aft *εγω* ins *γαρ* (to connect and strengthen the sentence), with C³EHLP rel syrr sah Chr (Ec Thl: *οτι εγω* B: *εγω δε* N³ coptt: *και εγω* aeth: txt ACDN¹ 13. 36 vulg Iren-int Lucif Jer. rec aft *οιδα* ins *τουτο* (like preceding), with C³EHLP

rel syr Chr (Ec Thl: om ABC¹DN a 13. 36 Thdrt Iren-int Lucif Jer. αφεξιν D.

stood in the text originally, it was sure to be altered to *κυριου*. The converse was not sure, nor indeed likely, from similar reasons, the passage offering no stumbling-block to orthodoxy. (III.) PAULINE USAGE must be allowed its fair weight in the enquiry. It must be remembered that we are in the midst of a speech, which is (as observed in the Prolegg. to Acts, § ii. 17 a) a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries?* Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses *ἐκκλησία τοῦ θεοῦ*, it is in a manner *precisely similar to this*,—as the *consummation of a climax*, or in a position of peculiar solemnity, cf. 1 Cor. x. 32; xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15; and, *cæteris paribus*, I submit that the present passage loses by the substitution of *κυριου* the peculiar emphasis which its structure and context seem to require in the genitive, introduced as it is by *προσέχετε ποιμαίνειν*, and followed by the intensifying clause *ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*. (IV.) On the whole then, weighing the evidence on both sides,—seeing that it is more likely that the alteration should have been to *κυριου* than to *θεοῦ*,—more likely that the speaker should have used *θεοῦ* than *κυριου*, and more consonant to the evidently emphatic position of the word, I have decided for the rec. reading, which in Edd. 1, 2 I

had rejected. And this decision is confirmed by observing the habits of the great mss. respecting the sacred names. It appears that B has *no bias* for *θεός* where the others have *κύριος*: we find it thus reading in Luke ii. 38 (so DLX¹EN); ch. xvi. 10 (so ACEN); xvii. 27 (so AHLN); xxi. 20 (so ACELN); Col. iii. 16 (so AC¹D¹FN); while on the other hand it has *κυ̅νω̅* in Rom. xv. 32, where the others have *θυ* or *χυν̅ω̅*; *χυν̅ω̅* in Eph. v. 21, where rec. has *θυ*; *κυ* in ch. viii. 22, with ACDEN, where rec. and the mss. have *θυ*: similarly in ch. x. 33, and xv. 40: in Rom. x. 17 *χυν̅ω̅*, with CD¹N¹, for *θυ*: xiv. 4, *κς*, with AC¹N, for *θς*. This evidence seems to remove further off the chance of deliberate alteration here to *θεοῦ*, and leaves the above considerations their full weight. (V.) Of course any reading which combines the two, *κυριου* and *θεοῦ*, is by the very first principles of textual criticism inadmissible. (VI.) The principal names on either side are—for the rec. *θεοῦ*, Mill, Wolf, Bengel, Matthäi, Scholz: for *κυριου*, Grotius, Le Clerc, Wetst., Griesb., Kuin., De Wette, Meyer, Lachmann, Tischendorf, Tregelles. **ΠΕΡΙΕΠ.**] Luke and Paul (in pastoral Epp. only), see reff.

29.] *ἄφιξις* is here used in an unusual sense. An instance is found, Jos. Antt. iv. 8. 47, where Moses says, *ἐπεὶ πρὸς τοὺς ἡμετέρους ἄπειμι προγόνους, καὶ θεὸς τήνδε μοι τὴν ἡμέραν τῆς πρὸς ἐκείνους ἀφίξεως ὥρισε* which is somewhat analogous, but more easily explained. That in Herod. ix. 77 (init.) also seems analogous. In Demosth. de Pace, p. 58 (fin.) we have *τὴν τότε ἀφίξιν εἰς τοὺς πολέμιους ἐποίησατο*, which

1 Rom. vi. 11. 2 Kings. xii. 1, 6. 3 ch. v. 36, 4. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ABCD E
HLPN a
b c d f
h k l m
o 13

30. om 1st αυτων B c sah aeth. for αποσπαν, αποστρεφειν D-gr Syr.
rec (for αυτων) αυτων, with CDEHLP rel Bas Chr Ec Thl: txt ABX.

31. νυκταν A. for και, δε D¹(txt D⁴). at end ins υμων DE a b c d k o
vulg (syrr) coptt aeth Thl-fin Lucif Jer Oros. [D-lat is deficient from ver 31 to
ch xxi. 2.]

32. υμιν(sic) N. rec aft υμας ins αδελφοι (for solemnity; were it genuine, as
Meyer observes, there would be no possible reason for omitting it), with CEHLP rel 36
ath-rom Chr: aft τω θεω, c 137 lect-58: om ABDN 13 vulg syrr coptt ath-pl Jer Oros.
for θεω, κυριω B 33. 68 coptt. rec εποικοδομησαι, with HLP rel Chr^{expr}
(ουκ ειπεν οικοδομησαι αλλ εποικοδομησαι, δεικνυς οτι ηδη ωκοδομηθησαν. But may not
this have been the history of its alteration, to render the word more strictly appro-
priate?): txt ABCDEN 13. 36. add υμας DE 29. 76 lect-58 sah aeth: pref, a
b o 14¹. 66²-9. 76. 81. 105¹ Syr Chr¹.
rel vss: om ABDEH vulg coptt. rec aft δουν. ins υμιν, with CHLP 13. 36
table) CEN. add αυτου A. rec om την, with DHLP rel: ins A B(sic: see
aft εν ins αυ[. .]ς (? αυτοις) D¹. for
πασιν, των παντων D-gr.

33. for 1st η, και D vulg(not am &c) spec Ec. ουθενος AEN: txt BCDHLP
rel 36. add υμων DE spec arm.

34. rec aft αυτοι ins δε, with 13: γαρ 106: om ABCDEHLPN rel vulg syrr ath arm

is most like the usage here. Perhaps, ab-
solutely put, it must signify 'my death';
see the above passage of Josephus.

λύκοι βαρείς] not persecutors, but false
teachers, from the words εἰσελ. εἰς ὑμᾶς,
by which it appears that they were to come
in among the flock, i. e. to be baptized
Christians. In fact ver. 30 is explanatory
of the metaphoric meaning of ver. 29.

φειδόμεναι is only used by Paul, except
2 Pet. ii. 4, 5. 30.] ὑμῶν αὐτ. does
not necessarily signify the presbyters: he
speaks of us as being the whole flock.

31.] μνημ. ὅτι is only (refl.) used by
Paul. νύκτα κ. ἡμέραν] This ex-
pression is remarkable: we have it (see
refl.) in Mark, but Luke always uses the
genitive, except in the speeches of Paul:
and so Paul himself, except as in refl.

νουθετῶν (refl.) is used only by Paul.
On the three years spoken of in this verse,
see note, ch. xix. 10. We may just remark

here (1) that this passage being precise and
definite, must be the master key to those
others (as in ch. xix.) which give wide and
indefinite notes of time: and (2) that it
seems at first sight to preclude the idea of
a journey (as some think) to Crete and
Corinth having taken place during this
period. But this apparent inference may
require modifying by other circumstances:
cf. Prolegg. to 1 Cor. § v. 4.

32. τ. λόγ. τῆς χάρ. αὐτ.] I should be inclined to
attribute the occurrence of this expression
in ch. xiv. 3, to the narrative having come
from Paul himself, or from one imbued
with his words and habits of thought. See
ver. 24. τῷ δυν.] Clearly spoken of
God, not of the word of His grace, which
cannot be said δοῦναι κληρον., however it
might οἰκοδομῆσαι. The expression

κληρον. ἐν τ. ἡγ. πᾶς. is strikingly similar
to τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις,
Eph. i. 18, addressed to this same church.

γινώσκετε ὅτι ταῖς ⁿ χρεῖαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ⁿ ὁ ὑπηρέτησαν αἱ χεῖρες αὐταὶ 35 ^p πάντα ^q ὑπέδειξα ὑμῖν ὅτι οὕτως ^r κοπιῶντας δεῖ ^s ἀντιλαμβάνεσθαι τῶν ^t ἀσθενούντων, ^u μνημονεύειν τε τῶν ^v λόγων τοῦ ^w κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν ^w Μακάριόν ἐστιν ^w μᾶλλον διδόναι ἢ λαμβάνειν. 36 καὶ ταῦτα εἰπὼν ^x θεῖς τὰ ^x γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο. 37 ^y ἱκανὸς δὲ ^z κλανθμὸς ἐγένετο πάντων, καὶ ^{ab} ἐπιπεσόντες ἐπὶ τὸν ^{bc} τράχηλον τοῦ Παύλου ^d κατεφίλουν αὐτόν, 38 ^e ὀδυνώμενοι μάλιστα ^f ἐπὶ τῷ λόγῳ ^g ἡ εἰρήκει, ὅτι οὐκέτι ^h μέλλουσιν τὸ ⁱ πρόσωπον αὐτοῦ ⁱ θεωρεῖν. ^k προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

t = here only. (2 Cor. xii. 10. Job iv. 4.) see 1 Thess. v. 14.
xvi. 15. v 1 Tim. vi. 3. w constr., Mark ix. 42. 1 Cor. ix. 15. see Matthæi, § 458.
x ch. vii. 60 reff. y ch. xi. 24 reff. z Matt. ii. 18. viii. 12 al⁵. Luke xiii. 28 only. Gen. c ch. xv. 10 reff.
xvi. 29. a ver. 10. b Luke xv. 20 only. Gen. xvi. 29. c ch. xv. 10 reff.
d Matt. xxvi. 49 || Mk. Luke vii. 38, 45. xv. 20 only. Exod. i. 9, 14. Ruth i. 9, 14. e = Luke
ii. 48 (xvi. 24, 25) only. Isa. xl. 29. f = James v. 1 al. Zech. xii. 10. g attr., ch. i. 1 reff.
h = ch. xix. 27 al. i see ver. 25 reff. k ch. xv. 3 reff.

Bas Chr Thl-sif Aug. οἰδατε Α. τας χρειας(sic) D¹(txt D²). aft
χρ. μου ins πασιν D¹. aft αυται ins μου D sah: μου αυται Syr copt aeth.

35. ins kai bef παντα C¹D² b o 36. 40 Syr. for παντα, πασι D¹(txt D²).
των ασθενούντων bef αντιλαμβανεσθαι Α. om τε (A¹?) D¹ coptt: ins
D². τον λογον LP a d² e f k 4. 14². 22. 42. 57. 65-9. 73. 96-9. 126-56-63-91-2
lect-58 sah aeth arm Chr Thl-sif: του λογου h 26. 38. 40. 93 lect-18 vulg (both corrns,
because but one saying is cited). om ιησον Α. 2. 30. 68. 96. 142 Epiph Chr Bas.

ουτος and μακαριος D¹(txt D²). rec διδοιαι bef μαλλον, with a m: txt
ABCDEHLPN 13 rel vulg spec syr arm Chr Damasc Thl Aug.

36. ειπας D¹(txt D-corr¹). om αυτου D¹(ins D⁶). συμπασιν L.
om αυτοις C¹ 36 arm. προσευξατο B¹D.

37. for δε, τε N. rec εγενετο bef κλανθμος (corrⁿ of order to bring κλανθμος
and παντων together), with HLP rel (Ec Thl-sif: txt ABCDEN a h k m 13. 40 vulg
Thl-fin. om του D-corr c 180 Thl-sif. κατεφιλων N¹.

38. μάλιστα επι τω λογω bef οδυνωμενοι, omg ω ειρηκει (ins D-corr¹) and adding (aft
οδυν.) οτι ειπεν, D¹(om ειπεν D-corr¹). for ουκετι μελλουσιν, μελλει [σο]ι D¹
(txt D⁴). om αυτου D¹(ins D⁶). for εις, επι D. om το [bef πλοιον] P.

See also ch. xxvi. 18. 33.] See 1 Sam. xii. 3; and for similar avowals by Paul himself, 1 Cor. ix. 11, 12; 2 Cor. xi. 8, 9; xii. 13. 34.] See 1 Cor. iv. 12, which he wrote when at Ephesus.

χρεῖα, with a gen. of the person in want, is an expression of Paul only; see among reff.

ὑπηρετεῖν is used only twice more; and once by Paul, ch. xiii. 36, once of Paul, ch. xxiv. 23.

The construction is varied in this sentence. ταῖς χρ. μου, καὶ (not τῶν ὄντων, but) τοῖς οὖσιν μετ' ἐμοῦ. This is not without meaning—his friends were among his χρεῖαι—he supplied by his labour, not his and their wants, but his wants and them. αἱ χ. αὐται] also in Paul's manner: compare τῶν δεσμῶν τούτων, ch. xxvi. 29,—and ch. xxviii. 20. 35.

πάντα] In all things: so Paul (only), see reff. κοπιῶντας] A word used by Paul fourteen times, by Luke once only (Luke v. 5 [xii. 27 v. r.]). τῶν ἀσθενούντων] Not here the weak in faith

(Rom. xiv. 1. 1 Cor. viii. 9), as Calvin, Beza, Grot., Bengel, Neander, Meyer, Tholuck, —which the context both before and after will not allow:—but the poor (τοὺς πένητας ἀσθενούντας, Aristoph. Pac. 636. ὁ τε γὰρ ἀσθενέστερος ὁ πλουσιώς τε τὴν δίκην ἴσῃν ἔχει, Eurip. ap. Stob. exv. [Wetst.]), as Chrys., Theoph., Heinrichs, Kuin., Olsh., De Wette. Max. ἐστιν κ.τ.λ.]

This saying of our Lord is one of very few not recorded in the Gospels, which have come down to us. Many such must have been current in the apostolic times, and are possibly preserved, unknown to us, in such epistles as those of James, Peter, and John. Bengel remarks, 'alia mundi sententia est:' and cites from an old poet in Athenæus, viii. 5, ἀνόητος ὁ δίδους, εὐτυχὴς δ' ὁ λαμβάνων. But we have some sayings the other way: not to quote authors who wrote after this date, and might have imbibed some of the spirit of Christianity, we find in Aristotle, Eth.

1 constr., ch.
iv, 5 reff.
m ch. xiii. 13
reff.
n = Luke xxii.
41. (ch. xx.
30 reff.)
2 Mace. xii.
10.
o ch. xvi. 11
only +.
p ch. xxv. 17.
xxvii. 18.
Luke vii. 11
(w. ἡμέρα,
ix. 37) only.
1.
q Matt. ix. 1. xiv. 34 || Mk. Mark v. 21. Luke xvi. 26 only. Deut. xxx. 13. r absol., here only. = ch. xxvii. 2.
s Luke xix. 11 only. Cant. vi. 4 (only?). constr. pass., Rom. vi. 17. Gal. ii. 7. Heb. xi. 2 al. t constr.
here only. u = ch. xxvii. 5. (ch. viii. 5 reff.) v ch. xxii. 5 only. Job xxxix. 29. w constr.
(see note), ch. ii. 5 reff. Winer, edn. 6, § 45. 5.

XXI. 1 ὡς δὲ ¹ ἐγένετο ^m ἀναχθῆναι ἡμᾶς ⁿ ἀποσπασθέντας
ἀπ' αὐτῶν, ^o εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, ^p τῇ
δὲ ^p ἐξῆς εἰς τὴν Ῥόδον, ^q κάκειθεν εἰς Πάταρα. ² καὶ
εὐρόντες πλοῖον ^q διαπερῶν εἰς Φοινίκην, ^r ἐπιβάντες
^m ἀνήχθημεν. ³ ^s ἀναφανέντες δὲ τὴν Κύπρον καὶ ^t κατα-
λιπόντες αὐτὴν ^t εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ
^u κατήλθομεν εἰς Τύρον ^v ἐκέισε γὰρ τὸ πλοῖον ^w ἦν

CHAP. XXI. 1. om αναχθ. A¹(appy): ins aft ημας A²: αναχθεντας B¹: αχθηναι P d
3. 100. αποσπασθεντες BE². [κα]ι επι[β]αντ[ε]ς ανηχθημεν αποσπασθεντων.
δε [ηρω]ν D¹(txt D⁴). for ηλθομεν, ηκομεν D. om την D. rec
κων, with HLP l m: Coum vulg: Chio tol: txt ABCDEK rel 36 syrr coptt arm Ec
Thl-fin Cassiod. Cho am. (13 def.) for εξης, επιουση D. om την [bef ροδον]
CD 40 Chr_g. πατερα AC. at end ins και μυρα D vulg-ins, μυρρα sah.
2. διαπερουν E 73. 105: διαπερον LN³ a k Thl-fin: διαπορευομενον 137.
3. Steph αναφαναντες (corr'n, not perceiving the force of the passive), with B¹(see
table) B a² b c o Chr(some mss): txt A B²(see table) CEHL 13. 36 rel. aft δε
ins eis την P. om την E. om και A k m demid(not am fuld).
καταλειποντες AHL h¹ 13 (but -ποντες HL). om επλεομεν A: επλευσαμεν E²:
navigavimus vulg E-lat: collavimus D-lat. rec (for κατηλθομεν) κατηχθημεν,
with CHLP rel Chr Ec Thl: depositi sumus E-lat: venimus vulg: enavigavimus D-lat:
txt AB E-gr B 13 coptt aeth. εκει H d 133 vulg syr Chr Ec Thl. rec ην
bef το πλοιον, with HLP rel 36: txt ABCEN c 13. 137.

Nicom. iv. 1, μάλλον ἔστιν τοῦ ἐλευθερίου
τὸ διδόναι οἷς δεῖ ἢ λαμβάνειν ὅθεν δεῖ,
καὶ μὴ λαμβάνειν ὅθεν οὐ δεῖ. τῆς ἀρε-
τῆς γὰρ μάλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ
πάσχειν.

XXI. 1.] The E. V., 'After
we had gotten from them,' does not come
up to the original: δέικνυσι τὴν βίαν τῷ
εἰπεῖν ἀποσπασθέντας ἀπ' αὐτῶν, Chrys.
εὐθυδρομ..] See ref., having run
before the wind. Cos, opposite Cnidus
and Halicarnassus, celebrated for its wines
(εὐκαρπος πᾶσα, οἶνω δὲ καὶ ἀρίστη, καθά-
περ Χίος κ. Λέσβος, Strab. xiv. 2), rich
stulls ('nec Cosæ referunt jam tibi pur-
puræ,' Hor. iv. 13. 13), and ointments
(γίνεται δὲ μύρα κάλλιστα κατὰ τόπους
... ἀμαράκινον δὲ Κῶων καὶ μῆλινον,
Athen. xv. p. 688). The chief town was
of the same name (Hom. II. β. 677), and
had a famous temple of Æsculapius (Strabo,
ibid.). It was the birth-place of Hippo-
crates. The modern name, Stanchio, is a
corruption of ἐς τὰν Κῶ. See Winer, Realw.

Rhodes was at this time free, cf.
Strabo, xiv. 2; Tac. Ann. xii. 58: 'Redditur
Rhodiis libertas, adempta sæpe aut fir-
mata, prout bellis externis meruerant, aut
domi seditione deliquerant.' See also Suet.
Claud. 25, 'Rhodiis (libertatem) ob peni-
tentiam veterum delictorum reddidit.' It
was reduced to a Roman province under
Vespasian, Suet. Vesp. 8. The situation
of its chief town is praised by Strabo, l. c.

The celebrated Colossus was at this time
broken and lying in ruins, ib. Patara,
in Lycia ('caput gentis,' Liv. xxxvii. 15), a
large maritime town, a short distance E.
of the mouth of the Xanthus. It had a
temple and oracle of Apollo, Herod. i. 182.
'Delius et Patareus Apollo,' Hor. iii. 4.
There are considerable ruins remaining,
Fellows, Asia Minor, p. 219 ff. Lycia, p.
115 ff. Winer, Realw. Here they leave
their ship hired at Troas, or perhaps at
Neapolis (see note on xx. 16), and avail
themselves of a merchant ship bound for
Tyre.

3. ἀναφανέντες] for the con-
struction, see reff. and Winer, edn. 6, § 39.
1: having been shewn Cyprus, literally.
Wetst. cites from Theophanes, p. 392,
περιεφέροντο ἐν τῷ πελάγει, ἀναφανέντων
δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρα-
τηγολ. 'The graphic language of an eye-
witness, and of one familiar with the
phraseology of seamen, who, in their own
language, appear to raise the land in ap-
proaching it.' Smith, Voyage and Ship-
wreck of St. Paul. But would not this re-
mark rather apply to the active participle?
Compare 'aeris Phaeacum abscondimus
arces,' Æn. iii. 291. εὐώνυμον]

sc. αὐτὴν, i. e. to the E. This would be
the straight course from Patara to Tyre.

ἐπλ. εἰς Σ.,—we held our course,
steered, for Syria. κατήλθ.] we
came down to, the result of having borne

^x ἀποφορτιζόμενον τὸν ^y γόμον. ⁴ ^z ἀνευρόντες δὲ τοὺς ^x here only + κυβερνήτης
μαθητὰς ^a ἐπεμείναμεν ^b αὐτοῦ ἡμέρας ἑπτὰ, ^c οἵτινες τῷ χειμῶνων
Παύλῳ ἔλεγον ^d διὰ τοῦ πνεύματος μὴ ^e ἐπιβαίνειν εἰς ἐπ. γινο-
ῖερουσόλυμα. ⁵ ὅτε δὲ ^f ἐγένετο ^g ἑξαρτίσαι ἡμᾶς ^h τὰς μένων ἀπο-
φορτίζεται, Philo de
Pisan. 5. vol.
ii. p. 413.

y Rev. xviii. 11, 12 only. Exod. xxiii. 5 only.
b ch. xviii. 19 reff. c ch. x. 41 reff.
xx. 18. (xxvii. 2 reff.) f constr., ver. 1 al.
iii. 2. 2. h = Luke ii. 6, 22, 43.

z Luke ii. 16 only +. d ch. xi. 28 reff.
e = ch. x. 48 reff.
a = and constr., ch.
g = here (2 Tim. iii. 17) only +. Jos. Antt.

4. rec και ανευροντες (corrū of copula, as frequently), with C³HLP rel D-lat syrr aeth Chr Thl: txt ABC¹E a m 13. 36. 40 vulg copt Thl-fin. om τους (corrū, the art not seeming in place) HLP b c d e f g h k l o 137 Chr Thl-fin. αυτοις (alteration to suit οἵτινες which follows) AEL k Thl-fin: προς αυτους Chr₂, apud eos D-lat E-lat: txt BCHPN 13 rel. ελεγαν B: repeated by B¹ after πνευματος (see table). rec αναβαινειν (substitution of more usual word), with EHLP rel vulg Chr Did (Ee Thl-sif: txt ABCN 13(appy) 36. 40 Thl-fin. rec ιερουσαλημ, with HLP rel Epiph Chr Did: txt ABCEN a k 13. 36. 40 vulg D-lat Thl-fin.

5. rec ημας bef εξαρτίσαι (alteration of order to avoid ημας τας ημερας), with B (see below) CHL(P)N rel 36 Chr: txt A B (but marking the words for transposition) E: οτε δε εγενετο εξελθειν ημας ημερας εξαρτησαι επ. (so P[but οτι] 9. 100) 13: sequenti autem die exeuntes ambulamus viam nostram D-lat: post hos autem dies amb. v. n. Syr.

down upon.

Τύρον] This city, so well known for its commercial importance and pride, and so often mentioned in the O. T. prophets, was now a free town (Jos. Antt. xv. 41. Strabo, xvi. 2, οὐχ ὑπὸ τῶν βασιλείων δ' ἐκρίθησαν αὐτὸνομοί μόνον, ἀλλὰ καὶ ὑπὸ τῶν Ῥωμαίων) of the province of Syria.

ἐκέισε] If this is an adv. of motion as generally, the reference may be to the carrying and depositing the cargo in the town (De Wette), or to the thitherward direction of the voyage (Meyer): but in the only other place where ἐκέισε occurs (reff.) it simply = ἐκεῖ, so that perhaps no motion is included. ἀποφορτ.]

The pres. part. indicates the intention, as διαπερῶν before. 4. δέ] Implying, 'the crew indeed were busy with unlading the ship: but we, having sought out (by enquiry) the disciples.' 'Finding disciples' (E. V.) is quite wrong. It is not improbable that Paul may have preached at Tyre before, when he visited Syria and Cilicia (Gal. i. 21) after his conversion,—and again when he confirmed the churches (ch. xv. 41): τοὺς μαθ. seems to imply this.

ἡμ. ἑπτ.] The time taken in unlading:—they apparently proceeded in the same ship, see ver. 6. The notice here is very important, that these Tyrian disciples said to Paul *by the Spirit*, that he should not go to Jerusalem,—and yet he went thither, and, as he himself declares, δεδεμένος τῷ πνεύματι, bound in spirit by the leading of God. We thus have an instance of that which Paul asserts 1 Cor. xiv. 32, that the spirits of prophets are subject to prophets, i. e., that the revelation made by the Holy Spirit to each man's spirit was under the influence of that man's will and temperament, moulded

by and taking the form of his own capacities and resolves. So here: these Tyrian prophets knew by the Spirit, which testified this in every city (ch. xx. 23), that bonds and imprisonment awaited Paul. This appears to have been announced by them, shaped and intensified by their own intense love and anxiety for him who was probably their father in the faith (see on ver. 5). But he paid no regard to the prohibition, being himself under a leading of the same Spirit too plain for him to mistake it. See below on vv. 10 ff.

5. ἐξαρτίσαι] This is ordinarily a naval word, signifying to fit out or refit a ship (with or without πλοῖον, Passow). But this can hardly be the meaning here. Meyer would render 'when we had spent these days in refitting,' so that τ. ἡμ. would be the accusative of duration,—'when we had refitted during the days.' But not to mention that τὰς ἡμ., without ταύτας, would be harsh in such a connexion,—is not the aorist ἐξαρτίσαι fatal to the rendering? Would it not in this case be present, if implying the continued action during the days,—perfect, if implying that that action was over (in which latter case ἡμ. would be dative)? The aorist, as almost invariably in dependent clauses, must refer to some one act occurring at one time. So that if the meaning given by Theoph., Ec. πληρῶσαι (Hesych. τελειῶσαι) be found no where else, it is almost necessary so to understand the word here. And it is doing no violence to its import: the same verb which indicates the completion of a ship's readiness for a voyage, might well be applied to the completion of a period of time. Our own word 'fulfil' has undergone a similar change of meaning

i = ch. xv. 40
 refl.
 k ch. xv. 3 refl.
 l w. prepos.,
 ch. xxi. 11.
 Luke xxi.
 50, Levit.
 xxi. 14.
 m Luke xxi.
 33, ch. xiv. 19.
 Neh. xii. 20.
 n Matt. vi. 9 refl.
 o Matt. xii. 2,
 18, John xi.
 4, ch. xvii.
 29, 40 only.
 Judg. v. 17 A
 Sir. xxiv. 14
 A (not F) B⁸
 only.
 p absol., ch. x.
 9 refl. Ezra
 x. 1.
 q here only.
 r = Matt. xiv. 32, Mk. xv. 29, John xxi. 11. Jonah i. 3 Ed-vat[not B]. s ch. viii. 25 refl. t John
 xii. 32, xix. 27. Esth. v. 10. u ch. xxvii. 9, 10 only. v here only. 2 Macc. xii. 17 only. πολλὴν ὁδὸν διήνυσαν, Xen. Cyr. iv. 2, 15. w ch. xvi. 1 refl. x ch. xviii. 22
 refl. y John i. 40, iv. 40, ch. ix. 43, xviii. 3. z ch. x. 9 refl. a Eph. iv. 11. 2 Tim.
 iv. 5 only. b Luke xxii. 58 al. c see ch. ii. 14 al.

ἡμέρας, ⁱ ἐξελθόντες ἐπορευόμεθα, ^k προπεμπόντων ἡμᾶς ABCEI
LP⁸ a
c d f g
k l m
13
 πάντων σὺν γυναιξὶ καὶ τέκνοις ^l ἕως ^m ἔξω τῆς πόλεως,
 καὶ ⁿ θέντες τὰ ⁿ γόνατα ἐπὶ τὸν ^o αἰγιαλὸν ^p προσευξάμενοι
 ἡμεῖς ^q ἀπησπασάμεθα ἀλλήλους, καὶ ^r ἀνέβημεν εἰς τὸ πλοῖον,
 ἐκεῖνοι δὲ ^s ὑπέστρεψαν εἰς ^t τὰ ἴδια. ^u ἡμεῖς δὲ τὸν
 πλοῦν ^v διανύσαντες ἀπὸ Τύρου ^w κατηντήσαμεν εἰς
 Πτολεμαῖδα, καὶ ^x ἀσπασάμενοι τοὺς ἀδελφοὺς ^y ἐμείναμεν
 ἡμέραν μίαν ^y παρ' αὐτοῖς. ^z τῇ δὲ ἐπαύριον ^a ἐξελθόντες
 ἦλθομεν εἰς Καισάρειαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
 Φιλίππου τοῦ ^a εὐαγγελιστοῦ, ὄντος ^b ἐκ ^c τῶν ἐπτά,

om ἐξελθόντες A 105.

γυναιξιν CEP: txt AB⁸ rel.

om εως B D-lat.

in B προσευξάμενοι is written before ἐπὶ τ. αἰγ., but marked for erasure by B¹ or 3, and repeated in its proper place.

5, 6. rec for προσευξάμενοι ἀπασπασάμεθα ἀλλήλους καὶ, προσηυξάμεθα καὶ ἀσπασάμενοι ἀλλήλους, with HLP rel vulg Chr Ec Thl: txt A B(sic: see table) CEN⁸ a d 13. 36. 40 Syr.—προσευξ. LP 4. 100-6 Chr Ec.—ἀπασπασάμεθα C: ἀπασπασάμενοι 40: ἀπασπασάμεθα Δ.

6. rec επεβημεν (corrⁿ to more usual term), with HLP 13 rel (Ec Thl-sif: ενεβημεν (more usual) BEN³ k 73 Chr: txt ACN¹ a c d 36. 40. 137 Thl-fin.

7. κατεβημεν (corrⁿ to more usual word) AEN³.

πτολεμαϊδαν B¹.

επεμειναιμεν Δ k 40.

8. rec aft ἐξελθόντες ins οι περι τον παυλον (εξελθ. begins an ecclesiastical portion), with HLP rel æth-rom (Ec Thl-sif: οι αποστολοι 47 lectt-13-4: om ABC⁸ E(N) c e h k 13. 36. 40 vulg D-lat syrr copt arm Chr Thl-fin.—B has σ written, but marked for erasure 'prima manu.' Steph ηλθον (to suit οι περι τ. παυλον), with HLP rel Ec Thl-sif: txt A(B)CEN⁸ k 13. 36 vulg syrr copt æth Eus Chr.—ηλθαμεν B. rec

ins του bef οντος (for precision), with a 13: om ABCEHLP⁸ rel Eus Chr Ec Thl.

[D-lat is deficient in vv 8—11; but readings are preserved in Scriv's notes.]

since its first composition: and πληρῶσαι is used both of manning a ship and of fulfilling a period of time.

ἐξελθ.] from

the house where they were lodged.

ἕως ἔξω τ. π.] "We passed through the city to the western shore of the ancient island, now the peninsula, hoping to find there a fitting spot for the tent, in the open space between the houses and the sea." Robinson, iii. 392.

ἐπὶ τὸν αἰγιαλόν]

"Yet had we looked a few rods further, we should have found a very tolerable spot by a threshing-floor, where we might have pitched close upon the bank, and enjoyed, in all its luxury, the cool sea-breeze, and the dashing of the surge upon the rocky shore." id. ibid.

7. τὸν πλοῦν δια-
 νύσ.] Having ended our voyage, viz. the whole voyage, from Neapolis to Syria. The E. V., 'when we had finished our course from Tyre,' is allowable, but this would more probably have been τὸν ἀπὸ Τύρου. 'With their landing at Ptolemais their voyage ended: the rest of the journey was made by land.' (De Wette.) ἀπὸ Τύρου will thus be taken with κατηντήσα-

μεν. Πτολεμαῖδα] Anciently Aecho ('Ακχώ, LXX, Judg. i. 31,—in Gr. and Rom. writers 'Ακη, Ace), called Ptolemais from (probably) Ptolemy Lathurus (Jos. Antt. xiii. 12. 2 ff., see 1 Macc. x. 56 ff.; xi. 22, 24; xii. 45, 48; 2 Macc. xiii. 24). It was a large town with a harbour (Jos. Antt. xviii. 6. 3). It was never (Judg. i. 31) fully possessed by the Jews, but belonged to the Phœnicians, who in after times were mixed with Greeks. But after the captivity a colony of Jews is found there (Jos. B. J. ii. 18. 5). The emperor Claudius gave it the 'civitas,' whence it is called by Pliny, v. 17; xxxvi. 65, 'Colonia Claudii Cæsaris.' It is now called St. Jean d'Acre, and is the best harbour on the Syrian coast, though small. It lies at the end of the great road from Damascus to the sea: Population now about 10,000. The distance from Ptolemais to Cæsarea is forty-four miles. For Cæsarea, see on ch. x. 1.

8. Φιλ. τ. εὐαγγ.] It is possible that he may have had this appellation from his having been the first to travel about preaching the gospel: see ch. viii. 5 ff.

ὑ μέιναμεν ὑ παρ' αὐτῷ. ⁹ τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι ^d προφητεύουσαι. ¹⁰ ἐπιμενοντων δὲ ἡμέρας ^f πλείους, ^g κατήλθεν τις ἀπὸ τῆς Ἰουδαίας ^h προφήτης ὀνόματι Ἀγαβος, ¹¹ καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ^k ζώνην τοῦ Παύλου, δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει τὸ πνεῦμα τὸ ἄγιον, τὸν ἄνδρα οὗ ἐστίν ἡ ^k ζώνη αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ ¹ παραδώσουσιν εἰς χεῖρας

22 al. fr. Job xvi. 12.

9. rec παρθενοι bef τέσσαρες, with EHLP rel Ec Thl: παρθενοι bef θυγατερες C Syr Eus: txt ABN a k 13 D-lat.

10. rec aft επιμενοντων δε ins ημων (addn for precision), with ELPN³ rel syr-mg Chr: αυτων N¹: txt ABCH k 13. 36 syr Bas. προφητης bef απο της ιουδαίας L.

11. om και D-lat: ανελθων δε D¹-gr: txt D². rec for εαυτου, τε αυτου (in some late mss αυτου probably from misunderstanding, supposing that it was Paul's hands and feet that he bound), with HLP rel Chr Ec Thl: txt ABCDEN a b c (m) o 13. 36 Cyr-jer Bas, also Orig (δησ. εαυτου χειρων κ. ποδων) Aug Cassiod. rec τας χειρας και τους ποδας (corr'n from Luke xxiv. 39, 40? see var read John xi. 14: so De W. Meyer thinks ποδ. κ. χ. arose from its being the natural order of binding: but surely this would be more likely to be the origl order of narrating, than to strike a copyist as necessary to be observed), with A u¹ c d m coptt æth Chr(omg τας and τους) Ec and Orig(above): txt BCDEHLPN 13 rel 40 vulg syrr arm Cyr-jer Bas Thl. for εν, eis D 26. 63. 97-8. 106 Chr Epiph and (prefix ατελθοντα) Orig. om οι D¹(ins D²) Chr Ec Thl-sif. aft eis ins τας N¹(N³ disapproving).

The office of Evangelist, see reff., seems to have answered very much to our missionary: Theodoret, on Eph. iv. 11, says, ἐκεῖνοι περιῶντες ἐκήρυττον: and Euseb. H. E. iii. 37, ἔργον ἐπετέλουν εὐαγγελιστῶν, τοῖς ἐτι πάμπαν ἀνηκόοις τοῦ τῆς πίστεως λόγου κηρύττειν τὸν χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν θείων εὐαγγελίων παραδίδόναι γραφήν. The latter could hardly have been part of their employment so early as this; nor had εὐαγγέλιον in these times the peculiar meaning of a narrative of the life of Christ, but rather embraced the whole good tidings of salvation by Him, as preached to the Jews and Heathens. See Neander, Pf. u. L., pp. 258, 264. Euseb., iii. 31, apparently mistakes this Philip for the Apostle: as did also (see Valesius's note, Euseb. l. c.) Clement of Alexandria and Papias.

δντος ἐκ τ. ἐπτά] See ch. vi. 5, and note. Meyer and Winer (edn. 6, § 20. l. c.) well remark (see De Wette also), that the participle without the article implies that the reason why they abode with him was that he was one of the seven: 'ut qui esset,' &c. and in English being (one) of the seven. The fact of Philip being settled at Cesarea, and known as ὁ εὐαγγελιστής, seems decisive against regarding the occurrence of ch. vi. 8 ff. as the establishment of any permanent order in the church.

9.] This notice is inserted apparently without any immediate reference to the history,

but to bring so remarkable a circumstance to the knowledge of the readers. The four daughters had the gift of προφητεία: see on ch. xi. 27. Eusebius (see, however, his mistake above) gives from Polycrates traditional accounts of them,—that two were buried at Hierapolis, and one at Ephesus. From that passage, and one cited from Clement of Alex. (δύο θυγατέρες αὐτοῦ γεγηρακυῖαι παρθένοι, Polycr., Euseb. iii. 31. . . . Φίλιππος τὰς θυγατέρας ἀνδράσιν ἐξέδωκε, Clem., Eus. iii. 30), it would appear that two were afterwards married, according to tradition. To find an argument for the so-called 'honour of virginity' in this verse, only shews to what resources those will stoop who have failed to apprehend the whole spirit and rule of the gospel in the matter. They are met however on their own ground by an argument built on another misapprehension (that of Philip being a deacon in the ecclesiastical sense): ὥστε οὖν καὶ τῷ κοινωνήσαντι γάμων διακονεῖν ἐξέστι.

10.] This Agabus in all probability is identical with the Agabus of ch. xi. 28. That there is no reference to that former mention of him, might be occasioned by different sources of information having furnished the two narratives.

11.] Similar symbolical actions accompanying prophecy are found 1 Kings xxii. 11; Isa. xx. 2; Jer. xiii. 1 ff.; Ezek. iv. 1 ff., 9 ff.; v. 1, &c. De Wette remarks that τάδε λέγει τὸ

m = Matt. xiv. 36 al. fr. 2 Marc. ix. 26, constr., here only. n here only. r here only. s = ch. xix. 22 reff. t 2 Cor. xii. 14. 1 Pet. iv. 5 only. Dan. xli. 15 only. (all w. ἔχειν.) see 2 Cor. x. u = as above(t). ch. vii. 1 reff. Mark v. 23 al. Cyr. v. 1. 8. vi. 10. xxvi. 42 only. only ‡. 2 Chron. xxxiv. 10. ἐπ. ὅσα ἐδύναντο ὑποζύγια, Xen. Hell. vii. 2. 18. b = ch. i. 21 reff. 13

ἔθνῳν. ¹² ὥς δὲ ἠκούσαμεν ταῦτα, ^m παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ⁿ ἐντόπιοι ^o τοῦ μὴ ^p ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ¹³ τότε ἀπεκρίθη ὁ Παῦλος Ἵ ^q ποιεῖτε κλαίοντες καὶ ^r συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν ^s εἰς Ἱερουσαλὴμ ^t ἐτοιμῶς ^u ἔχω ^v ὑπὲρ τοῦ ^w ὀνόματος τοῦ κυρίου Ἰησοῦ. ¹⁴ μὴ ^x πειθομένου δὲ αὐτοῦ ^y ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου τὸ ^z θέλημα ^z γινέσθω. ¹⁵ ^z Μετὰ δὲ τὰς ^z ἡμέρας ^z ταύτας ^a ἐπισκευασάμενοι ^p ἀνεβαίνομεν εἰς Ἱεροσόλυμα. ¹⁶ ^b συν- ἦλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ... ἐκ κεσα D ABCD HLPs b c d f h k l i o 13

12. παρακαλοῦμεν D¹(txt D¹). om τε D Thl-sif. aft οι εντοπιοι ins τον παυλον D aeth. επιβαινειν D. om αυτον E 93-5 Bas. at end add tote (see next ver) C m 13. 40.

13. rec απεκριθη δε, with C¹ 13 syr Chr: απεκριθη τε HLP d f g h k l m aeth Ec Thl: ειπεν δε προς ημας D (from the various assignment of tote to ver 12 or ver 13, it was omitted altogether, and then some copula became necessary): txt ABC²EN 13 rel 36. 40 vulg Syr coptt arm Cassiod. om o B¹(ins B¹-corr: see table). aft παυλος ins και ειπεν AEN a b d k o 13 vulg Syr copt aeth arm Cassiod. om κλαιοντες και N¹.

for συνθρυπτοντες, θορυβουτες D¹(txt D⁵) Tert Jer: συνθρυπτοντες P c. for γαρ, δε E-gr 95¹ vulg-ms Tert., aft δεθναι ins βουλομαι D. for εις, εν N¹(but εις is written over the line 'prima ut videtur manu'). ετοιμως εχω bef εις ιερουσαλημ A aeth. aft ιησου ins χριστου CD Syr arm Cyr Thdrst Tert Jer, Ambrst Aug.

14. ins οι bef ειποντες D¹. aft ειπ. ins προς αλληλους D. rec το θελημα bef του κυριου (alteration of characteristic order), with DHLP rel vss Chr: txt ABCEN m 13 vulg arm.—for κυρ., θεου D-gr 32. 73 aeth. rec γενησθω (corr to more usual), with HLP 13 rel Chr: txt ABCDEN f g m o 36. (γειν. AB¹DEK.)

15. τινας ημερας D-gr. rec αποσκευασαμενοι, with c 13: παρασκευασ. C a 7. 69. 73. 105: αποταξαμενοι D-gr: επισκεψαμενοι H 68. 106: praparat vulg syrr copt aeth: praparantes E-lat: referimus nos D-lat: txt AB E-gr LP¹N¹ rel 36. 40 Pamph Chr Ec Thl-sif Thl-fin-comm.—επισκευασαμενον (but corrd) N¹. αναβαινοειν CD L¹N¹(om N¹). rec ιερουσαλημ, with HLP 13 rel vulg Ec Thl: txt ABCDEN a 36 Euthal Chr.

16. οιν συνηλθον δε και των μαθητων D¹(and lat). for απο, εκ D¹(txt D²). ins εκ bef των μαθ. E vulg. for αγωντες, ουτοι δε ηγαγον D, simulque adducerunt

πνεῦμα τὸ ἅγιον is the N. T. prophetic formula, instead of τάδε λέγει ὁ κύριος of the O. T. 12. τοῦ μὴ] A similar gen. after exhortation, is found ch. xv. 20.

13.] The τότε, which has been changed in the rec. for the ordinary copula, gives solemnity to the answer about to be related: q. d. It was then that Paul said.

συνθρύπτοντες] The present part. does not imply the endeavour merely, here or any where else, but as Meyer quotes from Schaefer, Eurip. Phœn. 79, 'Vere incipit actus, sed ob impeditimenta caret eventu.'

γάρ] Either, 'your proceeding is in vain, for . . . '—or 'cease to do so, for . . . '

εἰς Ἱερ.] on my arrival at: the motion to, which was the subject in question, is combined with that which might result on it: see reff. and ch. ii. 39. 14. τ. κ. τὸ θέλ. γιν.] One of

the passages from which we may not unfairly infer, that the Lord's prayer was used by the Christians of the apostolic age. See note on 2 Tim. iv. 18.

15. ἐπισκευασάμενοι] The remarkable variety of reading in this word shews that much difficulty has been found in it. The rec. ἀποσκευασάμενοι (which may perhaps have arisen from the mixture of ἀποταξάμενοι (D) with ἐπισκευασάμενοι, would mean, not, 'having deposited our (useless) baggage,'—but, 'having discharged our baggage,' 'unpacked the matters necessary for our journey to Jerusalem, from our coffers.' But ἐπισκ. is the better supported reading, and suits the passage better: having packed up, made ourselves ready for the journey. 'Carriages' in the E. V. is used, as at Judg. xviii. 21 (where it answers to τὸ βάρος, LXX-B), for baggage, things

^c ἄγοντες ^d παρ' ^φ ἐξενισθῶμεν Μνάσωνι ^{τινι} Κυπρίῳ ^e ἀρχαίῳ μαθητῇ. ¹⁷ ^{gh} γενομένων δὲ ἡμῶν ^ε εἰς Ἱεροσόλυμα ⁱ ἀσμένως ^k ἀπεδέξαντο ^h ἡμᾶς οἱ ἀδελφοί. ¹⁸ ^{τῇ} δὲ ^l ἐπιούσῃ ^m εἰσῆι οὗτος Παῦλος σὺν ἡμῖν ^e πρὸς Ἰάκωβον, πάντες τε ⁿ παρεγένοντο οἱ ^o πρεσβύτεροι. ¹⁹ καὶ ^p ἀσπασάμενος αὐτοὺς ^q ἐξηγήειτο καθ' ἑν ^r ἕκαστον ^s ὡς ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς ^t διακονίας αὐτοῦ. ²⁰ οἱ δὲ ἀκούσαντες ^u ἐδόξαζον τὸν θεόν, εἰπόν ^v τῷ αὐτῷ ^v Θεωρεῖς,

σαν...
BCDE
LPN a
c d f g
k l m
o 13

^e = ch. xvii. 15 al.
^d attr., here only? see note.
^e ch. x. 6 reff.
^f ch. xv. 7 reff.
^g ch. x. 16 reff.
^h constr., ch. iv. 1. xvi. 16.
ⁱ 2 Cor. xii. 21 al. see 2 Cor. iv. 15.
^j Winer, § 39. 11 note.
^k here (ch. ii. 31 reff.) only. 2 Macc. iv.
^l ch. xvii. 27 reff.
^m ch. iii. 3 reff.
ⁿ q ch. 11 note.
^o Exod. 2 Macc. ix. 23.

12. x. 33 A (-vos, B) only.
n absol., ch. xvii. 10 reff.

k ch. ii. 41 reff.
o ch. xi. 30 reff.

l ch. xvi. 11 reff.
p = ch. xviii. 22 reff.

x. 8. xv. 12, 14. Luke xxiv. 35. Luke only, exc. John i. 18. Judg. vii. 13.
s att., Rom. xv. 18 reff. t ch. x. 24 reff. u Matt. xv. 31. Luke v. 25, 26. ch. xi. 18 al. Exod. att. 2. v = John iv. 19. xii. 19. ch. xxvii. 10. Heb. vii. 4. 2 Macc. ix. 23.

D-lat. add ^{hmas} DE sah arm. for ^{par} ω, ^{pros} ous D¹-gr(Wetst: txt Ussher).
aft ^{ξενισθ.} add και ^{para}γενομενοι ^{eis} ^{τινα}(^{την} syr-ing) ^{κωμην} ^{εγενομεθα} ^{para}
D syr-mg. ^{vasown} D¹(and lat) fuld tol: ^{masow} N demid copt: ^{masow} B g 1.
18. om ^{τινι} A¹. ^{μαθητη} bef ^{αρχαιω} D(Wetst) sah. D-lat has
the passage thus: *et cum venerunt in quendam civitatem fuimus ad nasonem quendam cyprum discipulum antiquum et inde exeuntes venimus hierosolyma* (thus far, nearly, syr-mg also) *susceperunt autem nos cum latitia fratres.* [readings of D-gr are in Scriv's notes, see above on ver 8.]

17. rec ^{εδεξαντο} (substitution of simpler word), with HLP rel Ec Thl: ^{υπεδεξ.}
D(Mill &c): txt ABCEN a k 13. 36, 40 Chr-comm.

18. for ^{δε}, ^{τε} A E gr N 40 syrr aeth: txt BCHLP 13. 36 rel vulg D-lat E-lat coptt
Chr Ec Thl. for ^{παρεγ.,} ^{ησαν} δε ^{par} αυτω D¹(txt D⁹). aft ^{οι} ^{πρεσβυτεροι}
ins ^{συνηγμενοι} D 34.

19. ^{ous} ^{ασπασμενος}(sic) ^{διηγειτο} ^{ενα} ^{εκαστον} ^{ως} ^{εποιησεν} D¹-gr(txt D²). om ^{εν}
D¹(ins D-corr¹). om ^{δια} N 1.

20. ^{ακουοντες} HL k. ^{εδοξασαν} DN Thl-fin. rec (for ^{θεον}) ^{κυριον}, with
DHP rel syr sah Ec: txt ABCELN a d f g k o 13. 36. 40 vulg Syr copt arm Chr Thl
for ^{ειπον} ^{τε}, ^{ειποντες} CD c g h m syr Chr. (^{ειπαν} EN: ^{ειπεν} 13.) om

carried.

16.] Two renderings are given to the latter clause of this verse: (1) making *Μνάσων*, &c. depend on *ἄγοντες*, and agreeing by attr. with *φ*, as E. V., 'and brought with them one Mnason, . . . with whom we should lodge' (so Beza, Calvin, Wolf, Schött., &c.): and (2) resolving the attraction into *ἄγοντες παρὰ Μνάσωνα*, *παρ' φ*, 'bringing us to Mnason,' &c. (So Grot., Valeknaer, Bengel, De Wette, Meyer, al.) Both are legitimate: and it is difficult to choose between them. The probability of Mnason being a resident at Jerusalem, and of the Cæsarean brethren going to introduce the company to him, seems to favour the latter: as also does the fact that Luke much more frequently uses *ἔγω* with a person followed by a preposition than absolutely. Of Mnason nothing further is known. *ἀρχαίῳ* probably implies that he had been a disciple *ἐξ ἀρχῆς*, and had accompanied our Lord during His ministry. See ch. xi. 15, where the term *ἐξ ἀρχῆς* is applied to the time of the Pentecostal effusion of the Spirit.

17—XXIII. 35.] PAUL AT JERUSALEM: MADE PRISONER, AND SENT TO CÆSAREA. 17. οἱ ἀδελφοί] The Christians generally: not the Apostles and

elders, as Kuin., who imagines from vv. 20, 21, that 'cœtus non favebat Paulo.' But (1) this is by no means implied: and (2) James and the elders are not mentioned till ver. 18. 18. Ἰάκωβον] James, 'the brother of the Lord': the president of the church at Jerusalem: see ch. xii. 17; xv. 13; Gal. ii. 12, and notes,—and Prolegg. to the Epistle of James, vol. iv. pt. 1, § i. 24—37. On the particular kind of attraction (reff.), in a gen. plur. after a participative adjective, see Winer, edn. 6, § 24. 2. b.

20.] While they praised God for, and fully recognized, the work wrought by him among the *Gentiles*, they found it requisite to advise him respecting the suspicion under which he laboured among the believing Jews. They,—led, naturally perhaps, but incorrectly (see 1 Cor. vii. 18), by some passages of Paul's life (and of his already written Epistles?), in which he had depreciated legal observances in comparison with faith in Christ, and spoken strongly against their adoption by Gentile converts,—apprehended that he advised on the part of the *Hellenistic* believers, an entire apostasy from Moses and the ordinances of the law. *θεωρεῖς*] This can hardly be a reference (as Olsh.) to the

w = Luke xii. 1. (ch. xix. 19 reff.)
 x πεπιστευκότων, καὶ πάντες ὅσων τῶν νόμου ὑπάρχουσιν.
 21^a κατηχήθησαν δὲ περὶ σοῦ ὅτι ἄποστασίαν ἐδιδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοὺς ἔθεσιν περιπατεῖν.
 22^h τί οὖν ἐστίν; πάντως δεῖ συνελθεῖν πλῆθος, ἀκούσονται γὰρ ὅτι ἐλήλυθας.
 23 τοῦτο οὖν ποιήσον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν.
 24^o τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ἑξηρήσονται τὴν κεφαλὴν, καὶ γνώσονται πᾶν
 ἄνθρωπον.
 rec (for εν τοις ιουδαιοις) ιουδαιων, with HLP rel syr Chr Thdrt, Ec Thl : εν τη ιουδαία D Syr sah Jer Aug : om εν τ. ιουδ. N : txt ABCE a 13. 36. 40 vulg copt ath Ambrst.
 aft παντες ins ουτοι (τουτοι D¹) D 38 tol Syr Ambrst Aug Jer.
 21. κατηχησαν 25. 40 : κατηκησαν D¹ (diffamaverunt D-lat : txt D²).
 N¹. om τα D¹. for παντας, εισιν D¹ (and lat) : om AE 13 vulg copt Jer Aug : txt BCD⁴HLN rel 36 vss Chr Ec Thl. ιουδαιοις D¹ (txt D¹).
 λεγων D Jer : λεγω N¹. μη οφειλειν περιτεμνειν E vulg Jer Aug. μητε εν τοις εθνεσιν D¹, neque gentes ejus ambulat D-lat.—ins αυτου(D¹) bef περιτ. D¹.
 22. om δει συνελθειν πληθος and γαρ (expunged as not understood) BC¹ 15. 73. 137-80 syrr coptt ath arm : ins AC²DEHLPN rel vulg Chr Ec Thl.—ins το bef πληθος D⁴.—rec πληθος bef συνελθειν, with DHLP rel Chr : txt AC²EN a d h 13. 40 vulg.—om γαρ C² : om γαρ οτι N¹. εληλυθες B.
 23. for ο, οπερ E. for εφ', αφ(sic) B(Tischdf) N.
 24. επ αυτους A a 13 : εις αυτους D. rec ξηρησονται, with AB²CHL rel 36 Chr; ξηρυνται D¹ : txt B¹(sic) D²EPN c k l o 13. rec γνωσι (grammatical corr onfl ινα), with HLP rel Ec Thl-sif, cognoscent D-lat : txt ABC D-gr EN a d m 13 (36) 40 vulg coptt (Thl-fin) Jer Aug.—(σονται 36 Thl-fin.)

elders present, as representatives of the μυριάδες of believing Jews; for only those of Jerusalem were there:—but refers to Paul's own experience, and knowledge of the vast numbers of the Jews who believed at Jerusalem, and elsewhere in Judæa.

πόσαι μυριάδες is perhaps not to be strictly taken: see reff. Baur suspects, on account of this expression, that the words τῶν πεπιστ. are spurious; but quite without reason. Eusebius quotes from Hegesippus (H. E. ii. 23), πολλῶν καὶ τῶν ἀρχόντων πιστευόντων ἦν θόρυβος τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν χριστὸν προσδοκᾶν. On the other hand, Origen (tom. i. in Joann. § 2, vol. iv. p. 3) says, that probably the whole number of believing Jews at no time had amounted to 144,000. On εἰσὶν . . . ὑπάρχουσι, see note, ch. xvi. 20, 21. 21. κατηχήθησαν] they were sedulously informed (at some time in the mind of the speaker. The sense of the aor. must be

preserved. Below, ver. 24, it is the perfect): viz., by the anti-Pauline judaizers, τῶς ἔθεσιν] the dat. of the rule, or form, after which: see reff. 22. πάντως δ. συνελθ. πλ.] Not, as E. V., Calv., Grot., Calov., 'the multitude must needs come together,' i.e. there must be a meeting of the whole church (τὸ πλῆθος, ch. ii. 6): but a multitude (of these Judaizers) will certainly come together: 'they will meet and discuss your proceeding in a hostile manner.'

23. εὐχὴν] A vow of Nazarites. This vow must not be confounded, historically or analogically, with that of ch. xviii. 18: see note there, and Num. vi. 2—21. 24. παραλαβόν] having taken to thyself, as comrades. ἄγγ. σὺν αὐτ.] become a Nazarite with them. The same expression occurs in the LXX, Num. vi. 3, in describing the Nazarite's duties. δαπάν. ἐπ' αὐτ.] 'More apud Judæos receptum erat, et pro insigni pietatis officio habebatur, ut in pauperum Nasiræorum gratiam ditiores sumptus ero-

ABCDI
HLPN.
b c d f
h k l n
o 13

τες ὅτι ὁ ^ακατήχνηται περὶ σοῦ ^υοὐδέν ἐστιν, ἀλλὰ ^τστοιχεῖς ^ωκαὶ ^ωαὐτὸς ^χφυλάσσω τὸν νόμον. ²⁵ περὶ δὲ τῶν ^υπεπιστευκότων ἐθνῶν ἡμεῖς ^ζἐπεστείλαμεν, ^ακρίναντες μηδὲν τοιοῦτον ^βτηρεῖν αὐτούς, εἰ μὴ ^ϛφυλάσσεσθαι αὐτοὺς τό τε ^αεἰδωλόθυτον καὶ [τὸ] αἷμα καὶ ^επνικτὸν καὶ ^επορνείαν. ²⁶ τότε ὁ Παῦλος ^ιπαραλαβὼν τοὺς ἄνδρας τῇ ^εἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ^ιἡγνισθεῖς ^βεἰς ἡμεῖς εἰς τὸ ἱερόν, ^ιδιαγγέλλων τὴν ^ιἐκπλήρωσιν τῶν ἡμερῶν τοῦ ^κἡγνισμού, ἕως οὗ ^ιπροσηνέχθη ὑπὲρ ^υἐνὸς ἐκάστου αὐτῶν ἡ ^{μο}προσφορά. ²⁷ ὥς δὲ ^ρἔμελλον αἱ ἑπτὰ ἡμέραι ^ισυντελεῖσθαι, οἱ ἀπὸ τῆς Ἰουδαίᾳ θεασάμενοι

2 Tim. iv. 15. 2 Kings xx. 10. d 1 Cor. viii. 1 reff. e ch. xv. 20 (reff.). f ver. 24.
g = ch. xx. 15 reff. h ch. iii. 3 reff. i Luke ix. 60. Rom. ix. 17 (from Exod. ix. 16) only.
j here only. t. 2 Macc. vi. 14 only. (ροῦν, ch. xiii. 33.) k here only. Num. vi. 5. l ch.
vii. 42 reff. Heb. v. 1, 3. ix. 7. Levit. i. 2, 3 al. m Heb. x. 8. n ch. xvii. 27 reff.
o = ch. xxiv. 17. Heb. x. 5, 10, 14, 18. Ps. xxxix. 6. p = Luke vii. 2. John iv. 47. ch. xxvii. 33.
Jer. xxxvi. (xxix.) 10. q Mark xiii. 4. Luke iv. 2, 13. Rom. ix. 28. Heb. viii. 8 only. Job i. 5.

ins περι bef ων C a e 36. 40. ins και bef στοιχεις A: οτι πορευου D¹-gr(ambulans D-lat: txt D² or 4). om και D¹(and lat: txt D² or 4). rec τον νομον bef φυλασσω, with HLP rel Syr Ec Thl-sif: txt ABCDEN a c m 13 vulg Chr Thl-fin.

25. for εθνων, ανθρωπων E. aft εθνων ins ουδεν εχουσι λεγων προς σε, and (aft ημεις) γαρ D sah. απεστειλαμεν (more usual word) BD 1 40 syr copt: txt ACEHLPN 13. 36 rel vulg D-lat Syr sah Chr Ec Thl. κρινοντες D¹(txt D² or 4) 100.

om μηδεν τοιοιουτον τηρειν αυτους ει μη ABX 13. 40 vulg Syr copt aeth (proδ because no such clause is found in the apostolic decree ch xv. 28. It can hardly have been interpolated): ins CDEHLP rel 36 syr arm Chr Aug.—τοιοντο CE. om τε D c 137. om το [bef αιμα] ABCDN a c 13: απο ιδωλοθυτων και αιματος και πνικτον και πορνιας E: txt HLP rel Chr Ec Thl. om και πνικτον D sah Jer Aug: om και 15. 36. ins το bef πνικτον l m 40. 99 Chr Thl-fin. Syr aeth-pl invert the order, πορν. κ. πνικτ. κ. αιμα.

26. om o DE. επιουση D. εισηλθεν D. for εως ου, οπως donec D. om η D.

27. συντελουμενης δε της εβδομης ημερας D: cum advenisset dies septimus Syr. ημελλον ELP c k m. aft οι ins δε D-gr. a only of απο is written by D¹, the rest supplied by D². aft ιουδαιοι ins εληλυθοτες D. θεασαμενοι αυτον

garent ad sacrificia (see Num. vi. 14 ff.) quæ dum illi tonderetur, offerre necesse erat." Kypke. Jos. Antt. xix. 6. 1, relating Agrippa's thank-offerings at Jerusalem, says, διδ καὶ Ναζιραίων ξυράσθαι διέταξε μάλα συχνούς. On the shaving the head, see Num. vi. 18. De Wette remarks:

"James and the elders made this proposal, assuming that Paul could comply with it *salvâ conscientiâ*,—perhaps also as a proof, to assure themselves and others of his sentiments: and Paul accepted it *salvâ conscientiâ*. But this he could only have done on one condition, that he was sure by it not to contribute in these four Nazarites to the error of *justification by the works of the law*. He might keep, and encourage the keeping of the law,—but not with the purpose of thereby deserving the approbation of God." 25.] See ch. xv. 28, 29.

26.] Paul himself entered into the vow with them (σὺν αὐτοῖς ἄγν.), and the time settled (perhaps the least that

could be assigned: the Mishna requires thirty days) for the completion of the vow, i. e. the offering and shaving of their heads, was seven days. No definite time is prescribed in Num. vi., but there seven days is the time of purification in case of uncleanness during the period of the vow.

διαγγέλλων] making known to the ministers of the temple. τὴν ἐκπλήρωσιν] the fulfilment, i. e. that he and the men had come to fulfil: announcing their intention of fulfilling.

ἕως οὗ προσηνέχθη] 'donec offerretur,' Vulg. The aor. indic. is unusual in an indirect construction, where the aor. subj. is almost always found (ch. xxiii. 12, 21; xxv. 21). But we have Plato, Gorg. p. 506, ἡδέως . . . ἂν . . . διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίλοχος ἀπέδωκα ῥῆσιν,—and Cratyl. 396, οὐκ ἂν ἐπανόμην διεξιών . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησι πὶ ποιήσει. (De W.) ἡ προσφορά.] See Num. vi. 13—17.

27. αἱ ἐπτ. ἡμ.]

^r ch. ii. 6 reff.
^c Matt. xxvi.
 50. Luke
 xx. 19, xxi.
 12. John vii.
 20. ch. v. 18.
 Gen. xxii. 12.
 see ch. iv. 3.
^t ch. xvi. 9 reff.
^u Matt. xxiv.
 15. ch. vi. 13.
 Ps. lxxvii. 5.
 2 Macc. ii. 18.
^v here only.
 Isa. xxiv. 11.
 Wisd. ii. 9.
 2 Macc. viii.
 7 only.
 (-χου, ch.
 xvii. 30.)
^w Luke xiv.
 26 only. see
 ch. ii. 26.
^x = ch. ix. 8.
 Luke xxii.
 54. Jer. xlii.
 (xxxv.) 4.
^y Matt. xv. 11,
 16. Heb.
 ix. 13 (ch. x.
 15, xi. 9)
 only t.
^z constr., ch. xxii. 29 reff.
 reff., see 1 Macc. xiii. 44.
^d ch. xvii. 19 reff.
 reff. h = ch. xiii. 8 reff.
 xviii. 12. vv. 33, 37, &c. 1 Kings xviii. 13.
 a = here (ch. ii. 25 from Ps. xv. 8) only †.
 c here only †. Judith x. 18. 3 Macc. iii. 8 only.
 e James ii. 6 only. Eccl. i. 5. see ch. xvi. 19.
 i see ch. x. 4. k here only †. Susan, 55 Theod.
 m ch. x. 1 reff. n ver. 27.
 b = ch. xxiv. 5 (xvii. 28
 i ver. 5. g ch. v. 23
 l = John
 b c d f
 h k l
 o 13

εν τω ιερω bef oi α. τ. α. ιουδαιοι C 180: θεασ. αυτον bef oi α. τ. α. ιουδ. c 137.

συνεχεαν C 180: συνεσchon 20. 41: συνεκεινησαν τε E: *conciaverunt* vulg E-lat:
confuderunt D-lat. om παντα E 2. 41. επεβαλαν AN¹: επιβαλλουσιν D:
 επεβαλλον b¹ o Thl-sif. rec τας χειρας bef επ αυτον (*corr*n of arrangement),
 with HLP rel coptt CEc Thl-sif: txt ABCDEN a e h k m 13. 40 vulg syrr arm Chr
 Thl-fin.

28. aft τοπου ins του αγιου AC² 73 leect-13-4. τουτους (but s marked and then
 erased) N¹. rec πανταχου (*alliteration to more usual word*), with HLP rel Chr
 (Ec Thl: txt ABCDEN b c o 13. 36. om τε D m. ειςηγεν D¹(txt D³)
 95¹. om τε D¹(ins D²). κεκοινωνηκε B²E o 36. 137: εκοινωνησεν D¹:
 εκοινωνωσεν D-corr: κεκοινωνηκεν (but ν marked and erased) N¹.

29. for προεωρ., εωρακοτες HL, εωρακοτες P d f g h k l m vulg(not tol) sah ath Chr
 Thl-sif. om τον N. ενομισαμεν (but *putaverunt*) D. om o D.

30. τον παυλον E d. om αυτον D fuld. for και το θυραι, εκλισθησαν ευθεως
 (σαν being written above the line) N¹.

31. rec (for τε) δε, with D²HLP rel 36 vulg syr coptt Chr: txt ABEPN a Syr ath. (13
 def.)—[και] ζητ. D¹. rec συγκεχυται, with EHLPN³ rel Chr CEc Thl, *confusa*
est D-lat E-lat: txt AB D-grN¹ 13, *confunditur* vulg. (συγχυνηται B² 13.)

Of the votive period: not (as Chrys. and Bede) since Paul's arrival in Jerusalem. Five days of the seven had passed: see on ch. xxiv. 11. Cf. on the whole, Bp. Wordsworth's note.
 ἀπὸ τ. Ἀσ.] From Ephesus and the neighbourhood, where Paul had so long taught. 'Paulus, dum fidelibus placandis intentus est (viz. the believing Jews), in hostium furorem incurrit (viz. of the unbelieving Asiatic Jews).' Calv., in Meyer, who adds, 'In how many ways had those who were at Jerusalem this Pentecost, already persecuted Paul in Asia?' Notice the similarity of the charge against him to that against Stephen, ch. vi. 13.
 28. Ἑλληνας] The generic plural: *only one* is intended, see next verse. They meant, into the inner court, which was forbidden to Gentiles.
 29. Τρόφ.] See ch. xx.

4, note. We here learn that he was an Ephesian.
 30.] The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple: hardly, as Bengel, 'ne templi tutela uteretur Paulus:—the right of asylum was only (Exod. xxi. 13, 14) for murder unaware (Meyer). But by ver. 14 there, and by Joab's fleeing to the altar, 1 Kings ii. 28 ff., we see that it was resorted to on other occasions.
 31. ζητούντων κ.τ.λ.] By beating him: see ver. 32. ἀνέβη] went (was carried) up; *up*, either because of his *high station*, as commanding officer, or because he was *locally* stationed in the tower Antonia, overlooking (from the N.W.) the temple, where the riot was.
 τῷ χιλιάρχῳ τ. σπ.] Claudius Lysias (ch. xiii. 26), the tribune of the cohort (whose proper complement was 1000 men).

Ἱερουσαλήμ· ³² ὃς ^ο ἐξ αὐτῆς ^ρ παραλαβὼν στρατιώτας ^ο ch. x. 23 reff.
καὶ ^ρ ἑκατοντάρχας ^τ κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες ^p ch. xvi. 33
τὸν ^ρ χιλιάρχον καὶ τοὺς στρατιώτας ^q ἐπαύσαντο τύ- ^q ch. x. 1 reff.
πτουτες τὸν Παῦλον. ³³ τότε ^τ ἐγγύσας ὁ χιλιάρχος ^r here only.
^u ἐπελάβετο αὐτοῦ καὶ ^v ἐκέλευσεν δεθῆναι ^w ἀλύσει δισί, ³ Kings xix.
καὶ ἐπυνθάνετο τίς [ἂν] εἶη καὶ τί ἐστὶν πεποιηκώς. ²⁰ B. Job
³⁴ ἄλλοι δὲ ^x ἄλλο τι ^y ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ ^{xvi. 11. Xen.}
δυναμένου δὲ αὐτοῦ γινῶναι τὸ ^z ἀσφαλὲς διὰ τὸν ^a θόρυ- ^{Anab. vii. 1.}
βον, ^v ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν ^b παρεμβολήν. ^{20. (δρομή,}
³⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ^c ἀναβαθμούς, ^d συνέβη ^e βα- ^{2 Macc. v. 3.)}
σταῖεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν ^f βίαν τοῦ ^s constr., ch.
ὄχλου· ³⁶ ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρίζοντες ^{xiii. 10 reff.}
³⁷ Αἶρε αὐτόν. ³⁷ μέλλων τε εἰσάγεσθαι εἰς τὴν ^b παρεμ- ^t Luke xii. 33.
βολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ ^h Εἰ ⁱ ἔξεστίν μοι ^{xviii. 40.}
εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη ^k Ἑλληνιστὶ γινώσκεις; ^{ch. xviii. 15.}
^u ch. xvii. 19
^v constr., ch.
^{xii. 19.}
^w ch. xii. 6 reff.
^x ch. xix. 32
^y ch. xii. 22
^z — ch. xxii.
^{30. xxv. 26}
^{(Phil. iii. 1.}
^{Heb. vi. 19)}
^{only†. Xen.}
^{Memo. iv. 6.}
^{15.}
^a Matt. xxvi. 5.
^{||} Mk. xxvii.

24. Mark v. 38. ch. xx. 1. xxiv. 18 only. Jer. xxx. (xlix.) 2. (—βυν, ch. xvii. 5.)
bis. ch. xxii. 24. xxiii. 10, &c. Heb. (xi. 34.) xiii. 11, 13. Rev. xx. 9 only. Isa. xxi. 8.
only. 3 Kings x. 19, 20. d impers. and constr., here only. (ch. iii. 10 reff.) 2 Macc. iii. 2.
iii. 2 reff. f ch. v. 26 reff. g = Luke xxiii. 18. Isa. lvii. 1. see ch. xxii. 22.
i v. aor., ch. ii. 29. Matt. xix. 3. 2 Cor. xii. 4. Esth. iv. 2. Ezra iv. 14. 1 Macc. xiv. 44
(only). k John xix. 20 only. ξυνίει Ἑλληνιστί, Xen. An. vii. 6. 8. 'Græcè scire', Cic. de
Fin. ii. 5.

32. for παραλ., λαβων B, *sumptis* D-lat. rec *εκατονταρχους*, with D²HLP rel
36 Chr *Ἐc* Thl: txt ABD¹EN 13.

33. *εγγισας δε* HLP rel Syr *Ἐc* Thl: txt ABDE²EN a c m 13. 36 vulg syr *æth* Chr
Thl-fin. *αλυσειν δυσιν* DEHP: *αλυσει δυσιν* m: txt ABL²N 13 rel.
rec ins *αν* bef *ειη*, with EHLP rel Chr *Ἐc* Thl: om ABD²N a 36. (13 def.) *tis*
εστιν πεποικως (sic) D¹.

34. for *αλλο τι*, *αλλα* D syr Chr. rec (for *επεφωνουν*) *εβων*, with HLP rel
Chr *Ἐc* Thl-sif: *επεβων* c (m) 25. 40 Chr-ms: txt ABDE²N 13. 36 Thl-fin.
rec *μη δυναμενος δε* and om *αυτου* (*emendation of style*), with HLP rel 36 Chr: txt
AB(D)²EN m 13 sah Thl-fin.—*και μη δυν. αυτ. D.*
35. for *επι*, *εις* D. for *βαστ. αυτον, τον παυλον βαστ. D.* for *οχλου*,
λαου D.

36. om *του λαου D.* rec *κραζον* (*grammatical emendation*), with DHLP rel
Chr *Ἐc*: txt AB E-gr N a b d k o 13. 36. 40 Syr copt Thl. *αναιρεσθαι tollite D.*

37. om *ο παυλος D*: *ο π.* bef *εις arm.* *τω χειλιαρχ. αποκριθεις ειπεν D.*
for *ειπειν*, *λαλησαι D.* om *τι* DHLP d f g h l tol Syr *æth* arm Thl-sif: ins
ABEN 13. 36 rel vulg syr copt Chr Thl-fin.

33. ἀλύς. δυσί.] See ch. xii. 6. He would thus be in the custody of two soldiers.

τίς [ἂν] εἶη, who he might be (subjective possibility): and τί ἐστὶν πεπ., what he had done (assuming that he must have done something).

34. παρεμβ.] The camp or barracks attached to the tower Antonia;—or perhaps 'into the tower' itself: but the other is the more usual meaning of παρεμβ. "For a full history and description of the fortress of Antonia, see Robinson, i. pp. 431, 435; Williams, Holy City, i. 99; ii. 403—411; Howson, ii. 311." Wordsworth.

35. ἀναβαθμ.] The steps leading up into the tower. The description of the tower or fort Antonia in Jos. B. J. v. 5. 8, sets the scene vividly

before us:—*πυργοειδὴς δὲ οὖσα ἐν τῷ πᾶν σχῆμα, κατὰ γωνίαν τέσσαρσιν ἑταίροις διέληπτο πύργοις· ὧν οἱ μὲν ἄλλοι πεντήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρινῇ καὶ κατ' ἀνατολὴν γωνία κείμενος ἑβδόμηκοντα πηχῶν ἦν, ὡς καθορᾶν ὅλον ἅπ' αὐτοῦ τὸ ἱερόν. καθὰ δὲ συνῆπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφότερας εἶχε καταβάσεις· δι' ὧν κατιόντες οἱ φρουροί, καθῆστο γὰρ αἰετὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων, καὶ διῴστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὕπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μή τι νεωτερισθεῖη, παρεφύλαττον· φρούριον γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερόν, τῷ ἱερῷ δὲ ἡ Ἀντωνία.*

37. Ἑλληνιστὶ γιν. as 'Græce nescire', Cic. pro Flacc. 4. —τοὺς Συριστὶ ἐπισταμένους, Xen. Cyr.

1 ch. xvii. 6
reff.
m here only t.
Jos. B. J. ii.
13. 3.
n ch. xvi. 37
reff.
o here only †.
Gen. xxx.
42. Job xlii.
11 only.
p Luke xv. 15.
ix. 11. 11eb.
viii. 11 only.
Prov. xi. 9.
q Matt. xix. 8.
Luke ix. 61.
ch. xxvii. 3
al. Job
xxii. 14.
r ver. 35.

38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρα-
κισχιλίους ἄνδρας τῶν σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος
Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας
οὐκ ἀσκήμου πόλεως πολίτης, δέομαι δέ σου ἐπιτρέψον
μοι λαλήσαι πρὸς τὸν λαόν. 40 ἐπιτρέψαντος δὲ αὐτοῦ
ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ
τῷ λαῷ, πολλῆς δὲ σιγῆς γενομένης προσεφώνησεν τῇ

s ch. xii. 17 reff.
σιγῇ, Xen. Cyr. vii. 1. 25.
xv. 15 only. dat., ch. xxii. 2.

t Rev. viii. 1 only. Wisd. xviii. 11 only. ἦν πολλὴ πανταχόθεν
u absol., Luke xiii. 12. xxiii. 20 only. 2 Chron. xxix. 28 Ald. 2 Macc.

38. for οὐκ ἀρα, ου D.

ἐξαπατάσας E.

σικαριῶν E.

39. om εἰμι N¹.

for ταρσεὺς το πολιτης, εν ταρσω δε της κιλικιας γεγεννημενος

D-gr. for επιτρ., συνχωρησαι D(eufus rogo obsegro autem mihi D-lat).
ins λογον bef λαλ. N¹(N³ disapproving).

40. ins και bef επιτρεψαντος δε D¹-gr: και επιτρ., omg δε, D-lat Syr: om δε L 96.
for αὐτου, του χιλιαρχου D sah. εστως ο π. επ. τ. αν. και σεισας D.

for τω λαω, τον λαον H e k Chr(some mss): προς αυτου D Syr.

for δε σιγης,

τε ησυχιας D.

γενομενης bef σιγης B.

γεναμενης A.

vii. 5. 31: and reff. There is no ellipsis of
λαλεῖν.

38. οὐκ ἄρα σὺ εἶ] Thou
art not then, as I believed The
E. V., after the Vulg., 'art not thou' . . .
(*'nonne tu es . . .'*) would require ἄρ' ου
or οὐκουν, Winer, edn. 6, § 57. 3. See
also Luke xvii. 17; John xviii. 37.

Αἰγύπτιος] The inference of the tribune
was not, as in Bengel, 'Græce loquitur:
ergo est Ægyptius;' but the very contrary
to this. His being able to speak Greek
is a proof to Lysias that he is *not* that
Egyptian. This Egyptian is mentioned
by Josephus, Antt. xx. 8. 6, ἀφικνείται δέ
τις ἐξ Αἰγύπτου κατὰ τοῦτον τὸν καιρὸν εἰς
τὰ Ἱεροσόλυμα, προφήτης εἶναι λέγων, καὶ
συμβουλευὼν τῷ δημοτικῷ πλήθει σὺν
αὐτῷ πρὸς ὅρος τὸ προσαγορευόμενον Ἐλαιῶν
ἔρχεσθαι, ὃ καὶ τῆς πόλεως ἄντικρυς κεί-
μενον ἀπέχει στάδια πέντε· θέλει γάρ,
ἔφασκεν, αὐτοῖς ἐκείθεν ἐπιδείξαι, ὥς κελεύ-
σαντος αὐτοῦ πίπτοι τὰ τῶν Ἱεροσολύμων
τείχη, δι' ὧν τὴν εἰσὸδον αὐτοῖς παρέξειν
ἐπηγγέλετο. Φηλὶς δὲ ὡς ἐπύθετο ταῦτα,
κελεύει τοὺς στρατιῶτας ἀναλαβεῖν τὰ
ὅπλα, καὶ προσβάλλει τοῖς περὶ τὸν
Αἰγύπτιον καὶ τετρακοσίους μὲν αὐτῶν
ἀνείλε, διακοσίους δὲ ζώτας ἔλαβεν. ὁ δὲ
Αἰγύπτιος αὐτὸς διαδράσας ἐκ τῆς μάχης
ἄφαντος ἐγένετο. But in B. J. ii. 13. 5, he
says of the same person, περὶ τριςμυρίου
ἀθροίξει τῶν ἡπατημένων, περιαγαγὼν δὲ
αὐτοὺς ἐκ τῆς ἐρήμιας εἰς τὴν Ἐλαιῶν καλ.
ὑρ. κ.τ.λ. ὥστε συμβολῆς γενομένης
. διαφθαρῆναι κ. ζωρηθῆναι πλε-
στοὺς τῶν σὺν αὐτῷ. It is obvious that
the numerical accounts in Jos. are incon-
sistent with our text, and with one another.
This latter being the case, we may well

leave them out of the question. At dif-
ferent times of his rebellion, his number
of followers would be variously estimated;
and the tribune would naturally take it as
he himself or his informant had known it,
at some one period. That this is so, we
may see by noticing that our narrative
speaks of his *leading out*,—whereas Jose-
phus's numbers are those whom he *brought
back from* the wilderness against Jerusa-
lem, by which time his band would have
augmented considerably.

τοὺς τετρ.]
the four thousand,—the matter being one
of notoriety. σικαριῶν] From *sica*,
a dagger; they are described by Jos.
B. J. ii. 13. 3, ἕτερον εἶδος ληστῶν ἐν
Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι
σικαριοί, μεθ' ἡμέραν καὶ ἐν μέσῃ τῇ πό-
λει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν
ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει, καὶ
ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξι-
φίδια, τοῦτοι ἐνυττον τοὺς διαφόρους.
. πρῶτος μὲν οὖν ὑπ' αὐτῶν Ἰωνά-
θης ὁ ἀρχιερεὺς ἀποσφάζεται μετὰ δὲ
αὐτὸν καδ' ἡμέραν ἀνηρῶντο πολλοί . . .
The art. is generic.

39. μὲν.] Our
indeed,—implying 'not the Egyptian, but,'
—exactly renders it: I indeed am: so
Aristoph. *Plut.* 355, μὰ Δ' ἐγὼ μὲν οὐ. See
Hartung, *Partikellehre*, ii. 413.

οὐκ
ἀσκήμου πόλ.] See note, ch. ix. 11.
The expression is an elegant one, and very
common. Wetst. gives many examples,
and among them one from Eurip. *Ion* 8,
ἐστὶν γὰρ οὐκ ἄσμος Ἑλλήνων πόλις.
There was distinction in his being a πο-
λίτης of an *urbs libera*. "Many of the
coins of Tarsus bear the epigraph *μητρό-
πολις* and *αὐτόνομος*." Wordsw. from

ἡ Ἑβραϊδὶ ὡ διαλέκτῳ λέγων [XXII.] ἡ Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἂπολογίας. ὁ ἀκούσαντες δὲ ὅτι τῇ ἡ Ἑβραϊδὶ ὡ διαλέκτῳ ὁ προσεφώνει αὐτοῖς, μᾶλλον ὁ παρέρχον ὁ ἡσυχίαν. καὶ φησιν ὁ Ἐγὼ εἰμι ἄνθρωπος Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ὁ ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, ὁ πεπαιδευμένος κατὰ ὁ ἀκριβείαν τοῦ ὁ πατρός μου νόμου, ὁ ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον ὁ ὡς ταύτην τὴν ὁδὸν ὁ ἐδίδωξα ὁ ἄχρι ὁ θανάτου, ὁ δεσμεύων καὶ ὁ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, ὁ ὡς καὶ ὁ ὁ ἀρχιερεὺς ὁ μαρτυρεῖ μοι καὶ πᾶν τὸ ὁ πρεσβυτέριον

9. (-ιος. 1 Tim. ii. 2. 1 Pet. iii. 4.) d ch. vii. 20, 21 only+. Wisd. vii. 4, B8 F(not A) only. e Luke viii. 35. ch. iv. 35, 37. v. 2 al. 4 Kings iv. 37 Ald. f = ch. vii. 22 reff. g here only. Dan. vii. 16 (see note and ch. xviii. 25 reff.). h ch. xxiv. 14. xxviii. 17 only. Prov. xxvii. 10. 2 Macc. vi. 1 Ed-vat.(not B). i ch. xxi. 20 reff. (-λοῦν, Num. xxv. 13.) k ch. ix. 2 reff. 1 = ch. vii. 52 reff. m Rev. ii. 10. xii. 11 only. n = here p Rom. x. 2. Gal. (Matt. xxiii. 4) only. Gen. xlix. 11. o constr., ch. viii. 3 reff. q = Luke xxii. 66 (1 Tim. iv. 14) only+. (Susan. 50 Theod. A.)

for εβραϊδι, ἰδια Α.

CHAP. XXII. 1. rec νυν, with a f 13 Chr (C: txt ABDEHLP8 rel 36 Thl.

2. προσφωνει DEH am fuld tol Cc Thl-sif: προσεφωνησεν L a b c k o 36. 40, adlocutus est E-lat: txt ABP8 rel Chr Thl-fin, loquebatur demid. [D-lat is deficient from this point to ver 10.] om αυτοις D: αυτων Α¹(perhaps). for παρεσχον ησυχιαν, ησυχασαν D.

3. rec aft εγω ins μεν, with HLP rel syr copt æth Chr Cc Thl: om ABDE8 a 13. 36 vulg sah. ανηρ bef ειμι Δ¹. ιουδαιος bef ανηρ D. εν ταρσω τ. κιλ. bef γεγεννημενος D: γεγεννημενος Α ο. γαμαλιηλου B 36 Chr. παιδευομενος D. aft πεπαιδευομενος ins δε H k m Chr. om υπαρχων D vulg. εστε υμεις παντες D.

4. for os, και D Syr æth. μεχρι D c: εως k. φυλακην D 96. 142-80 am copt.

5. om ο D¹(ins D-corr¹) 56. 180. aft αρχιερευς ins αναγιας 137 syr-w-ast. μαρτυρησει D: εμαρτυρει B: επιμαρτυρει 137. for παν, ολον D.

Akermann, p. 56. 40. τῇ Ἑβρ. διαλ.] The Syro-Chaldaic, the mother-tongue of the Jews in Judæa at this time: his motive is implied (ch. xxii. 2) to be, that they might be the more disposed to listen to him. CHAP. XXII. 1.] This speech of Paul repeats the narrative of his conversion to Christianity, but this time most skilfully arranged and adapted (within legitimate limits) to avoid offence and conciliate his hearers. Proofs of this will appear as we go on. See an enquiry into its diction and rendering into Greek, in the Prolegg. § ii. 17, β. 3.] De Wette and others would place the comma after ταύτη, so to make the two clauses, beginning with γέγ. and ανατ., exactly correspond. But (not to insist, with Meyer, on the reason that a new circumstance is introduced with each participle) it is surely better, as the rule of the sentence seems to be to place the participles before the words which qualify them, to take ἐν τῇ πόλει

ταύτη παρὰ τ. π. Γ., all as the qualification of ἀνατεθραμμένος, and punctuate, as commonly done, after Γαμαλιήλ. On Gamaliel, see note, ch. v. 34. The expression παρὰ τ. πόδ. (see ch. iv. 35, note) indicates that the rabbi sat on an elevated seat and the scholars on the ground or on benches, literally at his feet. κατὰ ἀκρ.] (The art. omitted aft. a prep.) According to the strict acceptance of the law of my fathers; = κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας, ch. xxvi. 5;—i.e. as a Pharisee. So Jos. B. J. ii. 8. 18, Φαρισαῖοι . . . οἱ δοκοῦντες μετὰ ἀκριβείας ἐξηγεῖσθαι τὰ νόμιμα. Some of the older Commentators make τοῦ πατρός μου νόμου governed by πεπαίδ., and take κατὰ ἀκρίβ. adverbially: which would give a very vapid sense, the accuracy and carefulness of his education having been already implied in παρὰ τ. π. Γαμαλιήλ. καθὼς . . .] Not meaning 'in the same way as SE are all this day' (but now

12 Ἀνανίας δέ τις ἀνὴρ ^mεὐλαβὴς ⁿκατὰ τὸν ⁿνόμον ^mμαρτυρούμενος ὁπὸ πάντων τῶν ^pκατοικούντων Ἰουδαίων,
 13 ἔλθων πρὸς με καὶ ^qἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ,
 ἡ ἀνάβλεψον. καγὼ ^sαὐτῇ τῇ ὥρᾳ ^tἀνέβλεψα ^uεἰς αὐτόν.
 14 ὁ δὲ εἶπεν Ὁ ^vθεὸς τῶν ^vπατέρων ^wἡμῶν ^wπροεχειρί-
 σατό σε ^xγινῶναι τὸ ^xθέλημα αὐτοῦ καὶ ἰδεῖν τὸν ^yδίκαιον
 καὶ ἀκοῦσαι ^zφωὴν ^zἐκ τοῦ στόματος αὐτοῦ, 15 ὅτι ἔση
 ἡ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ^bὧν ἐώρακας καὶ
 ἤκουσας. 16 καὶ νῦν τί ^cμέλλεις; ^dἀναστὰς βάπτισαι
 καὶ ^eἀπολῶσαι τὰς ἁμαρτίας σου, ^fἐπικαλεσάμενος τὸ
 ὄνομα αὐτοῦ. 17 ἐγένετο δέ μοι ^gὑποστρέψαντι εἰς Ἱερου-
 σαλὴμ καὶ ^hπροσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με
 ἐν ⁱἐκστάσει 18 καὶ ἰδεῖν ^kαὐτὸν λέγοντά μοι ^lΣπεῦσον
 καὶ ἔξελθε ^mἐν τάχει ⁿἐξ Ἱερουσαλὴμ, διότι οὐ ⁿπαρα-
 δέξονται σου [τὴν] ^{op}μαρτυρίαν ^pπερὶ ἐμοῦ. 19 καγὼ εἶπον

y absol., ch. vii. 52 reff.
 ch. i. 1 reff. see ver. 10.
 vi. 11 only. Job ix. 30 only.
 ch. x. 9 reff.
 Gen. xviii. 6. xxiv. 18, 20.
 Exod. xxiii. 1.
 only. see John i. 7.

z ch. xi. 9 al. Isa. lxi. 6.
 c = here only. Xen. Cyr. i. 3. 15.
 f ch. ii. 21 reff.
 i ch. x. 10 reff.
 k = Mark iv. 38 al.
 m Rom. xvi. 20 reff.
 o = John i. 19. iii. 11, &c. 1 John v. 9.

a = ch. i. 8 reff.
 d ver. 10.
 g ch. viii. 25 reff.
 l ch. xx. 16 reff. constr.
 n = Mark iv. 20. ch. xvi. 21 (reff.).
 p here

b attr.,
 e 1 Cor.,
 h absol.,
 i Luke xii.
 j Rom.
 k Eph. v. 17.
 l Col. i. 9.
 m Ps. cii. 7.

12. rec (for ευλαβης) ευσεβης, with E rel Ec: om A vulg (the omni has prob been because the sentence is complete without the epithet: ευσεβης, a gloss on ευλαβης): txt BHLPN a b e g k o 13. 36. 40. μαρτυρομενος A¹. aft κατοικουντων ins εν δαμασκω (supplementary gloss) HL 13 rel demid tol syr æth arm Chr₁ Thl: aft ιουδ., 73: om ABEPN f g vulg Syr copt Ec.

13. εμε ABN. εβλεψα A.

14. προεχειρησατο AL k: προεχειρησατο N (but s marked and erased) P. om 1st kai A¹. om του A k l 95¹.

15. μαρτ. av. πρ. π. ανθρ. bef εση B. aft ων ins τε E-gr b c o 36.

16. the second λ of μελλεις was appy added by P-corr. rec (for αυτου) του κυριου, with HL rel Thl-sif (Ec: add ιησου k 43. 99 (explanatory corrections): txt ABEPN a c 13. 36 vulg D-lat syr copt æth arm Chr Thl-fin.

17. προσευχομενω, omg μου, E e 93-5. for με, μοι L a²-marg 99. 106-37: om 25. 40. 96. 105 arm. in N σθαι of γενεσθαι is written twice.

18. for ιδειν, ιδον N 180 sah. rec ins την, with EHLP rel 36 Chr Thl Ec: testimonium meum D-lat: om (as unnecessary?) ABN a 13.

was a *Christian*, is not here mentioned,—and ἀνθρ . . . Ἰουδαίῳ is added: both, as addressed to a *Jewish audience*. Before the *Roman governor* in ch. xxvi., he *does not mention him at all*, but compresses the whole substance of the command given to Ananias into the words spoken by the Lord to himself. A heathen moralist could teach,—‘Quid de quoque viro, et cui dicas, sæpe videto’ (Hor. Ep. i. 18. 68): and a Christian Apostle was not unmindful of the necessary caution. Such features in his speeches are highly instructive and valuable to those who would gather from Scripture itself its own real character: and be, not slaves to its letter, but disciples of its spirit.

13. ἀνέβλ. εἰς αὐτόν] De W. remarks, that the two meanings of ἀναβλέπω

here unite in the word: I looked, with recovered sight, upon him. 14—16 is not related, but included, in ch. ix. 15—19.

14. ὁ θ. τ. πατ. ἡμ.] So Peter, ch. iii. 13; v. 30. In ch. ix. 17, ὁ κύριος is the word: this title is given for the *Jews*.

τὸν δίκαιον] So Stephen, ch. vii. 52. How forcibly must the whole scene have recalled *him*, whom presently (ver. 20) he mentions *by name*.

16. ἀπόλῶσαι . . .] This was the Jewish as well as the Christian doctrine of baptism. See ref. 1 Cor. and note. αὐτοῦ]

of Jesus, τοῦ δικαίου. Paul carefully avoids mentioning to the Jews *this Name*, except where it is *unavoidable*, in ver. 8: so αὐτόν again, ver. 18.

17.] viz. as related ch. ix. 26—30, where nothing of

q constr., ch. xi. 5 refl. ¹ here only. ² Wisd., xviii. 1 only. ³ ch. v. 40 refl. ⁴ Luke ix. 6. ⁵ ch. viii. 3. ⁶ x. 20, xxvi. 11. ⁷ ch. ix. 42 refl. ⁸ x. 20, xxvi. 11. ⁹ Matt. xxiii. 33. xxvi. 28. Luke xi. 50 al. ¹⁰ xxviii. 2. 2 Tim. iv. 6 only. Zech. i. 10. ¹¹ xxii. 7. ¹² a = ch. v. 33 refl. ¹³ w see note. ¹⁴ y 1 Cor. vii. 12, 13 refl. ¹⁵ x ver. 13. perf., ch. ¹⁶ swm. ¹⁷ 7 — Luke xi. 21. 13rd. ¹⁸ ABEN LPS a 1 c f g h l 1 m o 13. ¹⁹ D και φυλασσω. ²⁰ 21 και

Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἡμὴν ¹φυλακίζων καὶ ²δέρων ³κατὰ τὰς συναγωγὰς τοὺς ⁴πιστεύοντας ⁵ἐπὶ σέ. ²⁰ καὶ ὅτε ⁶ἐξεχύνητο τὸ αἷμα Στεφάνου τοῦ ⁷μάρτυρός σου, καὶ αὐτὸς ἡμὴν ⁸ἐφέστως καὶ ⁹συνενδοκῶν καὶ ¹⁰φυλάσσω τὰ ἱμάτια τῶν ¹¹ἀναιρούντων αὐτόν. ²¹ καὶ

19. ΠΕΠΙΣΤΕΥΚΟΤΑΣ E-gr: qui credebant vulg D-lat E-lat.

20. rec εξεχειτο (corr'n to more usual form), with HLP rel Chr: txt ABEN 13. 36 Thl-fin. (εξεχυνετο B²E 13. 36: txt AB²N.) om στεφανου A 68: τ. μαρτ. bef στεφ. 38. 73 (the omn is hardly accountable, if it was originally in the text: at the same time, the manuscript authority is too light to allow of its being now omitted. Meyer suggests the similarity of ending, στεφανου του: but this would occasion the omn of του, not of στεφανου): txt BEHLP²S Chr Thl Ec. πρωτομαρτυρος L a c k m: πρωτον μαρτ. 7 syr. εστως A 37. rec aft συνενδοκων ins τη αναηρεσει αυτου (interpolated from ch viii. 1), with HLP rel (13) 36 syr Chr Thl Ec: τη βουλη των αναιρουντων αυτον (and λιθαζοντων for αναρ. below) Syr: om AB D (app: D-lat ends with consensiens) EN 40 vulg coptt aeth. om και bef φυλασσω HLP b c f l o syr Chr Thl-sif Ec: ins ABDE²N rel 36 vulg coptt.—φυλ. τε c 137.

this vision, or its having been the cause of his leaving Jerusalem, is hinted. 18.]

περὶ ἐμοῦ is to be taken with μαρτυρίαν, not with the verb, as Meyer and Winer maintain. Their objection, that then it must be τὴν μαρτ. τὴν περὶ ἐμοῦ is answered by remarking, (1) that Paul does not always observe accuracy in this usage of the article: e.g. Eph. vi. 5, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, for τ. κυρ. τοῖς κατὰ σάρκα, or τοῖς κατὰ σάρκα κυρίοις, which he has written in the ||, Col. iii. 22, —1 Thess. iv. 16, οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον. See also Rom. vi. 4; Col. ii. 14, and notes:—and (2) that there may have been a reason for the irregularity here, inasmuch as, if either the article had been expressed after μαρτ., or τὴν π. ἐμ. μαρτ. had been used, σου would have appeared to be governed by παραδέξονται—‘they will not receive from thee thy testimony concerning me,’—which is not precisely the meaning intended to be conveyed. (See Mr. Green’s Gram. of N. T. p. 163.) 19.] The probable account of this answer is, that Paul thought his former great zeal against Christ, contrasted with his present zeal for Him, would make a deep impression on the Jews in Jerusalem: or, perhaps, he wishes by his earnest preaching of Jesus as the Christ among them, to undo the mischief of which he before was the agent, and therefore alleges his former zeal and his consenting to Stephen’s death as reasons why he should remain in Jerusalem. αὐτοὶ can only refer to the same persons as the subjects of παραδέξονται above: not (as Heinrichs) to the foreign Jews;—“Ideo

iter apostolicum extra urbem detrectat, quod unanimes odio petitum se iri praevidet, Hierosolymis autem in apostolorum collegio delitescere se posse opinatur.”—a motive totally unworthy of Paul, and an interpretation which happily the sentence will not bear.

20. μάρτυρός σου] “E. V. ‘thy martyr,’ following Beza: Vulg., and Erasim., testis tui. The Apostle may have here used the (Hebrew, תָּ, as Wordsworth) word in its strict primary sense; for a view of Christ in His glory was vouchsafed to Stephen, and it was by bearing witness of that manifestation that he hastened his death (ch. vii. 55 ff.). The present meaning of the word martyr did, however, become attached to it at a very early period, and is apparently of apostolic authority: e.g. Rev. xvii. 6, and Clem. Rom. 1 Cor. v., p. 217 (cited in note on ch. i. 25). . . . The transition from the first to the secondary sense may be easily accounted for. Many who had only seen with the eye of faith, suffered persecution and death as a proof of their sincerity. For such constancy the Greek had no adequate term. It was necessary for the Christians to provide one. None was more appropriate than μάρτυρ, seeing what had been the fate of those whom Christ had appointed to be His witnesses (ch. i. 8). They almost all suffered: hence to witness became a synonym for to suffer; while the suffering was in itself a kind of testimony.” (Mr. Humphry.) Bp. Wordsworth well designates this introduction of the name of Stephen “A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was com-

at
en...
CDE
PN a
f g h
m o
13

εἶπεν πρὸς με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη ^b μακρὰν ^c ἐξ-
 αποστελῶ σε. ²² ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ
 λόγου, καὶ ^d ἐπῆραν τὴν ^d φωνὴν αὐτῶν λέγοντες ^e Αἶρε
 ἀπὸ τῆς γῆς τὸν ^f τοιοῦτον, οὐ γὰρ ^e καθῆκεν αὐτὸν ζῆν.
²³ ^h κραυγαζόντων τε αὐτῶν καὶ ⁱ ῥιπτούντων τὰ ἱμάτια
 καὶ ^k κονιορτὸν βαλλόντων εἰς τὸν αέρα, ²⁴ ἐκέλευσεν ὁ
 χιλιάρχος εἰσιδέσθαι αὐτὸν εἰς τὴν ^l παρεμβολήν, ^m εἶπας
ⁿ μάλιστα ὁ ἀνετάξεται αὐτόν, ἵνα ^p ἐπιγῶ δι' ἣν ^q αἰτίαν
 οὕτως ^r ἐπεφώνουν αὐτῷ. ²⁵ ὥς δὲ ^s προέτειναν αὐτὸν
 τοῖς ^t ἱμαῖσιν, εἶπεν πρὸς τὸν ^u ἐστῶτα ἑκατόνταρχον [ὁ

b absol., Luke
xv. 20. ch.
ii. 39. (xvii.
28 reff.) Eph.
ii. 13, 17
only. Zech.
x. 9.
c ch. vii. 12
reff.
d ch. ii. 14 reff.
e = ch. viii. 33
reff.
f = 1 Cor. v. 5,
11. 2 Cor. ii.
6, 7. x. 11.
(xii. 2, &c.)
g Rom. i. 28
only. Deut.
xxi. 17. Sir.
x. 23. constr.
imperf.,
see ch. xxv.
22 reff.
h absol., Matt.
k ch. xiii. 51 reff.
l = Heb.
o ver. 29 only. Judg.
q ch. x. 24 reff.
r L.J. only. Job
u absol.,

xii. 19. Ezra iii. 13. i = (see note) here only. Herodot. iv. 91, 168.
 1 ch. xxi. 34, 37 reff. m = Mark v. 43. x. 49. Luke xix. 15. Exod. xxxv. 1.
 xi. 36 (Mark xii. 10. v. 29, 34. Luke vii. 21) only. Prov. xxvi. 3.
 vi. 29 A only. Susan. 14 Theod. p = ch. xxiii. 28 reff. Gen. xxxi. 32.
 r ch. xii. 22 reff. dat., here only. s here only t. 2 Macc. xv. 15. t Mark i. 7 || L.J. only. Job
 xxxix. 10. Isa. v. 18, 27. Sir. xxx. (xxxiii.) 26 only. Demosth. περὶ παραπρ. p. 402, end. u absol.,
 ch. xvi. 9. Matt. xx. 6. xxvi. 73. John xii. 29 al.

21. εμε C. εθνος E-gr 25. εξαποστελλω D e Ath: αποστελω E-gr.

22. ηκουσαν D syrr. rec καθηκον (the meaning of the imperf not being appre-
 heuded, as the varr shew), with a Thl-fin (Ec: καθηκει 68-9. 98². 105: καθηκαν 18. 43:
 txt ABCDEHLPN rel 36 Hip Ath Chr, Thl-sif.

23. κραζόντων C e g l o Chr Thl-sif (Ec-ed. rec δε (alteration of characteristic
 τε), with DEHLPN rel 36 vulg copt Chr: txt ABC Syr æth. om αυτων D ?
 ριπτούντων DEHL a b o 40 Thl (Ec-ed. for αερα, ουρανον D Syr Cassiod: αεραν N¹.

24. rec αυτον bef o χιλιάρχος, with HLP rel 36 Thl-sif Ec: om c 137-42: txt
 ABCDEN a h k m 13. 40 vulg Chr Thl-fin. rec αγεσθαι, with HLP h rel æth-rom:
 txt ABCDEN a m 13. 36. 40 vulg Chr Thl-fin. (The eis- seems to have been dropped
 out when the order was altered.) rec ειπων (more usual form), with HLP (13)
 rel 36 Chr: ειπε δε k: txt ABCDEN. εταξεσθαι E m 40: εξετ. 4: ανεταξεν
 D¹(txt D²). γνω A 13. 36 Chr. κατεφωνουν D c 137. for αυτω, περι
 αυτου D: αυτου 137.

25. rec προτεινεν (to suit the subject o χιλ., no more persons having been mentl:
 this the varr shew), with P k l m o Ec: προτεινεν H Thl-sif: προτεινον AE Thl-fin:
 txt BLN a b c g h 13. 36 vss Chr(some mss have προτεινον), προτειναν CD 40.
 137. (f is doubtful.) εκατονταρχην D 73. om o παυλος D syr Chr: ins

mitted." καὶ αὐτός] I myself also.

21.] The object of Paul in relating this vision appears to have been to shew that his own inclination and prayer had been, *that he might preach the Gospel to his own people*: but that it was by the imperative command of the Lord Himself that he went to the Gentiles. 22. τοῦ-
 του τ. λόγου] viz. the announcement that he was to be sent to the Gentiles. 'Populi terrarum non vivunt,' was the maxim of the children of Abraham. Chetubb. fol. iii. 2 (Meyer). καθῆκεν] 'decuerat': imply-
 ing, *he ought to have been put to death long ago* (when we endeavoured to do it, but he escaped). 23. ῥιπτούντων] Not
 'flinging off' their garments,' as preparing to stone him, or even as representing the action of such preparation: the former would be futile, as he was in the custody of the tribune,—the latter absurd, and not borne out by any known habit of the Jews: but shaking, *jactitantes*, their gar-

ments, as shaking off the dust, abominating such an expression and him who uttered it. The casting dust into the air was part of the same gesture. Chrys. explains it, ῥιπ-
 τάζοντες, ἐκτινάσσοντες. 24.] The tribune, not understanding the language in which Paul spoke, wished to extract from him by the scourge the reason which so exasperated the Jews against him. In this he was acting illegally: 'Non esse a tormentis incipiendum, Div. Augustus constituit.' Digest. Leg. 48, tit. 18, c. 1 (De W.). ἐπεφών.] they were thus cry-
 ing out against him. 25.] And while they were binding him down with the thongs. Dr. Bloomfield quotes from Dio Cassius, xi. 49, Ἀντίγονον ἐμαστίγωσε
 σταυρῷ προδήσαντες, and explains rightly, I think, the προ in both verbs to allude to the position of the prisoner, which was, bent forward, and tied with a sort of gear made of leather to an inclined post. De W. and others render τοῖς ἱμαῖσιν, 'for the-

v = ch. i. 6
 relf.
 w ch. xvi. 37
 relf.
 x ch. xvi. 37
 only t.
 y w. pres., ch.
 xvi. 21 relf.
 z here only.
 Num. xxii.
 25. Wisd. v.
 11 only.
 (—γούν,
 Matt. x. 17
 al.)
 a = here (Heb.
 viii. 1) only.
 Levit. vi. 4.
 b = here (Eph.
 ii. 12) only t.
 3 Macc. iii.
 21.
 c = and constr.,
 Josh. xxiv.
 32. w. ἐκ, ch. i. 18.
 w. διά, ch. viii. 20.
 Matt. x. 9.
 (Luke xxi. 19.
 1 Thess. iv. 4 only.)
 e ver. 24.
 f Matt. x. 13.
 John vi. 51.
 viii. 16, 17.
 ch. iii. 24.
 g ch. xix. 34 relf.

Παῦλος] ^v Εἰ ^w ἄνθρωπον Ῥωμαῖον καὶ ^x ἀκατάκριτον ^y ἐξ-
 εστιν ὑμῖν ^z μαστίζειν; ²⁶ ἀκούσας δὲ ὁ ἐκατόνταρχος
 προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων Τί μέλλεις
 ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν. ²⁷ προσ-
 ελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ Ῥωμαῖος
 εἶ; ὁ δὲ ἔφη Ναί. ²⁸ ἀπεκρίθη ὁ χιλιάρχος Ἐγὼ πολ-
 λοῦ ^a κεφαλαίου τὴν ^b πολιτείαν ταύτην ^c ἐκτησάμην. ὁ
 δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. ²⁹ εὐθέως οὖν
^d ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ^e ἀντάζειν
 ...απ' αὐτοῦ D
 HLPN
 b c f g
 k l m o
 13

ABCEHLPN 13. 36 rel vss Thl Ec, but copt arm put it after εἶπεν. (If the words originally formed part of the text it is very unlikely that they should have been omitted, while insertions of this kind are very common: but the manuscript evidence being so very strong, it seems best to insert the words in brackets.) ἐξεστιν υμιν bef ανθρωπον . . . D. for εξεστιν, εστιν N¹.

26. for ακουσας δε, τουτο ακ. D. εκατονταρχης ACDN¹: txt BEHLPN³ 13. 36 rel Chr. add οτι ρωμαιοι εαντον λεγει D 137. rec απηγειλεν bef τω χιλιαρχω (alteration of order to avoid the ambiguity, προσελθ. τω χ. or τω χ. απηγγ.), with HLP rel Thl-sif (Ec: txt ABCDEN a (c) h k m 13. 40 vulg copt arm Chr Thl-fin. —[ε]πηγ. D¹ (Wtst, Kipl: txt D²). om λεγων D c 137 syr: D syr-w-ast ins αυτω in place of λεγων. rec ins ora bef τι (interpolated appy to give precision, and break the abruptness of the text), with DHLP rel æth Chr: om ABCEH 13. 36. 40 vulg syrr copt arm. om γαρ D¹ (ins D² [?]) æth.

27. τοτε προσελθ. ο χ. επηρωτησεν αυτον D. from ελθων δε το ευθεως ο ver 29 has been re-written by B¹. for αυτω, τω παυλω L. om μοι N¹. rec ins ει bef συ (interpolated, to make the interrogation plainer), with LP rel demid Chr: om ABCDEHNS a c f h m 13. 36 am fuld tol syrr copt arm Δμμ-c. for εφη ναι, επειν ειμι D.

28. rec aft απεκ. ins τε, with HP rel vulg Thl Ec: δε BCEN a c k 13. 36 syrr copt: om AL 40 arm Chr: και αποκριθεις ο χ. [και] ειπεν (αυτω) D (και erased, αυτω added by D² [?]). for πολλον, οίδα ποσου D and "alia editio" mentd by Bede. (Remarkable, and possibly original, πολλων being a gloss: but if so, the genuine reading has been now overborne by the intruder.) om την C. παυλος δε εφη D: om H. om 2nd δε CN¹ 42. 96. 142 Thl-sif: om δε και copt. γεγεννημαι A D-corr e m¹ 13.

29. for ευθεως ουν, τοτε D. om δε N¹. ins πολιτης bef ρωμαιοι E vulg.

scourge' (dat. commodi); but why should μάστιξιν be varied? and can it be shewn (as Dr. B. asks) that the word in the plural will bear this meaning?

ἐκατόνταρχον] The 'centurio supplicio praepositus' of Tacitus and Seneca,—standing by to superintend the punishment. εἰ ἄνθ. κ.τ.λ.] See ch. xvi. 37, note.

28.] Dio Cassius, l. 17, mentions that, in the reign of Claudius, Messalina used to sell the freedom of the city, and at very various prices at different times: ἡ πολιτεία μεγάλων τὸ πρῶτον χρημάτων πραθεῖσα, ἐπειθ' οὕτως ὑπὸ τῆς εὐχερείας ἐπευωνήθη, ὥστε καὶ λογοποιηθῆναι ὅτι κἂν ὑάλην τις σκεύη συντετριμμένα δῶ τινί, πολίτης ἔσται. ἐγὼ δὲ καὶ γεγ.] But I (besides having the privilege like thee of being a Roman citizen) was

also born one. How was Paul a Roman citizen by birth? Certainly not because he was of Tarsus: for (1) that city had no such privilege, but was only an 'urbs libera,' not a Colonia nor a Municipium: and (2) if this had been so, the mention of his being a man of Tarsus (ch. xxi. 39) would have of itself prevented his being scourged. It remains, therefore, that his father or some ancestor must have obtained the civitas, either as a reward for service ('urbes, merita erga P. R. allegantes, . . . civitate donavit,' Suet. Aug. 47) or by purchase. It has been suggested that the father of Saul may have been sold into slavery at Rome, when Cassius laid a heavy fine on the city for having espoused the cause of Octavius and Antony, Appian, B. C. iv. 64, and very many of the Tarsians

^h ἔστιν καὶ ὅτι αὐτὸν ⁱ ἦν ⁱ δεδεκώς. ³⁰ ^j τῇ δὲ ^j ἐπαύριον ^h pres., ch. xvi. 38 reff.
 βουλόμενος γινῶναι τὸ ^k ἀσφαλές, ¹ τὸ τί ^m κατηγορεῖται ⁱ ver. 19.
 ὑπὸ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν ⁿ συν- ^{constr., ch. i. 17, viii. 16, ix. 33, xii. 6, xviii. 25, (xxi. 33.) Gal. ii. 11.}
 ελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ ^o συνέδριον, καὶ ^p κατ- ^j ch. x. 9 reff.
 αγαγὼν τὸν Παῦλον ^q ἔστησεν εἰς αὐτούς. XXIII. ¹ ἄτε- ^λ ch. xxi. 34
 νίσας δὲ ὁ Παῦλος τῷ ^o συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ^{ref.}
^{viii. 26.} ^m pass., Matt. xxvii. 12. ch. xxv. 16 only t. 2 Macc. x. 13. ⁿ = ch. i. 6 reff.
^o ch. iv. 15 reff. ^p ch. xxiii. 15 reff. ^q constr., here only. (see ch. vi. 6.) ^r w. dat.,
^{ch. iii. 12 reff. L. P.}

rec ην bef αυτον, with HLP rel Chr Thl-sif Ec: txt ABCEN 13 Thl-fin.

δεδωκως A¹ 36-8. 73. 99. 101-6 Thl-sif: δεδηκως A²C: δεδουκως 96², 105. add
 και παραχηρημα ελυσεν αυτον 137 syr-w-ast. (Henceforth in Acts, D being deficient, its
 readings may be approximated to by noticing those of its nearest cognates, 137 and
 syr-w-ast.)

30. επιουση c 137. om το E. κατηγορειτο c 137. rec (for υπο) παρα,
 with HLP g m Chr Thl-sif Ec: txt ABCEN 13. 36 rel 137 Chr Thl-fin. ins
 πεμφας bef ελυσεν 137 syr-w-ast. rec aft αυτον ins απο των δεσμων (supple-
 mentary gloss), with HLP rel aeth-pl Thl Ec: om ABCEN a 13. 40 vulg syr copt
 aeth arm Chr. rec ελθειν (see note: or the preceding -σεν perhaps, as Meyer,
 caused the omn of συν-), with HLP rel Syr copt aeth Thl-sif Ec: εισελθειν 99. 137:
 συνεισελθειν c: txt ABCEN a b k m o 36. 40 vulg syr sah aeth Chr Thl-fin. (13 def.)
 rec for παν, ολον (see Mk xiv. 55), with HLP rel Thl-sif Ec: txt ABCEN
 a c h k m 13. 36. 137 Chr Thl-fin, απαν 40. (omne vulg, but so also in Mk xiv. 55 and
 Matt xxvi. 59.) rec aft συνεδριον ins αυτων (gloss, referring to ιουδαιων above), with
 HLP rel (Syr) Thl Ec: om ABCEN a c h 13. 36. 40. 137 vulg syr copt aeth arm Chr

CHAP. XXIII. 1. τω συνεδριω bef ο paulos ACEN a 13 vulg Syr Lucif: txt(B)HLP

were sold to pay it. He may have acquired his freedom and the citizenship afterwards. See Mr. Lewin, i. p. 4. But this is mere conjecture.

29. καὶ . . . δέ] more-
 over, 'more than that.' ἐφοβ.] There is no inconsistency (as De W.) in the tribune's being afraid because he had bound him, and then letting him remain thus bound. Meyer rightly explains it, that the tribune, having committed this error, is afraid of the possible consequences of it ('facinus est vinciri civem R., scelus verberari,' Cic. Verr. v. 66), and shews this by taking the first opportunity of either *undoing it*, or *justifying his further detention*, by *loosing him*, and *bringing him before the Sanhedrim*. His fear was on account of his *first false step*; but it was now too late to reverse it: and the same reason which leads him to continue it now, operates afterwards (ὁ δέσμιος Π., ch. xxiii. 18) when the hearing was delayed. That ἦν δεδεκώς cannot, as Bloomfield and Wordsworth suppose, refer only to the *binding before scourging*, its immediate juxtaposition with ἔλυσεν in the next verse sufficiently shews. Besides, the mere circumstance of a preparation for scourging having been begun in ignorance, and *left off as soon as the knowledge was received*, would rather have relieved, than occasioned, the fear of the tribune. A more cogent reason still is,

that ἦν δεδεκώς can properly only apply to an action *still continuing* when the fear was felt: that he had put him into custody. 'The centurion believed Paul's word, because a false claim of this nature, being easily exposed, and punishable with death (Suet. Claud. 25), was almost an unprecedented thing.' Hackett. 30. τὸ τί] The art. is exegetical: see reff. It seems remarkable that the tribune in command should have had the power to summon the Sanhedrim: and I have not seen this remarked on by any Commentator. Some of the ancient correctors of the text, however, seem to have detected the difficulty, and to have altered συνελθεῖν into the rapid ελθεῖν in consequence. καταγ.] From Antonia to the council-room. According to tradition (see Biscoe, p. 147, notes), the Sanhedrim ceased to hold their sessions in the temple about twenty-six years before this period. Had they done so now, Lysias and his soldiers could not have been present, as no heathen was permitted to pass the sacred limits. Their present council-room was in the upper city, near the foot of the bridge leading across the ravine from the western cloister of the temple. Lewin, p. 672.

XXIII. 1.] ἀνένισας seems to describe that peculiar look, connected probably with infirmity of sight, with which Paul has already been described as regarding those

s = (all possible) ch. xx. 19 reff.
 t 1 Tim. i. 5, 19. 1 Pet. iii. 16, 21. (Hb. xiii. 18.)
 v 2 Cor. i. 12 reff.
 v Phil. i. 27 only τ.
 μετά πάσης . . . ἐνθάδε
 πεπολι- τεύμαι.
 Jos. Life, § 49 and § 2. τοῖς νόμοις πολιτεύεσθαι. 2 Macc. vi. 1. (-νευμα, Phil. iii. 20.) x w. inf. pres., here only. Xen. Anab. ii. 3. 6. w. inf. aor., Mark vi. 39. Luke viii. 31 al. Esth. i. 8. y = Mark xiv. 47, 69, 70. Luke xix. 24. John xviii. 22 xix. 26. z = ch. xiii. 31 reff. a here only. Exod. xxx. 3 al. (see Eph. ii. 14.) b Matt. xxiii. 27 only. Deut. xxvii. 2, 4. Prov. xxi. 9 only. c = Matt. xxii. 41 (from Ps. cix. 1). xxvii. 19. Rev. iv. 2, &c. d here only. Ps. cxviii. 51. Xen. Mem. iv. 4. 21. (-ία, 2 Pet. ii. 16. -ος, Prov. ii. 22.) e w. acc., John ix. 28 only. Deut. xxxiii. 2. pass., 1 Cor. iv. 12. 1 Pet. ii. 23 only. (-ία, 1 Tim. v. 14. 1 Pet. iii. 9. -ος, 1 Cor. v. 11. vi. 10.)

rel 136 Chr Thl Ec.—om δ B c 40. 137 Chr.

2. for ἐπεταξεν, ἐκελευσεν C a 36.
 αὐτῷ N¹.

3. προς αυτον bef ο παυλος N: ειπεν bef προς αυτον C vulg(not am fuld tol): om pr.
 αυτ. 100. κεκονιασμενε C¹ Orig. for παρανομων, παρα τον νομον E vulg Lucif.

4. ειπαν BN.

before him: and may perhaps account for his not knowing that the person who spoke to him was the high priest, ver. 5. See ch. xiii. 9, note. The purport of Paul's assertion seems to be this: being charged with neglecting, and teaching others to neglect the law of Moses, he at once endeavours to disarm those who thus accused him, by asserting that up to that day *he had lived a true and loyal Jew*,—obeying, according to his conscience, the law of that divine πολιτεία of which he was a covenant member. Thus πεπολιτευμαι τῷ θεῷ will have its full and proper meaning: and the words are no vain-glorious ones, but an important assertion of his innocence.

2. 'Ανα- νίας.] He was at this time the *actual high priest* (ver. 4). He was the son of Nebedæus (Jos. Antt. xx. 5. 2),—succeeded Joseph son of Camydus, Antt. xx. 1. 3; 5. 2,—and preceded Ismael, son of Phabi (Antt. xx. 8. 8, 11). He was nominated to the office by Herod, king of Chalcis, in A.D. 48 (Antt. xx. 5. 2); and sent to Rome by Quadratus, the prefect of Syria, to give an account to the emperor Claudius (Antt. xx. 6. 2): he appears, however, not to have lost his office, but to have resumed it on his return. This has been regarded as not certain,—and the uncertainty has produced much confusion in the Pauline chronology. But as Wieseler has shewn (Chronol. d. Apostelgeschichte, p. 76, note), there can be no reasonable doubt that it was so, especially as Ananias came off victorious in the cause for which he went to Rome, viz. a quarrel with the Jewish procurator Cumanus,—who went with him, and was condemned to banishment (Antt. xx. 6. 3). He was deposed from his office

not long before the departure of Felix (Antt. xx. 8. 8), but still had great power, which he used violently and lawlessly (ib. 9. 2): he was assassinated by the scarii at last (B. J. ii. 17. 9).

3.] It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him Who, when similarly smitten, answered with perfect and superhuman meekness, John xviii. 22, 23. Our blessed Saviour is to us, in all His words and acts, the *perfect pattern for all under all circumstances*: by aiming at whatever He did in each case, we shall do best: but even the greatest of his Apostles are *so far* our patterns only, as they *followed Him*, which certainly in this case Paul *did not*. That Paul thus answered, might go far to excuse a like fervent reply in a Christian or a minister of the gospel,—but must never be used to *justify* it: it may serve for an *apology*, but never for an *example*.

τύπτειν σε μέλλει κ.τ.λ.] Some have seen a prophetic import in these words;—see above on the death of Ananias. But I would rather take them as an expression founded on a conviction that God's just retribution would come on unjust and brutal acts.

τοῖχε κεκον.] Lightfoot's interpretation, "quod (Ananias) colore tantum gestaret pontificatus, cum res ipsa evanuerit," is founded on the hypothesis (*for it is none other*) that the high priesthood was vacant at this time, and Ananias had thrust himself into it. The meaning is as in ref. Matt.; and in all probability Paul referred in thought to our Lord's saying,

καθ' κρίνων με.] This must not be taken as favouring the common interpreta-

ABCE
HLPS
b c f g
k l m
13

⁵ ἔφη τε ὁ Παῦλος Οὐκ ἤδειν, ἀδελφοί, ὅτι ^f ἐστὶν ἀρχ- ^f pres., ch. xvi. 38 reff. ^g ἱερεὺς· γέγραπται γὰρ [ὅτι] ^g Ἀρχοντα τοῦ λαοῦ σου οὐκ ^h ἐρεῖς ^h κακῶς. ⁶ γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ^f ἐστὶν ^h here only. ^f Exod. i. c. Lev. xix.

14. Isa. viii. 21 only. so καλῶς εἰπεῖν, w. acc., Luke vi. 26.

5. rec om 2nd *οτι*, with CEHL^p rel 36 Chr Thl-sif DEc: ins AB⁸ k 13 sah Thl-fin.

tion of ver. 5 (see below): for the *whole Sanhedrim* were the judges, and sitting to judge him according to the law. 4.]

Hence we see that not only by the Jews, but by the tribune, who was present, Ananias was regarded as the veritable high priest.

5.] (1) The ordinary interpretation of these words since Lightfoot, adopted by Michaelis, Eichhorn, Kuinoel, and others, is, that Ananias *had usurped the office during a vacancy*, and therefore was not recognized by Paul. They regard his being sent to Rome as a virtual setting aside from being high priest, and suppose that Jonathan, who was murdered by order of Felix (Antt. xx. 8. 5), was appointed high priest in his absence. But (α) there is no ground whatever for believing that his office was vacated. He won the cause for which he went to Rome, and returned to Jerusalem: it was only when a high priest was detained as hostage in Rome, that we read of another being appointed in his room (Antt. xx. 8. 11): and (β) which is fatal to the hypothesis, *Jonathan himself* (ὁ ἀρχιερεὺς) *was sent to Rome with Ananias* (B. J. ii. 12. 6, τοὺς ἀρχιερεῖς Ἰανᾶθην καὶ Ἀνανίαν . . . ἀνέπεμψεν ἐπὶ Καίσαρα). Jonathan was called by the title merely as having been previously high priest. He succeeded Caiaphas, Antt. xviii. 4. 3: and he was not high priest again afterwards, having expressly declined to resume the office, Antt. xix. 6. 4. Nor can *any other Jonathan* have been elevated to it,—for Josephus gives, *in every case*, the elevation of a new high priest, and his whole number of twenty-eight from Herod the Great to the destruction of Jerusalem (Antt. xx. 10. 5) agrees with the notices thus given. (See Wieseler, Chron. Synops. der 4 Evv. p. 187, note: and Biscoe, pp. 48 ff.) So that this interpretation is untenable. (2) Chrys. and most of the ancient Commentators supposed that Paul, having been long absent, was really *unacquainted with the person* of the high priest. But this can hardly have been: and even if it were, the position and official seat would have pointed out to one, who had been himself a member of the Sanhedrim, the president of the council. (3) Calvin, Camerar., al., take the words *ironically*: ‘*I could not be supposed to know that one who*

conducted himself so cruelly and illegally, could be the high priest.’ This surely needs no refutation, as being altogether out of place and character. (4) Bengel, Wetst., Kuinoel, Olsh., Neander, al., understand the words as an acknowledgment of rash and insubordinate language, and render οὐκ ἤδειν, ‘*I did not give it a thought,*’ ‘*I forgot,*’ and so Wordsworth. But as Meyer remarks, ‘*reputare*’ is never the meaning of εἰδέναι; and were any pregnant or unusual sense intended, the context (as at 1 Thess. v. 12) would suggest it. (5) On the whole then, I believe that the only rendering open to us, consistently with the simple meaning of the words, and the facts of history is, *I did not know that it (or he) was the high priest*: and that it is probable that the solution of his ignorance lies in the fact of his *imperfect sight*—he heard the insolent order given, but knew not from whom it proceeded. I own that I am not entirely satisfied with this, as being founded perhaps on too slight premises: but as far as I can see there is no *positive* objection to it, which there is to every other. The objection stated by Wordsworth, ‘*If St. Paul could not discern that Ananias was high priest, how could he see that he sat there as his judge?*’ would of course be easily answered by supposing that Paul who had himself been a member of the Sanhedrim may have known Ananias by his voice: or indeed may not (as above) have known him at all personally. It is hardly worth while to notice the rendering given by some, ‘*I knew not that there was a high priest.*’ Had any such meaning been intended, it would have been further specified by the construction. Besides which, it renders Paul’s apology irrelevant, by eliminating from it the person who is necessarily its subject.

γέγραπται γάρ.] Implying in this, ‘*and the law is the rule of my life.*’ Even in this we see the consummate skill of Paul.

6.] Surely no defence of Paul for adopting this course is required, but all admiration is due to his skill and presence of mind. Nor need we hesitate to regard such skill as the fulfilment of the promise, that in such an hour, the Spirit of wisdom should suggest words to the accused, which the accuser should

101. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων. ἔκραζεν ἐν τῇ ἱσυν-
εδρίῳ Ἄνδρες ἀδελφοί. ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων
περὶ ἧ ἐλπίδος καὶ ἡ ἀναστάσεως ἡ νεκρῶν ἐγὼ ἢ κρίνομαι.
7 τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο ἡ στάσις τῶν Φαρι-
σαίων καὶ Σαδδουκαίων, καὶ ἡ ἐσχίσθη τὸ ἡ πλῆθος. Σαδ-
δουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἡ ἀνάστασιν μήτε ἄγ-
γελον μήτε ἡ πνεῦμα, Φαρισαῖοι δὲ ἡ ὁμολογοῦσιν τὰ ἀμφό-
τερα. 9 ἐγένετο δὲ ἡ κραυγὴ ἡ μεγάλη. καὶ ἡ ἀναστάντες
τινὲς τῶν γραμματέων τοῦ ἡ μέρους τῶν Φαρισαίων ἡ διεμά-

ABCE
HLPN
b e f g
k l m n
13

s = John xii. 42. Rom. x. 9, 10. 1 Tim. vi. 12. t Luke i. 42. Rev. xiv. 18 only. Neh. v. 1. u as
above (t). Matt. xxv. 6. Lph. iv. 31. Heb. v. 7. Rev. xxi. 4 only. v = ch. i. 15. xv. 7 al. 2 Chron.
xx. 5. w ver. 6. x here only. 2 Kings xiv. 6 (compl.). Sir. viii. 1, 3. xxxviii. 28. li. 19
Eld-vat. (not B) only.

6. rec *ἐκραζεν*, with AEHLHP rel vulg Chr: txt BCN 36. rec (for 2nd *φαρισαίων*)
φαρισαῖον (corrū, the relation being conceived to be that of a son to his father only),
with EHLHP rel vss Chr: txt ABCN 13. 36. 40 vulg Syr syr(sic) Tert. om 2nd
εγω B copt.

7. for *λαλήσαντος*, *ειπόντος* AEN³ a b k o 13. 40 Thl-fin: *εἰπαντος* N¹: *λαλούντος*
B(sic: see table) 66¹. 100: txt CHL rel 36 Chr Thl-sif (Ec. for *εγενετο*,
επεσεν B¹; *επεσεν* B-corr¹⁻²(appy) syr. rec ins *των* bef *σαδ*. (insn for uniformity),
with HL rel 36 Ec: om ABC b k m o Thl-sif.—*των* *σαδδ*. *και* *φαρ*. EN c g m syr Chr
Thl-fin.—om *και* *σαδδ*. (homœotel) P 78. 101-4. *διεσχίσθη* E.

8. *σαδδουκαί*(sic) N¹. om μεν B o vulg E-lat sah: ins AC E-gr HLPN rel 36
syrr copt Chr. rec for 1st *μητε*, *μηδε* (corrū, see note), with HLP rel Chr Thl-sif
Ec: txt ABCEN a c h k l 13. 36. 40 Thl-fin.

9. rec (for *τινες των γραμματέων*) *οι γραμματεῖς*, with rel Thl-sif: *γραμματεῖς* HLP f
æth Ec: *τινες* (and om *του μερους*) AE 13 vulg copt: *τινες γραμματεῖς* k 21² Syr: *τινες*
των (*φαρισαίων*) *γραμματεων* m: txt B(C)N a c 13. 36. 40 syr sah arm Did Chr, Thl-
fin.—*quidam scribarum et pars pharisæorum* sah: *scribæ et pharisæi* æth: for *μερους*,

not be able to gainsay. All prospect of a fair trial was hopeless: he well knew from past and present experience, that personal odium would bias his judges, and violence prevail over justice: he therefore (Neand.) uses, in the cause of Truth, the maxim so often perverted to the cause of falsehood, 'divide et impera.' In *one tenet* above all others, did the religion of Jesus Christ and the belief of the Pharisees coincide: that of the resurrection of the dead. That they looked for this resurrection by right of being the seed of Abraham, and denied it to all others,—whereas he looked for it through Jesus whom they hated, in whom all should be made alive who had died in Adam,—this was *nothing to the present point*: the belief was common—in the truest sense it was the *hope of Israel*—in the truest sense does Paul use and bring it forward to confound the adversaries of Christ. At the same time (De W.) by this strong assertion of his Pharisaic standing and extraction, he was further still vindicating himself from the charge against him. So also ch. xxvi. 7. vi. *Φαρισαίων*

A son of Pharisees, i.e. 'A Pharisee of Pharisees,'—'by descent from father, grandfather, and upwards, a pure Pharisee.' This meaning not having been appre-

hended, the -ων was altered into -ου.

ἐλπ. κ. ἀναστ.] the hope and the resurrection of the dead. The art. is omitted after the prep., see Midd. ch. vi. § 1.

8.] See note, Matt. iii. 7, for both Pharisees and Sadducees: and for an account of the doctrine of the latter, Jos. Antt. xviii. 1. 4; B. J. ii. 8. 14. In the latter place he says, *ψυχῆς τὴν διαμονήν, καὶ τὰς καθ' ἑαυτοῦ τιμωρίας καὶ τιμὰς ἀναιροῦσι*. The former *μήτε* has been altered to *μηδέ* to suit τὰ ἀμφότερα, because with ἀναστ. *μήτε* ἄγγ. *μήτε* πν. three things are mentioned (and thus we have *hæc omnia* as a var.): whereas, if *μηδέ* is read, the two last are coupled, and form only one. But τὰ ἀμφ. is used of both things, the one being the resurrection, the other the doctrine of spiritual existences: the two specified classes of the latter being combined generically.—τὰ ἀμφ., them both,—both of them,—the two.

9.] The sentence is an apologetical, not requiring any filling up: answering to our Engl. But what if a spirit (genus) or an angel (species) have spoken to him? Perhaps in this they referred to the history of his conversion as told to the people, ch. xxi. On the recent criticism which sees in all this a purpose in the

χοντο λέγοντες Οὐδὲν κακὸν ὕεῦρίσκομεν ἐν τῷ ἀνθρώπῳ ⁷ = Luke
 CE τούτῳ ² εἰ δὲ ¹ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος; ² = Mal. ii. 6.
¹⁰ πολλῆς δὲ γενομένης ³ στίσεως, * φοβηθεὶς ὁ χιλιάρχος ²² = Rom. ix.
 μὴ ^b διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ ^c στρά-
 τευμα ^d καταβὰν ^e ἀρπάσαι αὐτὸν ^f ἐκ μέσου αὐτῶν ἄγειν
 τε εἰς τὴν ^g παρεμβολήν. ¹¹ τῇ δὲ ^h ἐπιούσῃ νυκτὶ
ⁱ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν Θάρσει ὥς γὰρ ^k διεμαρ-
 τύρω ^l τὰ ¹ περὶ ἐμοῦ ^m εἰς Ἱερουσαλήμ, οὕτως σε ⁿ δεῖ καὶ
^m εἰς Ῥώμην μαρτυρῆσαι. ¹² ^o γενομένης δὲ ^o ἡμέρας ποιή-
 σαντες ^p συστροφὴν οἱ Ἰουδαῖοι ^q ἀνεθεμάτισαν ἑαυτούς,
 λέγοντες μήτε ^r φαγεῖν μήτε ^r πιεῖν ἕως οὐ ἀποκτείνωσιν τὸν
 Παῦλον. ¹³ ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν
 (xvi. 11 reff.). i = ch. iv. 1 reff. k ch. viii. 25 reff. w. acc. ch. xviii. 5. xx. 21, 24. xxviii.
 23. Exod. xviii. 20. l ver. 15. ch. xxviii. 31. Sir. xix. 30. m = ch. xix. 22 reff. q here,
 n ch. iv. 12 reff. o ch. xii. 18 reff. p ch. xix. 40 reff. 4 Kings xv. 15. r ch. ix. 9.

γενοὺς 99. 105: ins εκ bef τ. γραμμ. C. aft διεμαχοῦτο ins προς αλλήλους K.
 om εν N¹ 137. rec aft αγγελος ins μη θεομαχοῦμεν (interpoln from ch v.
 39), with C³HLP rel 36 sah; *quid est in hoc?* Syr: om ABC¹EN 13. 40 vulg syr copt
 aeth arm, also (from their explanations) Amm Euthal Chr Isid Thl Ec.
 10. στασεως bef γενομένης AC vulg sah: txt BEHLPN p 13. 36 rel Syr Chr Thl Ec.
 —γενομενος (but η is written above ο) N¹. * rec εὐλαβηθεὶς, with HLP rel
 Thl-sif Ec: φοβηθεὶς ABCEN a c p 13. 36. 40. 137 arm Chr Thl-fin Lucif. απ
 αυτων CE. καταβηται και HP rel 137 vulg syr sah Thl Ec: txt ABCEN a f p 13.
 36 Syr Chr. om εκ μεσου αυτων N¹. απαγειν (corr for particularity) AE,
 deducere vulg: txt BCHLPN p 13. 36 rel sah Thl Ec. om τε B m copt.
 11. rec aft θαρσει ins παυλε, with C³HLP p rel arm-zoh(1805) Thl Ec Cassiod Ambrst;
 aft ειπεν ins Paulο Syr aeth, αυτω b o: om ABC¹EN 13. 36. 40 vulg syr copt arm
 Chr Lucif. διεμαρτυρον C.
 12. for δε, τε B c syrr aeth. rec times των ιουδαιων συστροφην (corr to suit
 ver 13), with HLP rel vulg Syr sah Thl-sif (Ec Lucif: txt ABCEN (a) p 13. 36. 40. 137
 syr copt aeth arm Chr Thl-fin.—(L k m have συστροφην bef times; c 137 syr Chr Thl-
 fin, aft οι ιουδ.: a omits οι) om λεγοντες CN³ a b c h o 40 syrr(ins syr-mg)
 arm Chr. πειν B(so ver 21). for αποκτεινωσιν, ανελωσιν A h 14. 38. 113 Chr.

writer to compare Paul with Peter, see
 Prolegg. to Acts, § iii. 4. 10.] The
 fact of all our best mss. reading φοβηθεὶς
 here, and not the unusual word εὐλαβηθεὶς,
 must carry it into the text. It is one of
 those cases where, notwithstanding our
 strong suspicion that the later mss. con-
 tain the true reading, we are bound to fol-
 low our existing authorities: no sufficient
 subjective reason being assigned for the cor-
 rection either way. διασπασθῇ to be
 taken literally, not as merely = 'should
 be killed.' The Pharisees would strive to
 lay hold of him to rescue him: the Sad-
 ducees, to destroy him, or at all events to
 secure him. Between them both, there
 was danger of his being pulled asunder
 by them. 11.] By these few words,
 the Lord assured him (1) of a safe issue
 from his present troubles; (2) of an ac-
 complishment of his intention of visiting

Rome; (3) of the certainty that however
 he might be sent thither, he should preach
 the gospel, and bear testimony there. So
 that they upheld and comforted him (1)
 in the uncertainty of his life from the
 Jews: (2) in the uncertainty of his libera-
 tion from prison at Caesarea: (3) in the
 uncertainty of his surviving the storm in
 the Mediterranean: (4) in the uncertainty
 of his fate on arriving at Rome. So may
 one crumb of divine grace and help be
 multiplied to feed five thousand wants and
 anxieties. eis, see reff. and ch. ii. 39.
 —pregnant. 12.] οἱ Ἰουδ. as opposed
 to Paul, the subject of the former verse.
 The copyists thought it unlikely that all
 the Jews were engaged in it, and so altered
 it to times τῶν Ἰουδ., and then transposed it
 for euphony. Wetstein and Lightf. ad-
 duce instances of similar conspiracies,—not
 to eat or drink till some object be gained.

s here only.

13.)

u = ch. ix. 1

v Rom. ix. 3

w Deut. xiii.

x 2 Cor. iii. 1

y = and constr.,

Luke xiv. 24.

z ch. x. 33 reff.

a = ver. 22.

b = ch. xiv. 1.

c = ch. xiv. 1.

d = ch. xiv. 1.

e = ch. xiv. 1.

f = ch. xiv. 1.

g = ch. xiv. 1.

h = ch. xiv. 1.

i = ch. xiv. 1.

j = ch. xiv. 1.

k = ch. xiv. 1.

l = ch. xiv. 1.

m = ch. xiv. 1.

n = ch. xiv. 1.

o = ch. xiv. 1.

p = ch. xiv. 1.

q = ch. xiv. 1.

r = ch. xiv. 1.

s = ch. xiv. 1.

t = ch. xiv. 1.

u = ch. xiv. 1.

v = ch. xiv. 1.

w = ch. xiv. 1.

x = ch. xiv. 1.

y = ch. xiv. 1.

z = ch. xiv. 1.

a = ch. xiv. 1.

b = ch. xiv. 1.

c = ch. xiv. 1.

d = ch. xiv. 1.

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q = ch. xiv. 1.

r = ch. xiv. 1.

s = ch. xiv. 1.

t = ch. xiv. 1.

u = ch. xiv. 1.

v = ch. xiv. 1.

w = ch. xiv. 1.

x = ch. xiv. 1.

y = ch. xiv. 1.

z = ch. xiv. 1.

a = ch. xiv. 1.

b = ch. xiv. 1.

c = ch. xiv. 1.

d = ch. xiv. 1.

e = ch. xiv. 1.

f = ch. xiv. 1.

g = ch. xiv. 1.

h = ch. xiv. 1.

i = ch. xiv. 1.

j = ch. xiv. 1.

k = ch. xiv. 1.

l = ch. xiv. 1.

m = ch. xiv. 1.

n = ch. xiv. 1.

o = ch. xiv. 1.

p = ch. xiv. 1.

ἡ συνωμοσίαν ποιησάμενοι, ¹⁴ οὔτινες ^u προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν ^{vw} Ἀναθέματι ^u ἀνεθεματίσαμεν ^x ἑαυτοὺς μηθενὸς ^y γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. ¹⁵ ^z νῦν ^z οὖν ὑμεῖς ^a ἐμφανίσατε τῷ χιλιάρχῳ ^b σὺν τῷ ^c συνεδρίῳ, ὅπως ^d καταγάγῃ αὐτὸν εἰς ὑμᾶς ^e ὡς μέλλοντας ^f διαγινώσκειν ^g ἀκριβέστερον ^h τὰ περὶ αὐτοῦ· ἡμεῖς δὲ ⁱ πρὸ τοῦ ^k ἐγγίσειν αὐτὸν ^l ἔτοιμοί ἐσμεν τοῦ ^m ἀνελεῖν αὐτόν. ¹⁶ ⁿ ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ^o ἐνέδραν, ^p παραγεγνόμενος καὶ εἰσελθὼν εἰς τὴν ^q παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ. ¹⁷ προσκαλεσάμενος δὲ ὁ Παῦλος ἔπα τῶν ἑκατοντάρχων ἔφη· Τὸν ^r νεαρίαν τοῦτον ^s ἀπάγαγε πρὸς τὸν χιλιάρχον· ^t ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ. ¹⁸ ὁ μὲν οὖν ^u παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ ^v δέσμιος Παῦλος προσκαλεσάμενός με ^w ἠρώησεν τοῦτον τὸν νεαρίσκον ἀγαγεῖν πρὸς σε, ^x ἔχοντά τι λαλῆσαι σοι.

e = Luke xxiii. 14. ver. 20. ch. xxvii. 30. xxviii. 19. f ch. xxiv. 22 only. Num. xxxiii. 56. 2 Macc. ix. 15. (-γνωσας, ch. xxv. 21. -γνωρίζεν, Luke ii. 17.) g = ch. xxiii. 26 reff. h ver. 11. (Luke xxii. 33.) 1 Kings xiii. 21. i Luke xxii. 15. Gal. ii. 12 al. Gen. xiii. 10. k ch. xxi. 33 reff. l constr., Matt. xi. 2. Luke xxi. 9 al. 3 Kings x. 1. m = ch. v. 33 reff. n constr., Matt. xi. 2. Luke xxi. 9 al. 3 Kings x. 1. o ch. xxv. 3 only. Josh. viii. 7. (-δρον, Josh. viii. 2. Wisd. xiv. 12 al. fr. in LXX. -δρεῖν, ver. 21.) p absol., ch. xvii. 10 reff. q ch. xxi. 34, 37 reff. r ch. xx. 9 reff. s = Luke xiii. 15. [ch. xxiv. 7.] 4 Kings xi. 4. t = Luke vii. 40, 42. ch. xxv. 26 al. u ch. xvi. 33 reff. v ch. xvi. 25, 27 reff. w ch. xvi. 39 reff.

13. rec πεποιηκοτες (*corrū appy to connect πεπ. ησαν as pluperf*), with HP rel Chr Thl (Ec: ποιησαντες L e g 11. 27-9. 80. 126: om o: txt ABCEN a 13. 36. 40 Thl-fin.

14. [ειπαν, so ABCEP p.] rec μηδενος (*corrū to more usual form*), with BCEHPN rel 36: txt AL k. (13 def.)

15. syr-mg (and simly sah Lucif) after *nunc igitur* has *rogamus vos ut hoc nobis faciatis, ut quum congregetis consensum, iudicetis chiliarcho ut deducat eum ad nos.* rec aft *οπως* ins *αυριον* (*interpola from ver 20*), with HLP rel Thl (Ec: om ABCEN a p 13. 36 vulg syrr copt aeth arm Chr Lucif. Rec αυτον bef καταγαγη, with HP rel Chr: txt ABCELN a g h k m p 13. 40 vulg arm Chr-e Lucif. rec

(for *εις*) *προς* (*corrū to more usual*), with CHLP rel 36 Chr: txt ABEN p sah. ακριβεστερον bef διαγινωσκειν (C) c l m 40. 137 vulg Syr Lucif. (γινωσκ. C.) om τα 137. om 2nd του EN¹ a g. at end ins *εαν δεη και αποθανειν* 137 syr-mg.

16. elz το ενεδρον, with IILP rel Chr Thl-sif Ec: txt ABCEN a c k p 13. 36.—B² has την ενεδραν (sic). παραγεγαμενος B¹.

17. for εφη, ειπεν L p 36. 180. απαγε BN p. rec τι bef απαγγειλαι, with CHLP rel 36 vulg Chr Thl Ec: txt ABE k p 13.

18. rec νεανιαν (*from preceding verse*), with BILP rel 36: txt AEN a g p 13. 40. σοι is written over the line by B¹.

See 1 Sam. xiv. 24 ff.; and Jos. Antt. xv. 8. 3, 4. 14.] It is understood from the narrative that it was to the Sadducees, among the chief priests and elders, that the murderers went. That the high priest belonged to this sect, cannot be inferred with any accuracy. 15.] σὺν τῷ συνεδρ. belongs to ὑμεῖς, or perhaps better to ἐμφανίσατε—do you give official intimation (intimation conveyed by the whole Sanhedrim). ὅπως expresses the purpose of ἐμφαν.,—τοῦ ἀν. αὐτ., that of ἔτοιμοί ἐσμ. (Meyer). διαγιν. ἀκρ.] not

as E. V. 'enquire something more perfectly':—but (see reff.) to determine with greater accuracy, or perhaps, neglecting the comparative sense, to determine accurately. 16.] It is quite uncertain whether Paul's sister's son lived in Jerusalem, or had accompanied him thither. The ἡμᾶς of ch. xx. 5, will include more than merely Luke. But from this knowledge of the plot, which presupposes other acquaintances than he would have been likely to make if he had come with Paul, I should suppose him to have been domi-

19 ^x ἐπιλαβόμενος δὲ τῆς ^x χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ^x ἀναχωρήσας ^z κατ' ἰδίαν ^a ἐπυνθάνετο τί ἐστὶν ὃ ^t ἔχεις ^y ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι οἱ Ἰουδαῖοι ^b συνέθεντο ^c τοῦ ^d ἐρωτῆσαί σε ^d ὅπως ^e αὖριον τὸν Παῦλον ^f κατα-
αγάγῃς εἰς τὸ ^g συνέδριον ^h ὡς μέλλων τι ⁱ ἀκριβέστερον ^z
^k πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ ^l πεισθῆς αὐτοῖς·
^m ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσε-
ράκοντα, ⁿ οἵτινες ⁿ ἀνεθεμάτισαν ἑαυτοὺς μήτε ⁿ φαγεῖν
μήτε ⁿ πιεῖν ἕως οὗ ⁿ ἀνέλωσιν αὐτόν· καὶ νῦν εἰσιν ἑτοίμοι,
^o προσδεχόμενοι τὴν ἀπὸ σοῦ ^p ἐπαγγελίαν. 22 ὁ μὲν οὖν
χιλιάρχος ^a ἀπέλυσεν τὸν νεανίσκον, ^r παραγγείλας μηδεὶ
^s ἐκκαλῆσαι ὅτι ταῦτα ^t ἐνεφάνισας πρὸς ^u με. 23 καὶ
προσκαλεσάμενος δύο ^v τινὰς τῶν ἑκατοντάρχων εἶπεν
^w Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
^x ἕως Καισαρείας, καὶ ^y ἵππεῖς ἑβδομήκοντα καὶ ^z δεξιολά-
βους διακοσίους, ^a ἀπὸ τρίτης ^b ὥρας τῆς ^b νυκτός, 24 ^c κτήνη
τε ^d παραστήσαι, ἵνα ^e ἐπιβιβάσαντες τὸν Παῦλον ^f διασω-

^x Mark viii. 23.
Zech. xiv.
13.
^y Matt. ii. 12
al. 19. Mark
iii. 7. John
vi. 15. ch.
xxvi. 31 only.
1 Kings xix.
10.
^z Matt. xiv. 13.
23. xvii. 1 al.
fr. 2 Macc.
iv. 5 only.
^a ch. iv. 7.
^x 29.
^b Luke xxii. 5.
John ix. 22
1 Kings
xxii. 13. Dan.
ii. 9 Theod.
^c constr., ch.
iii. 12 reff.
^d Luke vii. 3.
xi. 37. see
ver. 18.
^e 1 Cor. xv. 32
reff.
^f ver. 15 reff.
^g ch. iv. 15 reff.
^h = ver. 15
reff.
ⁱ = ch. xviii.
26 reff.
^k w. περί, here
only.
^l = ch. v. 36,
37 reff.
^m (trans.) Luke
xi. 54 only.
Deut. xix.
p ch. i. 4 reff.
τίς ὁ ἐκκαλῶν;
w. πρὸς, here only.
Wisd. xvi. 21.
Rev. viii. 6. (ix. 15.)
a = Matt. xxvii. 45.
e Luke
xi. 54 only.
Deut. xix.

11. (-δρα, ver. 16. ch. xxv. 3.) n see vv. 12—15. o ch. xxiv. 15 reff.
q = ch. xiii. 3 reff. r ch. xvi. 18 reff. s here only t. Judith xi. 9 only. τίς ὁ ἐκκαλῶν;
Demosth. περὶ τ. παραπρ., p. 354. 23. t ver. 15 reff. w. πρὸς, here only. Wisd. xvi. 21.
u constr., ch. i. 4. xviii. 3 al. v = Luke vii. 19. L. w and constr., Rev. viii. 6. (ix. 15.)
x ch. xvii. 15. y ver. 32 only. Gen. i. 9. z here only t. a = Matt. xxvii. 45.
b ch. xvi. 33. c 1 Cor. xv. 39 reff. d constr., here only. see Col. i. 22. e Luke
x. 34. xix. 35 only. 2 Kings vi. 3. see Matt. xxi. 5. f = ch. xxvii. (43) 44. xxviii. 1, 4 (Matt.
xiv. 36. Luke vii. 3. 1 Pet. iii. 20). w. εἰς, Gen. xix. 19. Jos. Antt. xii. 4. 9, end.

19. ἐπιλαβομενον(sic) N¹.

ἐπυνθανετο bef κατ ιδίαν A.

20. συνεθεντο H¹. rec eis to συνεδριον καταγ. τον παυλον, with HLP rel Thl-fin
(Ec: καταγαγῃς bef τον παυλον L c 137 syrr coptt (perhaps transpositions to avoid
αυριον τον παυλον) : om τον παυλον (homæotel) 40 : txt ABEN a m p 13 am(and demid
fuld tol) Chr. rec μελλοντες (corrū to suit ver 15), with l² c d l Thl-fin Ec:
μελλοντα HLP a m Thl-sif: μελλοντων N³ f g h k 36. 137 Chr: txt ABE o p 40 copt
æth, μελλον N¹ b¹ 13. ins τι bef περι H¹(τα H²).

21. rec ετοιμοι bef εισιν, with HLP rel 36 vulg Chr: txt ABEN a m p 13. 40 Thl-fin.

22. rec νεανιαν (ver 17), with HLP p rel 36 Chr: txt ABEN a 13. 40. εμε BN.

23. τινας bef δυο BN p 13: om τινας 73. for εβδομήκοντα, εκατον 137 syr-mg
sah æth-rom. δεξιοβολους A (ms mentd by Erasm): jaculantes dextra Syr:
lancearios vulg sah æth: jaculatores copt.

24. aft παυλον ins νυκτος 137 syr-ing. διασωσι B¹ o: διασωσουσιν E m:

ciled at Jerusalem, possibly under instruc-
tion, as was formerly Paul himself, and
thus likely, in the schools, to have heard
the scheme spoken of.

21. (τὴν) ἐπαγγελίαν] not, 'an order' (as Rosenm.,
al.), nor 'a message' (as Grot., Beza, Wolf,
al.): but the promise (to that effect): as
E. V. and constantly in N. T.

22.] ὅτι . . . με, a variation of person, as
in reff. 23. δύο τινάς] some two:
see reff., and Winer, edn. 6, § 25. 2.

στρατιώτας, the ordinary heavy-
armed legionary soldiers: distinguished
below from the ἵππεῖς and δεξιολάβοι.

δεξιολάβους] This word has never
been satisfactorily explained. Suidas, Pha-
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vorinus, Beza, Kuin., al., explain it παρα-
φύλακες:—Meursius, in his Glossarium
Græcobarbarum, a kind of military lie-
tens, παρὰ τὸ λαβεῖν τὴν τοῦ δεσμοῦ
δεξιάν;—the Vulgate, lancearios (spear-
men, E. V.):—Meyer, a sort of light-armed
troops, rorarii or velites,—either jacu-
latores or funditores. He quotes a pas-
sage from Constantine Porphyrogenitus
(οἱ δὲ λεγόμενοι τουρμαρχαί εἰς ὑπουργίαν
τῶν στρατηγῶν ἐτάχθησαν. σημαίνει δὲ
τοιούτων ἀξίωμα τὸν ἔχοντα ὑφ' ἑαυτὸν
στρατιώτας τοξοφόρους πεντακοσίους, καὶ
πελταστὰς τριακοσίους, καὶ δεξιολάβους
ἐκατόν) where they are distinguished from
bowmen and peltastæ,—and derives the
S

σωσιν πρὸς Φήλικα τὸν ἡγεμόνα, ²⁵ γράψας ἡ ἐπιστολὴν ^{ABE} ^{I.P.S.} ^{c d f g} ^{k l m} ^{p 13} ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ 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30 ^c μνησθείσης δέ μοι ^d ἐπιβουλῆς ^e εἰς τὸν ἄνδρα ἔσεσθαι, ^c Luke xx. 37.
^f ἔξ αὐτῆς ἔπεμψα πρὸς σε, ^g παραγγείλας καὶ τοῖς ^c John xi. 37.
^h κατηγοροῖς λέγειν ⁱ τὰ ^j πρὸς αὐτὸν ^k ἐπὶ σοῦ. ³¹ Οἱ μὲν ^l 1 Cor. x. 28
οὖν στρατιῶται κατὰ τὸ ¹ διατεταγμένον αὐτοῖς ^m ἀναλα- ^{only t.}
βόντες τὸν Παῦλον ἤγαγον ⁿ διὰ νυκτὸς εἰς τὴν Ἀντι- ^{2 Mace. iii.}
πατρίδα, ³² ^o τῇ δὲ ^o ἐπαύριον ^p ἑάσαντες τοὺς ^q ἵππεῖς ^r 7. vi. 11.
^r ἀπέρχεσθαι σὺν αὐτῷ, ^s ὑπέστρεψαν εἰς τὴν ^t παρεμ- ^{ch. ix. 24 reff.}
βολήν. ³³ ^u οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ^{c = h. ix. 1}
^v ἀναδόντες τὴν ^w ἐπιστολὴν τῷ ^x ἡγεμόνι, ^y παρέστησαν ^{reff.}
καὶ τὸν Παῦλον αὐτῷ. ³⁴ ἀναγνούς δὲ καὶ ^z ἐπερωτή- ^{f ch. x. 33 reff.}
^a σας ^a ἐκ ^b ποίας ^c ἐπαρχίας ^d ἐστίν, καὶ ^e πυθόμενος ὅτι ^{g ch. i. 4 reff.}
^a ἀπὸ Κιλικίας, ³⁵ ^h Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ ^{h [John viii. 10}
^{rec.] ver. 35.}
^{i ch. xxviii. 8.]}
^{xxv. 16, 18}
^{only.}
^{Prov. xxvii.}
^{17. 2 Mace.}
^{iv. 5 only.}
^{(= ἡγορῶ,}
^{Rev. xii. 10.)}
^{i ch. xxviii. 10}
^{reff. see ver.}
^{15.}
^{k = Matt.}
^{xxviii. 14. ch.}
^{xxiv. 19. xxv.}
^{9. xxvii. 2.}

l Luke xvii. 9, 10. 1 Cor. vii. 17. L.P., exc. Matt. xi. 1. Judg. v. 9. m = ch. xx. 13, 14. 2 Tim.
iv. 11 only. (ch. i. 2, vii. 43.) n ch. v. 19 reff. o ch. x. 9 reff. p = here
(ch. xvi. 7 al.) only. q ver. 23. r = ch. v. 26 reff. s ch. viii. 25 reff.
t ch. xxi. 34, 37 reff. u = ch. x. 41 reff. v here only t. Sir. i. 22 only. ἀνέδωκε τοῖς
ἐφόροις τὰς ἐπιστολάς, Diod. Sic. xi. 45. w ch. ix. 2 reff. x xv. 24, 26.
y = Matt. xxvi. 53. ch. ix. 41. (2 Cor. iv. 14.) Gen. xlvii. 2 Ald. z Matt. xii. 10 al. 1 Kings
xvii. 56 A (B def.). a ch. ii. 5 reff. b = ch. iv. 7 reff. c ch.
xxv. 1 only t. (-ος, Ezra v. 3.) d pres., ch. xvi. 38 reff. e here only. Deut. i. 16. Job
ix. 33 BN F(not A) only.

30. rec ins μελλειν bef εσεσθαι (see ch xi. 28; xxiv. 15; xxvii. 10), with HLP rel
syr Chr Thl (Ec: om ABEN a p 13. 36. 40. 137 vulg aeth. rec aft εσεσθαι ins
υπο των ιουδαιων (explanatory gloss), with HLP rel Syr sah Thl (Ec): om ABEN a c
p 13. 36. 40. 137 vulg syr copt arm.—for εξ αυτης, εξ αυτων ΔΕΝ a c p 13. 40 syr
arm: txt BHLF rel 36 Syr copt Thl (Ec.—επιβ. εσεσθαι εις τον ανδρα εξ αυτων επεμψα
κ.τ.λ. 13: et quum mihi perlatum esset de insidiis, quas paraverant illi, misi δε
vulg: aft εξ αυτης ins ουν L. aft τ. κατηγοροις ins αυτου E Syr coptt. for
τα προς αυτον, αυτους ΑΝ 13 vulg coptt: αυτου 40: om τα B E-lat Syr. om επι
σου p: for επι, περι 67. 137. rec at end adds ερωσω, with ELN p rel 36 demid
tol syrr aeth-pl (Chr) Thl (Ec: ερωσθε (see ch xv. 29) HP 26. 78. 100-1 Chr(mss and
vulg: om AB 13 am fuld coptt aeth-rom.

31. rec ins της bef νυκτος, with HLP rel Thl-sif (Ec: om (cf ch v. 19; xvi. 9; xvii.
10) ABEN p 13. 40. 137 Chr Thl-fin.

32. rec παρενεσθαι (corr for less usual exprn), with HLP rel 36 syr Cyr Thl (Ec, ire
E-lat, ut irent vulg: passed over by Syr sah: txt AB E-gr N e p 13, abire copt.
επιστρεψαν N.

33. τω ηγεμονι bef την επιστολην L m 40. om και τον παυλον E: om τον 137.

34. rec aft αναγνους δε ius ο ηγεμων (supplementary), with HLP rel sah Thl (Ec: om
ABEN p 13. 36. 40 vulg syrr copt aeth arm Chr. aft κιλικιας ins εστιν A N (but
marked for erasure) 68. αναγνους δε την επιστολην επηρωτησε τον παυλον εκ ποιας
επαρχιας ει και ειπεν κιλικιας και πυθομενος ειπεν ακουσομαι οταν κ.τ.λ. syz-mg:
simly 137 ius την επιστολην, has ει for εστιν, and continues εφη κιλιξ κ. πυθ. εφη ακουσ.
σου οταν κ.τ.λ.

ἐστιν] This was an attempt to conceal the fault that he had committed, see ch. xxii. 29. For this assertion cannot refer to the second rescue, see next verse.

30.] Two constructions are combined here: (1) μνησθείσης ἐπιβουλῆς τῆς ἐσομένης, and (2) μνησθέντος, ἐπιβουλήν ἔσεσθαι.

31.] ANTIPATRIS, forty-two Roman miles from Jerusalem, and twenty-six from Caesarea, was built by Herod the Great, and called in honour of his father. It was before called Kapharsaba (Jos. Antt. xiii. 15. 1; xvi. 5. 2). In Jerome's time (Epitaph. Paulæ, 8, vol. i. p. 696)

it was a 'semirutum oppidum' (Wiener, Realw.). They might have well made so much way during the night and the next day,—for the text will admit of that interpretation,—τῇ ἐπαύρ. being not necessarily the morrow after they left Jerusalem, but after they arrived at Antipatris.

32. τοὺς ἵππεῖς] As they had now the lesser half of their journey before them, and that furthest removed from Jerusalem. The δεξιολάβοι appear to have gone back with the soldiers. 35.

διακούσ.] 'The expression is in conformity with the Roman law; the rule was, "Qui

f ver. 30 reff.
 g absol., ch.
 xxi. 10 reff.
 h John xxi.
 200 Mt. Mk.,
 53, xix. 9,
 Phil. i. 13
 only τ.
 i = ch. xii. 4
 reff.
 k absol., ch.
 viii. 15 reff.
 l here only.
 m so ch. ix. 35.
 n ch. xxi. 15
 reff.
 r ver. 19. ch. xxv. 16. xxviii. 19†. 1 Macc. vii. 6.

^f κατήγοροί σου ^h παραγένωνται, κεύσας ἐν τῷ ^h πραι-
 τωρίῳ τοῦ Ἡρώδου ⁱ φυλάσσεσθαι αὐτόν.

XXIV. ¹ Μετὰ δὲ πέντε ἡμέρας ^k κατέβη ὁ ἀρχιερεὺς
 Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ^l ῥήτορος Τερτύλ-
 λου τινός, ^m οὔτινες ⁿ ἐνεφάνισαν τῷ ^p ἡγεμόνι ^o κατὰ τοῦ
 Παύλου. ² ^q κληθέντος δὲ αὐτοῦ ἤρξατο ^r κατηγορεῖν ὁ

o and constr., ch. xxv. 2.

p ch. xxiii. 24 &c. reff.

q = ch. iv. 18. 2 Kings ix. 9.

35. om και 37. 101-37 vulg(not am demid) syrr copt æth Thl-sif.

παράγονται

P: -γενονται f p: -γονται HL 61.

rec κελευσε τε (emendation of style), with

HLP 13. 36 rel Chr: κελευσαντος R¹: txt A B(sic: see table) R³ c k p 40. 137 syr

Thl-fin. for του, τω B: om HLP rel 137 Chr Enthal Thl Œc: txt ABEN c g h m

p 13. rec αυτον bef εν τω πραιτωριω, with HLP rel 36 Chr: txt ABEN c k p 13.

40. 137 vulg arm Thl-fin.

CHAP. XXIV. 1. for πεντε, τινας A.
 with HLP rel Syr copt æth Œc: txt ABEN c k m 13. 36. 40. 137 vulg syr sah arm
 Syr Thl-sif. επεφαν. P.

rec (for πρεσβ. τινων) των πρεσβυτερων,
 2. om αυτου B.

cum elogio mittuntur, *ex integro audiendi sunt.*” Hackett.

ἐν τῷ πραιτ. τ. Ἡρ.] The procurator resided in the former palace of Herod the Great. Here Paul was ‘militi traditus’ (Digest. cited by De W.), not in a prison, but in the build- ings attached to the palace.

CHAP. XXIV. 1—XXVI. 32.] PAUL’S IMPRISONMENT AT CÆSAREA. 1. μετὰ πέντε ἡμ.] After five days—or on the fifth day—from Paul’s departure for Cæsarea. This would be the natural *terminus a quo* from which to date the proceedings of the High Priest, &c., who were left in Jerusalem. That it is so, appears from ver. 11. See note there.

πρεσβ. τινῶν] The more ancient MSS. reading this, all we can say is that we have not sufficient authority to retain the reading of the rec. τῶν πρεσβυτέρων, though it appears more likely to be original, and to have given offence as seeming to import that the whole Sanhedrim went down. This is one of the cases where, in the present state of our evidence, we are obliged to adopt readings which are not according to subjective canons of criticism.

ῥήτορος] An *orator forensis* or *causidicus*, persons who abounded in Rome and the provinces; sometimes called *συνήγοροι*, or *δικολόγοι*. Kuin. says: ‘Multi adolescentes Romani qui se foro dederant, cum magistratibus in provincias se conferebant, ut causis provincialium agendis se exercerent, et majoribus in urbe actionibus præparent.’ So Cælius (see Cic. pro Cælio, c. 30), in Africa. Τερτύλλου] A diminutive from Tertius, as Lucullus from Lucius, —Catullus from Catius. The name occurs Plin. Ep. v. 15; and Tertulla, Suet. Aug. 69 (Wetst.).

ἐνεφάνισαν] (not, ‘appeared,’ αὐτούς, sub.;—see reff.) laid

information; and, as it seems, not by writing, but by word of mouth, since they appeared in person, and Paul was called to confront them.

2.] ‘Inter præcepta rhetorica est, judicem laudando sibi benevolum reddere.’ (Grot.) Certainly Tertullus fulfils and overacts the precept, for his exordium is full of the basest flattery. Contrast with πολλῆς εἰρ. τυγχ., Tac. Ann. xii. 54: ‘Interim Felix intempestivis remediis delicta accendebat, æmulo ad deterrima Ventid. Cumano, cui pars provinciæ habebatur: ita divisit, ut huic Galilæorum natio, Felici Samaritæ parerent, discordes olim, et tum, contemptu regentium, minus coercitis odiis. Igitur raptare inter se, immittere latronum globos, componere insidias, et aliquando præliis congregi, spoliisque et prædasis ad Procuratores referre;’ —Hist. v. 9, quoted above, on ch. xxiii. 24;—and Jos. Antt. xx. 8. 9, οἱ πρωτεύοντες τῶν τὴν Καισάρειαν κατοικούντων Ἰουδαίων εἰς τὴν Ῥώμην ἀναβαίνουσι, Φήλικος κατηγοροῦντες· καὶ πάντως ἂν ἐδεδώκει τιμωρίαν τῶν εἰς Ἰουδαίους ἀδικημάτων, εἰ μὴ πολλὰ αὐτὸν ὁ Νέρων τῷ ἀελοφῶ Παλλαστὶ περὶ αἰσάσειτι συνεχώρησε There was just enough foundation for the flattery, to make the falsehood of its general application to Felix more glaring. He had put down some rebels (see ch. xxi. 38, note) and assassins (Antt. xx. 8. 4), ‘ipse tamen his omnibus erat nocentior’ (Wetst.).

It has been remarked (by Dean Milman, Bampton Lectures, p. 185) that the character of this address is *peculiarly Latin* (but qu. ?); and it has been inferred from a passage in Valerius Maximus (cited at length in C. and H., vol. i. p. 3), that all pleadings, even in Greek provinces, were conducted before

ABE
 LPS
 c d f
 k l n
 p l

Τέρτυλλος λέγων ³ Πολλῆς εἰρήνης ^s τυγχάνοντες ^t διὰ ^s σου καὶ ^u διορθωμάτων ^v γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς ^w προνοίας, ^x πάντα τε καὶ ^y πανταχοῦ ^z ἀποδεχόμεθα, ^a κράτιστε Φήλιξ, ^b μετὰ ^c πάσης ^d εὐχαριστίας. ^t ἵνα δὲ μὴ ^e ἐπὶ πλείον σε ^f ἐγκόπτω, ^g παρακαλῶ ἀκούσαι σε ἡμῶν ^h συντόμως τῇ σῇ ⁱ ἐπεικειῖα. ⁵ ^k εὐρόντες γὰρ τὸν ἄνδρα τούτον ^l λοιμὸν καὶ ^m κινουῦντα ⁿ στάσιν πᾶσιν τοῖς Ἰουδαίοις τοῖς ^o κατὰ τὴν ^{op} οἰκούμενην, ^q πρωτοστάτην τε τῆς τῶν Ναζωραίων ^r αἰρέσεως, ⁶ ὃς καὶ τὸ ἱερὸν ^s ἐπεύρασεν ^t βεβηλῶσαι, ὃν καὶ ^u ἐκρατήσαμεν [καὶ

xii. 17.)
 ii. 41 reff.
 d = 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11, 12 al. Paul only, exc. Rev. iv. 9. vii. 12 t. Wisd. xvi. 28. Sir.
 xxviii. 11. 2 Macc. ii. 27 only. e ch. iv. 17 reff. f Rom. xv. 22. Gal. v. 7. 1 Thess.
 ii. 18. 1 Pet. iii. 7 only t. Dan. ix. 26 Theod. (Ald.) g = Matt. xviii. 29. ch. xiii. 42, constr.,
 ch. viii. 31 reff. h here only. Prov. xxi. 28 only. (-os, 2 Macc. ii. 31.)
 x. 1 only t. Wisd. ii. 19. (-κῆς, Phil. iv. 5. -κῶς, 1 Kings xii. 22.) constr. dat., Matthiæ, § 499.
 k = Rom. vii. 10 al. l = here (Luke xxiv. 11) only. 1 Kings xxx. 22. Ps. i. 1. m = ch.
 xxi. 30 (xvii. 28 reff.). n = ch. xix. 40 reff. o here only. p = ch.
 xvii. 6. q here only. Job xv. 24 only. r ch. v. 17 reff. s = and constr.,
 ch. xvi. 7 only t. t Matt. xii. 5 only. Neh. xiii. 17, 18. Ezek. xxii. 26. (-λος, 1 Tim. i. 9.)
 u = acc., Matt. xviii. 28 al. Ps. lv. tit.

3. rec κατορθωμάτων, with HLP rel Chr Thl (Ec: txt ABEN p 13. 36. 137 Chr-ms. γενομένων L c 137 Thl-fin: γιγνωμένων m.

4. εκκοπτω L rel Thl-fin: κοπτω A¹(appy) m 13. (ενκοπτω AB¹EN.) σε bef ακουσαι E: om σε E m 36 Chr.

5. στασεις (corrū as suiting better πασιν τ. ιουδ. κ.τ.λ.) ABEN p 13. 36. 49 vulg copt Chr Thl-fin (Ec: txt HLP rel syrr sah æth Thl-sif.

6—8. om from και κατα to προς σε ABHLPX d g¹ h l p am¹(and fuld tol) coptt: ins

Roman magistrates in Latin. But Mr. Lewin has well observed (ii. 684), "under the emperors trials were permitted in Greek, even in Rome itself, as well in the senate as in the forum [Dio Cassius, lvii. 15, says of Tiberius, πολλὰς μὲν δίκας ἐν τῇ διαλέκτῳ ταύτῃ (viz. Greek) καὶ ἐκεῖ (in the senate) λεγόμενας ἀκούων, πολλὰς δὲ καὶ αὐτὸς ἐπερωτῶν]; and it is unlikely that greater strictness should have been observed in a distant province. The name Tertullus proves little, as the Greeks, and even the Jews, very commonly adopted Roman names." On this latter point, see note, ch. xiii. 9. διόρθωμα is 'an amelioration or reform: κατόρθωμα, 'res præclare facta,' generally, whether military or civil ('quæ nos aut recta aut recte facta dicamus, si placet, illi autem appellant κατορθώματα.' Cic. de Fin. iii. 7). Phrynichus remarks, p. 250, ἀμαρτάνουσιν οἱ ῥήτορες οὐκ εἰδότες ὅτι τὸ κατορθῶσαι, δόκιμον. τὸ δ' ἀπὸ τούτου ὄνομα ἀδόκιμον, τὸ κατόρθωμα,—where see Lobeck's note. I have, as always where reason to the contrary is not very clear, followed the authority of the most ancient MSS.

προνοίας] 'providentiæ.' 'Hoc vocabulum sæpe diis tribuerunt' (Beug.). 'Providentia Cæsaris' is a common phrase on the coins of

the emperors (Mr. Humphry). 3. πάντα κ. πανταχοῦ] belongs to ἀποδεχ., not to γινομένων, in which case they would naturally precede the participle.—We receive, &c., not only here in thy presence, but also at all times and in all places. A refinement of flattery.

4. ἐπὶ πλείον] viz. than the matter demands: too long. ἐγκόπτ.] See reff.

συντόμως] As Meyer observes, we need not supply λεξόντων, but take συντ. as the measure of the time implied in ἀκούσαι.

5. λοιμόν.] See reff. and Demosth. p. 794. 5, οἶτος οὖν αὐτὸν ἐξαιτήσεται ὁ φαρμακός, ὁ λοιμός . . . The construction here is an anacoluthon, there being nothing to follow up the part. εἰρόντες. The part. cannot be taken for the finite verb. See Winer, edn. 6, § 45. 6. b.

ἡ οἰκούμενη] would here mean the Roman 'orbis terrarum.' Ναζωρ.] This is the only place in the N. T. where the Christians are so called. The Jews could not call them by any name answering to Christians, as the hope of a Messiah was professed by themselves. [6.]

Considerable difficulty rests on the omission of the words καὶ κατὰ τοὺς πρός σέ. Their absence from the principal MSS., their many variations in those which con-

v = Luke xii.
37. xvii. 7.
Exod. iii. 3.
w ch. v. 26.
(reiff.) only.
x ch. xii. 11.
reiff.
y ch. xxiii. 17.
reiff.
z ch. xxiii. 30.
reiff.
γ ch. iv. 9 reiff.
h ch. xxiii. 28.
reiff.
c attr., ch. i. 1.
reiff.
constr., ch.
xxv. 11. Mark xv. 3, 4. 1 Macc. vii. 25. see Luke xxiii. 14.
vii. 7 AN.
vii. 1 reiff.

κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίναι. 7^v παρ-
ελθὼν δὲ Λυσίας ὁ χιλιάρχος ^w μετὰ πολλῆς ^w βίας ἐκ
τῶν ^x χειρῶν ἡμῶν ^γ ἀπήγαγεν, ⁸ κελεύσας τοὺς ^z κατ-
ηγόρους αὐτοῦ ἔρχεσθαι πρὸς σέ.] παρ' οὗ ἐνιήσῃ αὐτὸς
^a ἀνακρίνας περὶ πάντων τούτων ^b ἐπιγινῶναι ^c ὧν ἡμεῖς
^d κατηγοροῦμεν αὐτοῦ. 9^e συνεπέθεντο δὲ καὶ οἱ Ἰου-
δαῖοι, ^f φάσκοντες ταῦτα ^g οὕτως ^g ἔχειν. 10 ἀπεκρίθη τε

e here only. Deut. xxxii. 27. Ps.
f ch. xxv. 19. Rom. i. 22 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only. g ch.

(with consid varr, see below) E 13 rel 36. 40 syrr æth Chr Thl (Ec Cassiod. (See notes.)
for ηβελ., ηβουληθημεν (or εβ.) in 40. 66². rec κρινειν, with rel Thi-fin (Ec :
κριναι E a b g² k m o 13. 36 Chr Thl-sif. 7. for μετα πολλης το προς σε, ηπρασεν
αυτον εκ των χειρων ημων πεμψας προς σε f. (cf m below.) βια πολλη g² 32.
42-6. 57. 66¹. for απηγαγεν, αφειλετο g² 32. 42-6. 57 Syr(adding και προς σε
απεσπειλεν και). for κελυσας το σε, και προς σε απεσπειλεν 32. 42-6. 57. 66¹ :
κελυσασθαι επι σε παραγγελιας τοις κατηγοροις ερχεσθαι επι σοι 180. aft απηγαγεν
ins αυτον εκ των χειρων ημων m. 8. aft κελυσας ins και a g² 32. 42. 57. 69. 133
arm. om αυτου 69. rec επι, with rel : προς E a 46. 133.
8. for ου, ω E 36 : ων b m¹ o 8. 15. 27-9. 66¹. 106-80 : txt ABHLPN vulg copt Chr
Thl (Ec. om αυτος A vss : αυτους 40. at end ins ειποντος δε αυτου ταυτα
137 syr-w-ast.

9. rec συνεθεντο, with b o (Ec : απεκριναντο sah æth : adjecerunt vulg E-lat : liti-
garunt Syr : txt AB E-gr HLPN p rel 36. 40. 137 syr Chr Thl : συνεπειθοντο 13. 180.
10. rec δε (alteration of characteristic τε), with HLP 13. 36 rel E-lat Chr : om copt :

tain them, are strongly against their genuineness; as also is the consideration that no probable reason for their omission can be suggested. On the other hand, as De Wette observes, it is hardly imaginable that so little should have been assigned to the speaker as would be if these words were omitted. Besides this, the historic aorist ἐκρατήσαμεν seems to require some sequel, some reason, after his seizure, why he was there present and freed from Jewish durance. The phenomena are common enough in the Acts, of unaccountable insertions, and almost always in D (here deficient). See a list of such in Prolegg. to Acts, § v. 3. But in this place it is the omission which is unaccountable, for no similarity of ending, no doctrinal consideration can have led to it. The two reasons cited from Matthæi by Bloomfield, ed. 9,—1) “that the critics believed the Jews hardly likely to have accused Lysias himself;”—2) “because the words παρ’ οὗ, at ver. 8, must be referred to Paul: though by its (*sic*) position, it seems to refer to Lysias,” are futile and childish enough (on the latter of them, see below); and I only refer to them, to shew by what sort of considerations English readers are still supposed to be influenced.

I still retain the words, in dark brackets, being as much at a loss as ever to decide respecting them, and being

moved principally by the aorist ἐκρατήσαμεν, inexplicable without any sequel. It may of course be said that this very circumstance may have given rise to their insertion. But of the two it seems to me less likely that Tertullus should have ended with ἐκρατήσαμεν, than that an abridgment of his speech should have been attempted. It may be a question how far we can detect traces of deliberate abridgment, in our early mss., of the text of the Acts.] 8.] παρ’ οὗ, if the disputed words be inserted, refers naturally enough to Lysias; but if they be omitted, to Paul, which would be very unlikely,—that the judge should be referred to the prisoner (for examination by torture [Grot. and al.] on one who had already claimed his rights as a Roman citizen can hardly be intended) for the particulars laid to his charge. Certainly it might, on the other hand, be said that Tertullus would hardly refer the governor to Lysias, whose interference he had just characterized in such terms of blame; but (which is a strong argument for the genuineness of the doubtful words) remarkably enough, we find Felix, ver. 22, putting off the trial till the arrival of Lysias.

9. συνεπέθ.] joined in setting upon him, bore out Tertullus in his charges.
10. ἐκ πολλῶν ἐτῶν] Felix was now in the seventh year

ὁ Παῦλος, ^hνεύσαντος αὐτῷ τοῦ ¹ἡγεμόνος λέγειν, ^kἘκ ^hJohn xiii. 21 only†. Prov. iv. 23 only. ch. xxiii. 24 &c. reff. ^h only†. Prov. iv. 23 only. ch. xxiii. 24 &c. reff. ^k = ch. ix. 33. xv. 21 al. ^l constr. particip., Luke iv. 23. viii. 46. ch. vii. 12. xix. 35. xxii. 3. 2 Tim. ii. 8. m here only†. Polyb. iii. 34. 9. (-os, πολλῶν ἐτῶν ¹ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος ; ^mεὐθύμως ⁿτὰ ⁿπερὶ ἔμαντοῦ ^oἀπολογοῦμαι, ¹¹δυναμένου σου ^pἐπιγνῶναι ὅτι οὐ πλείους εἰσὶν ^pμοι ἡμέραι *δώδεκα ἀφ' ^qἧς ^rἀνέβην ^sπροσκυνήσω εἰς Ἱερουσαλήμ, ¹²καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με ^tπρὸς τινα ^uδιαλεγόμενον ἢ ^vἐπίστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε

ch. xxvii. 36. -εἶν, ch. xxvii. 22.)

20, 23. o ch. xix. 33 reff.

q constr., 1 Cor. vii. 1. see ch. xx. 18.

v 2 Cor. xi. 28 only†. 2 Macc. vi. 3 only.

n ch. xxiii. 15. xxviii. 15. Luke xxii. 37. Phil. ii. 19.

p constr., Matthia, § 388. Hom. II. χ. 155. ω. 765.

r = ch. xi. 2 reff. Ezra vii. 6, 7. s = ch. u = ch. xvii. 2 reff.

txt AB E-gr N a¹ c p 40. 137 Syr æth Thl-sif. for ετων, ενιαυτων E. aft
κριτην ins δικαιον E c e h k 36. 40. 137 syr Chr(οὐκ ἔστι ταῦτα κολακείας τὰ ῥήματα, τὸ
μαρτυρῆσαι τῷ δικαστῇ δικαιοσύνην) Thl Avit. rec ευθυμοτερον, with HLP rel
Chr Thl-sif (Ec: txt ABEN c d p 13. 36. 40. 137 vss Ath Thl-fin.

11. om σου A. rec γινῶναι, with HLP 13 rel Chr (Ec: txt ABEN b c k o p
36. 137 Thl. rec aft ημεραι ins η: om ABEHLPN rel. *rec δεκαδύο

(see ch xix. 7 reff), with HLP rel 36 Chr (Ec: δωδεκα ABEN c m p 13. 40. 137 Thl.
προσκυνῆσαι E 137 sah, adorare vulg. rec (for εἰς) εν, with L rel Chr
Ec: om 13: txt ABEHPN a² d p 13. 36. 40 coptt Thl.

12. τινας E-gr. rec επινοστασιν, with HLP rel: εποστασιαν p¹: αποστασιαν p²:
txt ABEN 13. 40 vulg. (There is the like varn in the MSS in the only other place
where the word occurs.) for 3rd ουτε, ουδε p.

of his procuratorship, which began in the twelfth year of Claudius, A.D. 52. The contrast between Tertullus's and Paul's 'captatio benevolentiae' is remarkable. The former I have characterized above. But the Apostle, using no flattery, yet alleges the one point which could really win attention to him from Felix, viz. his confidence arising from speaking before one well skilled by experience in the manners and customs of the Jews.

11. ἡμέραι δώδεκα.] The point of this seems to be, that Felix having been so long time a judge among the Jews, must be well able to search into and adjudicate on an offence whose whole course was comprised within so short a period. The twelve days may be thus made out: 1. his arrival in Jerusalem, ch. xxi. 15—17; 2. his interview with James, ib. 18 ff.; 3. his taking on him the vow, ib. 26; 3—7. the time of the vow, interrupted by—7. his apprehension, ch. xxi. 27; 8. his appearance before the Sanhedrim, ch. xxii. 30 ff.; 9. his departure from Jerusalem (at night); and so to the 13th, the day now current, which was the 5th inclusive from his leaving Jerusalem. This, which is also De Wette and Meyer's arrangement, is far more natural than that of Kuin., Olsh., Heinr., &c., who suppose that the days which he had already spent at Caesarea are not to be counted, because his raising disturbances while in cus-

tody was out of the question. The view advocated by Wieseler (Chron. der Apost.-gesch. pp. 103 ff.), that Paul was apprehended on the very day of his appearance with the men in the temple, I cannot but regard, notwithstanding his arguments in its favour, as inconsistent with the text of ch. xxi. 26, 27; as also his idea that the Apostle did not take the vow on himself: the expression σὺν αὐτοῖς ἀγρισθεῖς clearly negating the latter supposition; and τῶν ἡμερῶν τοῦ ἀγρισμοῦ, ver. 26, being manifestly, unless to one warped by a hypothesis, identical with αἱ ἑπτὰ ἡμέραι of ver. 27. See note there. I mention this here, because these suppositions materially affect his arrangement of the twelve days, which he gives thus: 2nd, from Caesarea to Jerusalem; 3rd, interview with James; 4th, (Pentecost) visit to the temple with the Nazarites, and apprehension; 5th, before the Sanhedrim; 6th, departure from Jerusalem; 7th, arrival in Caesarea; then, five days from that (but see note on ver. 1), Ananias, &c., leave Jerusalem (but how does this appear from ver. 1? κατέβη must surely denote their arrival at Caesarea, where the narrator, or, at all events, the locus of the history is); 13th, arrival of Ananias, &c., at Caesarea, and hearing (improbable) of Paul. So that the above hypotheses are not the only reasons for rejecting Wieseler's arrangement.

ἔχειν ^s πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους ^t διὰ παντός. ^s = Rom. v. 1
 17 ^u δι' ἐτῶν δὲ ^v πλείονων ^w ἐλεημοσύνας ^x ποιήσω ^y εἰς τὸ ^z ἔθνος μου ^z παρεγενόμενην καὶ ^a προσφοράς, ¹⁸ ^b ἐν * αἷς εὐρόν
 με ^c ἡγνισμένον ἐν τῷ ἱερῷ, οὐ ^d μετὰ ^e ὄχλου οὐδὲ ^d μετὰ
^f θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, ¹⁹ οὓς ἔδει
^g ἐπὶ σοῦ ^h παρῆναι καὶ ⁱ κατηγορεῖν εἰ ^k τι ^{kl} ἔχοιεν ^m πρὸς
 ἐμέ. ²⁰ ἡ ⁿ αὐτοὶ ⁿ οὗτοι εἰπάτωσαν τί εὐρον [ἐν ἐμοὶ]
 xvii. 10 reff. a ch. xxi. 26 reff. b = Mark vi. 48. Luke xvi. 10 al. c h.
 xxi. 24, 26 reff. d = ch. v. 26 al. e Luke xxi. 6. Ezek. xxiii. 24. f ch.
 xxi. 34 reff. Ezek. vii. 11. g ch. xxiii. 30 reff. h see ch. x. 33. i ver. 2.
 k Matt. v. 23. Mark xi. 25 al. l opt. (subjective possibility), = ch. xvii. 27. Luke xxii. 23 al. Winer,
 edn. 6, § 41. 4. c. m = ch. xxv. 19. 1 Cor. vi. 1. Col. iii. 13. n ver. 15.

aft πρὸς ins τε L b c d h l o 137 syr Chr Thl-fin.

δια παντος bef πρὸς E c syr:

om δια παντος 32. 42. 57¹. 137.

17. rec παρεγινόμενῃ bef ἐλεημοσύνας κ.τ.λ. (transposn for perspicuity), with HLP
 rel vss Chr; καὶ προσφ. bef παρεγ. EN³ c 137: om παρεγ. A: txt BCN¹ m p 13. 40
 vulg Thl-fin.

18. *rec οἷς, with HLP rel Chr Thl-sif: ais (corr to suit προσφοράς?) ABCEN b¹
 b o 13. 36. 40. 137 Thl-fin. aft θορύβου ins et apprehenderunt me clamantes et
 dicentes tolle inimicum virum demid. elz om δε, with HLP Thl-fin: ins ABCEN p
 13 rel 36. 40. 137 vulg syr copt Thl-sif Ec. ins των bef απο CE b c f o 36. 40.
 137 Thl. ιουδαίων E b c o 36 syr Thl.

19. Steph δε, with HL b f g k l m o 137 sah æth Chr, (Ec: txt ABCEPN p 13. 36
 rel vulg syrr copt Chr₁ Thl. rec με, with HLP rel 36 Chr: txt ABCEN p 13.

20. for η, ει (italicism?) AC. rec ins ει bef τι (corr from ver 19), with a c
 vulg syr Ec: om ABCEHLPN p 13. 36 rel Syr copt arm Chr Thl. om εν εμοι
 ABN p 13. 40: ins CEHLP rel 36 vss Chr Thl Ec.

hope?' see reff. καί] also, 'as well as
 they.' 17.] δε refers back to the former

δε, ver. 14. 'But the matter of which they
 complain is this, that after an absence of
 many years,' &c. See 1 Cor. xvi. 3, 4;
 2 Cor. viii. ix. notes, ch. xx. 4. 18.]

De W. observes, that ἡγνισμ. can only
 refer to προσφ., not to ἐλεημ.: thus αἷς
 may have been altered to οἷς, to give a
 general neuter sense, amidst which occupa-
 tions: and the sense will be among or
 engaged in which offerings: it being in
 the temple. But this seems far-fetched
 and unlikely, and Meyer's supposition, that
 οἷς has been altered to αἷς to suit προσ-
 φοράς, certainly has an air of probability.
 The use of a verb referring to two sub-
 stantives, to only one of which it is appli-
 cable, is too common to require illustration.
 But, as so often in this book, we must follow
 the best mss., our only fixed evidence, as
 against any questionable subjective con-
 siderations. The construction is irre-
 gular. A subject to εἶρον has to be supplied
 by a reference to some nominative case
 implied in οὐ μετὰ ὄχ. οὐδ. μ. θορ., thus:

amidst which they found me purified in
 the temple, none who detected me in the
 act of raising a tumult . . . but certain
 Asiatic Jews . . . This would leave it to
 be inferred that no legal officers had appre-

hended him, but certain private individuals,
 illegally; who besides had not come for-
 ward to substantiate any charge against
 him. Bornemann would supply οὐχ οἱ
 μέν before τινες δε; but the objection to
 this is, that the negative οὐ μετὰ ὄχ. . . .
 stands already as the proper opponent
 clause to τινες δε, and we should thus have
 two negative clauses together. On this
 sense of δε, see Vigor, ed. Hermann, p. 16,
 note 24; and Hermann's note, p. 702. 19.
 The latter remarks, "intelligitur in hac
 formula, quam malum, stultum est, vel
 simile quid." 19.] ἔχοιεν, not ἔχουσιν,

implying the subjective possibility merely,
 and disclaiming all knowledge of what the
 charge might be. The sentence is an ana-
 coluthon: δεῖ is absolutely asserted in the
 present: then ἔχοιεν in the opt. follows,
 as if the hypothetical εἶδει had been used:
 and hence the correction to εἶδει. [So I
 wrote in former editions, and so I still
 believe: but the text must follow the
 evidence of the great mss.] On the
 opt. after the hypothetical indicative, see
 Bernhardt, Syntax, p. 386 ff. This also
 is a skilful argument on the part of the
 Apostle:—it being the custom of the Ro-
 mans not to judge a prisoner without the
 accusers face to face, he deposes that his
 real accusers were the Asiatic Jews who

o ch. xviii. 11
refl.
p ch. iv. 15 refl.
q = ch. xiii. 27
al.
r att. r. ch. i. 1
refl.
s cor. redupl.,
Num. xi. 2.
t xx. 1.
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u ch. xiii. 6
v ch. xiii. 6
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ο ἀδίκημα στάντος μου ἔπι τοῦ συνεδρίου, ἢ περὶ μίας
ταύτης φωνῆς ἥς ἐέκραξα ἐν αὐτοῖς ἐστώς, ὅτι περὶ
ἡ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.
ἡ ἀνεβάλετο δὲ αὐτοὺς ὁ Φηλιξ, ἡ ἀκριβέστερον εἰδὼς τὰ
περὶ τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ χιλιάρχος κατα-
βῇ, ἡ διαγνώσομαι τὰ καθ' ὑμᾶς, ἡ διαταξάμενος τῷ
ἐκατοντάρχῃ τηρεῖσθαι αὐτόν, ἔχειν τε ἡ ἀνεσιν, καὶ
μηδὲνα κωλύειν τῶν ἰδίῳ αὐτοῦ ὑπηρετεῖν αὐτῷ.

Lex. V. T. in voc. τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα, Xen. Mem. iii. 6. 6. (-βολή, ch. xxv. 17.) w ch. xviii. 26 refl. x = ch. ix. 2 refl. z ch. xiii. 15 only (refl.). a ch. xxv. 14. Eph. vi. 21. Phil. i. 12. Col. iv. 7. y absol., ver. 1. b Luke viii. 55. ch. xiii. 2 al. c = ch. xii. 5, 6 refl. d = here (2 Cor. ii. 13. vii. 5. viii. 13. 2 Thess. i. 7) only. L.P. 2 Chron. xxiii. 15. e = ch. xvi. 6 refl. f = ch. iv. 23. 1 Tim. v. 6. see John i. 11. Titus i. 12. g = ch. xiii. 36 (refl.). xx. 34 only.

21. φωνῆς bef ταυτης E c k 137 syr Thl-fin. rec εκραξα, with EHLP rel 36 Thl-fin: txt ABCN a b d m o p 13. 40 Chr. Thl-sif Ec. rec εστως bef εν αυτοις (corr'n lo avoid ambig of reference of εν αυτ.?), with HLP rel syr Chr Ec: txt ABCEN c k m p 13. 40 137 vulg copt Thl. om εγω C. rec υφ. (corr'n, the force of εφ not being perceived), with EHLPN rel 36 vulg Chr: txt ABC m p 13. 40 syr (eth). 22. rec at beg ins ακουσας δε ταυτα (omitting the δε following), with LP rel 36 Thl Ec: om ABCEHN c p 13. 40 137 vulg syr copt aeth arm Chr.—ο φηλιξ ανεβαλετο αουτους L &c as above: ο φηλιξ bef αουτους c Chr: αουτοις p. rec ειπων (corr'n to more usual form), with EHLP rel 36: txt ABCN p. for καθ, κατασε (but corr'd) N¹. 23. aft διαταξάμενος ins τε, with H rel vulg Syr Chr; δε L: om ABCEPN b¹ c o p 13. 36. 40. 137 syr copt arm Thl-fin. for εκατοντ., χιλιαρχη N¹, but corr'd by N¹ or N-corr¹. rec (for αυτον) τον πανλον, with HLP rel Syr aeth Chr: txt ABCEN c k p 13. 36. 40. 137 vulg syr copt arm Thl-fin. rec aft υπηρετειν adds η προσερχεσθαι, with HLP rel 36 Chr: om ABCEN p 13 vulg syr copt arm.

first raised the cry against him in the temple,—not the Sanhedrim, who merely received him at the hands of others,—and that these were not present. 20.] Or let these persons themselves say, what fault they found in me while I stood before the Sanhedrim, other than in the matter of this one saying. . . . τί serves for τί άλλο. So in English: What fault but this: i. e. 'What other fault but this.'

21.] ἐφ' ὑμ., before you: less usual than ὑφ' ὑμ., which is probably a correction.

22. ἀνεβάλετο αὐτ.] 'ampliatit eos': viz. both parties. ἀκρ. εἰδὼς τὰ π. τ. ὅδ.] These words will bear only one philologically correct interpretation, having more accurate knowledge about the way: not, 'till he should obtain more accurate knowledge' (ungrammatical); nor, 'since he had now obtained' (viz. by Paul's speech: but εἰδὼς cannot be rendered 'certior factus'). But this, the only right rendering, is variously understood. Chrys. says: ἐπίτηδες ὑπερέθετο (he adjourned the case purposely), οὐ δέόμενος μαθεῖν, ἀλλὰ διακρούσασθαι βουλόμενος τοὺς Ἰουδαίους. ἀρεῖναι οὐκ ἤθελε δι' ἐκείνους. Luther and Wolf: "distulit, . . . non quod seetæ ignarus esset, aut pleniorē sibi notitiam ejus comparare vellet, sed quia, cum satis illam jam cognitum haberet, Judæos

amplius sibi molestos esse nolebat." But these interpretations, as De W. observes, overlook the circumstance, that such a reason for adjournment would be as unfavourable to Paul, as to the Jews. Meyer explains it, that he adjourned the case, 'because,' &c. But this (De W.) would imply that he was favourably disposed to Paul. The simplest explanation is that given by De W.: He put them off to another time, not as requiring any more information about 'the way,' for that matter he knew before,—but waiting for the arrival of Lysias. Whether Lysias was expected, or summoned, or ever came to be heard, is very doubtful. The real motive of the 'ampliatio' appears in ver. 26. The comparative implies, "more accurate than to need additional information."

διαγν. τὰ καθ' ὑμ.] I will adjudge your matters. So in refl. also. 23.] διαταξάμενος is in apposition with εἶπας, and both belong to ἀνεβάλετο. ἀνεσιν] De W. and Meyer explain this of 'custodia libera,' φυλακῇ ἄδεσμος (Arrian, Exp. ii. 15). But this can hardly be. Lipsius (Excurs. II. on Tacit. Ann. iii. 22; vi. 3, cited by Wieseler, Chron. d. Apost.-g. p. 380) says, 'Præter custodiam militarem alia duplex, apud magistratus, et apud vades. Apud magistratus, quum reus Consuli, Prætori, Ædili, inter-

24 Μετὰ δὲ ἡμέρας ἡ τινὰς ἰ παραγενόμενος ὁ Φῆλιξ ἡ ch. x. 48 reff.
 σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ Ἰουδαία, ἡ absol., ch.
 τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς ἰεὶς χριστὸν xvii. 10 reff.
 πίστεως. 25 ἡ διαλεγόμενου δὲ αὐτοῦ περὶ ἡ ch. x. 5 reff.
 καὶ ἡ ἐγκρατείας καὶ τοῦ ἡ κρίματος τοῦ ἡ μέλλοντος, l ch. xx. 24.
 ἡ ἐμφοβος γενόμενος ὁ Φῆλιξ ἡ ἀπεκρίθη ἡ Τὸ ἡ νῦν ἡ ἔχον xxvi. 18.
 πορεύου, ἡ καιρὸν δὲ ἡ μεταλαβὼν ἡ μετακαλέσομαι σε Col. ii. 5.
 26 ἡ ἅμα καὶ ἐλπίζων ὅτι ἡ χρήματα δοθήσεται αὐτῷ ὑπὸ Paul, or of
 ἡ (της, Tit. m ch. xvii. 2
 reff.
 n Isa. lxiii. 1.
 o absol., ch.
 xvi. 31 reff.
 p Gal. v. 23.
 2 Pet. i. 6
 bss only.
 Sir. xlii. 30
 title, only.
 (-της, Tit.
 i. 8. -τεῦσθαι, 1 Cor. vii. 9. ix. 25.) ἡ = Heb. vi. 2. 1 Pet. iv. 17. Rev. xx. 4. (Prov. xxi. 15 al.
 r = Matt. xii. 32. Rom. v. 14 al. s ch. x. 1 reff. t here only. Tobit vii. 11. Paul, only = Gal.
 vi. 10. Hagg. i. 2, 4. v = (and constr.) here (ch. ii. 46 reff.) only. μεταλ. καιρ. ἀρμόττοντα,
 Polyb. ii. 16. 15. w ch. vii. 14 reff. x ch. iv. 37 reff.

24. τινὰς bef ημερας AE c 137 vulg Syr: txt BCHLPK 13. 36 rel vss Chr. rec
 aft γυναικι ins αυτου, with EN¹⁻³ rel vulg syr-ing Thl-sif Ec: pref ιδια BC² N-corr¹ 36
 Amm-c Thl-fin: ins both A p: om both C¹HLP a b k m o Chr. (Both ιδια and αυτου
 are additions to fix the sense of γυναικι.) aft ιουδαια ins παρακαλοση οπως ιδη
 τον παυλον και ακουση τον λογον ως ουν εβουλετο ικανον ποιησαι εποιησεν τουτο syr-
 ing. ins και bef μετεπεμψατο N¹(N³ disapproving). om αυτου C.
 aft χριστον ins ιησουν ELN¹ d f g h l m p 36 vulg syr copt æth arm Chr Thl-fin;
 w(sic) B: pref, am(and fuld tol) æth: om A C¹⁻²(appx) HPK-corr¹⁻³ 13 rel Syr Thl-
 sif Ec.

25. εγκρατειας και δικαιοσυνης N. μελλοντος bef κριματος (omg τερ) C m
 40 arm Chr-comm., rec aft μελλοντος ins εσσεσθαι (appx a corr¹ aft ver 15),
 with HLP rel Chr², Thl Ec: om ABCEN p 13. 36. 40. 137 syr. aft εμφοβος ins δε A.
 εχων L 13: εχουν H. παραλαβων A: λαβων a b d k o p 13. 40 Chr
 Thl-sif.

26. rec ins δε bef και, with copt Thl-fin Ec: om ABCEHLN p 13. 36 rel 137 vulg
 syr Chr Thl-sif. om 1st αυτω B: αυτω bef δοθησεται c.

dum et Senatori, etiam non e magistratu,
 committebatur: quod nonnisi in reis illus-
 trioribus usurpatum, eaque custodia libera
 dicta: vid. Tacit. Ann. vi. 3; Sall. Cat.
 xlvi.; Liv. vi. 36; Cic. Brut. xvi.; Dio
 lviii. 3. Custodia apud vades, quum eorum
 periculo fidejussoribus reus tradebatur:
 vid. Tacit. Ann. v. 8; Suet. Vitell. 2.
 Now, Wieseler argues, as Paul was not
 bailed,—and was not ‘e reis illustrioribus,’
 and besides was delivered to a centurion
 to keep, his cannot have been ‘custodia
 libera,’ but ‘militaris:’ relaxed however as
 much as was consistent with safe custody.
 He cites Josephus, who says (Antt. xviii.
 6. 10) of the custody of Agrippa, φυλακή
 μὲν γὰρ καὶ τήρησις ἦν, μετὰ μέντοι
 ἀνέσεως τῆς εἰς τὴν δίαitan. Remission,
 or relaxation, would be a better rendering
 than ‘liberty.’ 24. παραγεν.] Into
 the hall or chamber where Paul was to
 speak. Δρουσίλλῃ] She was daughter
 of Herod Agrippa I. (see ch. xii.) and of
 Cypros,—and sister of Agrippa II. She
 was betrothed at six years old (Jos. Antt.
 xix. 9. 1) to Epiphanes, son of Antiochus,
 king of Commagene; but (Antt. xx. 7. 1)
 he declining the marriage, not wishing to
 be circumcised and become a Jew, she was
 married to the more obsequious Azizus,

king of Emesa. Not long after, Felix,
 being enamoured of her beauty, persuaded
 her, by means of a certain Simon, a Cyprian
 magician (see note on ch. viii. 9), to leave
 her husband and live with him (Antt. xx.
 7. 2). She bore him a son, Agrippa: and
 both mother and son perished in an erup-
 tion of Vesuvius, in the reign of Titus
 (ibid.).

The Drusilla mentioned by
 Tacitus (Hist. v. 9), a granddaughter of
 Antony and Cleopatra, must have been
 another wife of Felix, who was thrice
 married, and each time to persons of royal
 birth; ‘trium reginarum maritus,’ Suet.
 Claud. 28.

25.] It is remarkable
 that Tacitus uses of Felix (Ann. xii. 54)
 the expression ‘cuncta malefacta sibi
 impune ratus.’ The fear of Felix appears
 to have operated merely in his sending
 away Paul: no impression for good was
 made on him.

26.] ‘Lex Julia de
 repetundis præcipit, ne quis ob hominem
 in vincula publica conjiciendum, vincien-
 dum, vincivive jubendum, exve vinculis
 dimittendum; neve quis ob hominem con-
 demnandum absolvendumve . . . aliquid
 acceperit.’ Digest. xl. 11. 3. Cited by
 Mr. Humphry, who observes: Albinus,
 who succeeded Festus, so much encouraged
 this kind of bribery, that no malefactors

γ here only +, 2 Mace. viii. 8 only. (Jos., Luke v. 33., 1 Tim v. 23 only. 1 Erek. xxxi. 3 A only.) 7 Luke xxiv. 14, 15. ch. xx. 11 only. w. dat., here only. Prov. xxiii. 30. a ch. xxviii. 30 only +, (-της, Matt. ii. 16, 2 Mace. x. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

XXV. 1 Φῆστος οὖν ἔπιβας τῇ ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν

rec here only. 1 Chron. xviii. 17. so *successorem accepit*, Plin. Epist. ix. 13 end. d = 2 Cor. viii. 1 ref. f = as above [c] (Mark xv. 46) only. 1 Mace. x. 23 Ed. vat. F (not ref. h = Mark xv. 7. Isa. xlii. 7. i = here only; see ch. xx. 18. xxi. 4. k ch. xxiii. 34 only +. (-χος, Ezra v. 3.) 1 = ch. xv. 2. Matt. xx. 18. Ezra vi. 6, 7. m ch. xxiii. 15 ref. n ch. xxiv. 1. o ch. xiii. 50 ref. p = Matt. xviii. 29. q Matt. viii. 34 only. Plut. vit. Demetr. § 34.

rec aft παυλου ins οπως λυση αυτον (a gloss from the marg), with HLP rel 36 copt æth-pl Chr Thl Ec: om ABCEH p 40 vulg syrr arm. for ωμλει, διελεγετο C 15-8. 36. 180.

27. φαιστον P (so elsw). aft φηστον ins τον δε παυλον εισαν εν τηρησει δια δρουσιλλαν 137 syr-mg. for τε, δε N³ b c d e g h k l² o p² 13. 40. 137 vulg Syr copt Chr Thl. rec χαριτας, with HP rel 36 Amm-c Thl-sif Ec: χαριν (see ch xxv. 9) ELN³ c k 40. 137 vulg (syrr copt) Chr Thl-fin: txt ABCN¹ p 13.

CHAR. XXV. 1. τη επαρχειω Α Ν¹(-χιω): την επαρχιαν p.

2. ενεφανησαν H 25-6. 68. 105 Thl-fin Ec (so also ch xxiii. 22; xxiv. 1; xxv. 15). rec δε (alteration of characteristic τε), with EHLP rel syr copt Thl-sif: txt ABCN k p 13. 40 vulg Syr æth Chr Thl-fin Ec. rec o αρχιερευς, with HP rel Thl-sif Ec: txt ABCELN c d p 36. 40. 137 vulg syrr copt æth arm.

remained in prison, except those who did not offer money for their liberation (Jos. B. J. ii. 14. 1). St. Paul did not resort to this mode of shortening his tedious and unjust imprisonment, and Tertullian ('de Fuga in Persecutione,' 12, p. 116) quotes his conduct in this respect against those who were disposed to purchase escape from persecution: a practice which prevailed and became a great evil in the time of Cyprian. See his Epistles, lii. and lxviii., denouncing the Libellatici. 27.

ΔΙΕΤΙΑΣ] viz. of Paul's imprisonment. ΠΟΡΚΙΟΝ ΦῆΣΤΟΝ] Festus appears to have succeeded Felix in the summer or autumn of the year 60 A.D.: but the question is one of much chronological difficulty. It is fully discussed in Wieseler, Chron. d. Apost.-g. pp. 91—99. He found the province (Jos. Antt. xx. 8. 10) wasted and harassed by bands of robbers and sicarii, and the old plague of false prophets. He died, after being procurator a very short time,—from one to two years. Josephus (B. J. ii. 14. 1) contrasts him, as a putter down of robbers, favourably with his successor Albinus. On the deposition, &c., of Felix, see note, ch. xxiii. 24.

ΧΑΡΙΤΑ ΚΑΤΑΘΕΣΘΑΙ] See ref. 'Est locutio bene (græcæ, Demostheni quoque usitata et Xenophonti: quales locutiones non paucas habet Lucas, ubi non

alios inducit loquentes, sed ipse loquitur, et quidem de rebus ad religionem non pertinentibus.' Grot. The reading *χαρίτα*, brought into the text by the evidence of the best MSS., has apparently been a correction to suit the context, only *one* such act being spoken of. The plural would describe the *wish* of Felix to confer *obligations* on the Jews, who were sending to complain of him at Rome,—and so win their favour. δεδεμένον] There was

no change in the method of custody, see note on ver. 23. He left him in the '*custodia militaris*' in which he was. XXV. 1.] The term *ἐπαρχία* is properly used of a *province*, whether imperial or senatorial (see note on ch. xiii. 7).—but is here loosely applied to Judæa, which was only a procuratorship, attached to the *province* of Syria. So also Josephus calls Festus *ἐπαρχος*, Antt. xx. 8. 11; as also Albinus, ib. 9. 1. 2. οἱ ἀρχ.] It has been imagined, that *ὁ ἀρχ.* of the rec. has been a correction to suit the former part of the narrative. But it may be that *οἱ ἀρχιερεῖς* has been substituted for it, to suit the assertion of Festus, ver. 15. So Meyer and De Wette. The High Priest now was Ishmael the son of Phabi, Jos. Antt. xx. 8. 11.

πρῶτοι is more general than *πρεσβύτεροι*, though most of the *first men* must have been members of the Sanhedrim.

3 αἰτούμενοι ἑ χάριν κατ' αὐτοῦ, ἡ ὅπως ἔμεταπέμφηται αὐτὸν εἰς Ἱερουσαλήμ, ἡ ἐνέδραν ποιοῦντες ἡ ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ἡ ὁ μὲν οὖν Φῆστος ἀπεκρίθη ἡ τηρεῖσθαι τὸν Παῦλον ἡ εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἡ ἐν τάχει ἡ ἐκπορεύεσθαι ἡ Οἱ οὖν ἐν ὑμῖν, φησὶν, ἡ δυνατοὶ συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ ἡ ἄτοπον ἡ καταγγορεύωσαν αὐτοῦ. ἡ διατρίψας δὲ ἡ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἡ δέκα, ἡ καταβάς ἡ εἰς Καισάρειαν, ἡ τῇ ἡ ἐπαύριον ἡ καθίσας ἐπὶ τοῦ ἡ βήματος ἐκέλευσεν τὸν Παῦλον ἡ ἀχθῆναι. ἡ παραγενομένου δὲ αὐτοῦ ἡ περιέστησαν αὐτὸν οἱ ἡ ἀπὸ Ἱεροσολύμων ἡ καταβεβηκότες ἡ Ἰουδαῖοι, πολλὰ καὶ ἡ βαρέα ἡ αἰτιώματα ἡ καταφέροντες, ἡ οὐκ ἡ ἰσχυρον ἡ ἀποδείξαι, ἡ τοῦ Παύλου ἡ ἀπολογουμένου ὅτι

6 reff. h ch. xviii. 22 reff. e and constr. ch. xxiv. 8 reff. f ch. xii. 19 reff. g = ch. xxiv. 21 al. fr. 1 ch. xviii. 22 reff. i ch. x. 9 reff. k = ch. xii. 21. ver. 17. Matt. xxiii. 2. 3 Kings i. 10. 1 ch. xii. 21 reff. m = ch. xviii. 32 reff. n = absol., ch. xvii. 10 reff. o = John xi. 42 (2 Tim. ii. 16. Tit. iii. 9) only. 2 Kings xiii. 31. q Matt. xxiii. 4, 23. ch. xx. 29. 2 Cor. x. 10. 1 John v. 3 only. Exod. xviii. 18. r here only. s = ch. xxvi. 10 (xx. 9 bis) only. Gen. xxxvii. 2. t = ch. vi. 10 reff. u ch. ii. 22 reff. v ch. xii. 33 reff. w ch. viii. 36 reff. x = ch. xii. 5, 6 reff. y = ch. xix. 22 reff. z Rom. xvi. 20 reff. a absol., Luke iii. 7 (ch. ix. 28). Josh. xv. 18 B. b = 1 Cor. i. 26. 2 Chron. viii. 9. c here only. Ps. xviii. 17. Cant. tr. pu. 25. Wisd. x. 13 only. d ch. xxviii.

3. for κατ, παρ C e 18. 36. 105-80 tol Syr Chr-txt. ιεροσολυμα E k 96. ενεδρον c 137 Chr. at end ins οι την ευχην πεποιηκοτες κατα το δυνατον ινα εν ταις χερσιν αυτων γενηται syr-mg.

4. rec εν καισαρεια, with HLP rel 36 Chr: txt ABCEN p 13. 40. om μελλειν E. εκπορευεσθαι bef εν ταχει N³.

5. rec δυνατοι bef εν υμιν φησι (transposition for perspicuity), with HLP rel syr aeth Thl Cc: txt ABCE N (but ημιν for υμιν) m 13. 40 vulg arm Chr-comm. καταβατες N. rec (for ατοπον) τουτω, with HLP rel copt Chr Thl Cc: τουτω ατοπον a c g² m 137 syr: om 105-33: ατοπον bef εν τω ανδρι b c o: txt ABCEN d p 13. 40 vulg Syr arm Lucif.

6. rec om ου, with E-gr HLP a¹ c f h k l syr (ins πλειους above the line) Thl-sif Cc: om ου πλειους 137 Syr syr-txt sah: ins ABCN p 13. 36 rel vulg E-lat copt arm Thl-fin. —ου πλειους bef ημερας N. πλειονας B: πλειονες 38. rec om οκτω, with HLP rel Thl-sif Cc: txt ABCE N a² m p 13 vulg syrr copt arm Thl-fin. ins και bef η επαυριον A c, so (but κατεβη above) 180 vulg syr Lucif. αχθηναι bef τον παυλον L copt Lucif. προαχθηναι N¹ (N³ disapproving).

7. rec om αυτον, with HP rel copt Chr Thl-sif Cc: ins ABCLN b o 36. 40 Lucif: αυτω E p 13 Thl-fin. rec αιτιαματα, with rel 36 Thl-sif Cc: txt ABCEHLPN a² d f m p Chr Thl-fin. rec (for καταφ.) φεροντες, with HLP rel 36 copt aeth Chr Thl Cc: επιφεροντες E: txt ABCN p 13. 40 vulg Lucif. rec adds κατα του παυλου (omg του παυλου next ver), with P rel 36 syr Chr Thl Cc: τω παυλω E: κατ' αυτον L 17-8. 68 Syr copt aeth: om ABCHN p vulg arm Lucif. ισχυσαν N¹.

8. rec aft απολογ. ins αυτου (corr'n following on the insertion of κατα του παυλου

Festus, relating this application, ver. 15, calls them πρεσβύτεροι. 3.] χάριν

= καταδικην, ver. 15. ποιοῦντες, not for ποιήσαντες: they were making, contriving, the ambush already. The country was at this time, as may be seen abundantly in Jos. Antt. xx., full of sicarii; who were hired by the various parties to take off their adversaries. 5. οἱ δυνατοί not, as in E. V., those among you that are able [to go down?]: but, the powerful among you: those who from their position and influence are best calculated to represent the public interests. See Meyer and Wordsworth. 6.] The

number of days is variously read: which has probably arisen from the later MSS., which have η for the ὀκτώ of the more ancient ones: thus η has been omitted on account of the η following. It is possible, as Meyer also observes, that a perverted notion of the necessity of an absolute precision in details in the inspired text, may have occasioned the erasure of one of the numbers. 7. περιέστησαν] Without the αὐτόν, as in rec., this might mean round the βῆμα, or round Festus: and perhaps the insertion has been made to clear this up.

καταφέροντες, bringing against him: see var. readd. and ref.

w 1 Cor. vi. 18

refl.

y ch. xi. 2 refl.

from Ps. l. 4

a ch. xxiii. 30

refl.

M. 11.

Lxxvi. 6.

iii. 21. ch.

xxvi. 29.

1 Cor. i. 19.

Lxxvi. 2.

ch. xxvii. 13.

2 Cor. vii. 7. viii. 17.

xxiii. 29 refl.

οὔτε ^w εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερόν οὔτε
 εἰς Καίσαρα τὶ ^w ἡμάρτον. ⁹ ὁ Φῆστος δὲ θέλων τοῖς
 Ἰουδαίοις ^x χάριν ^s καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ
 εἶπεν (θέλεις ^s εἰς Ἱεροσόλυμα ^s ἀναβὰς ἐκεῖ περὶ τούτων
^z κριθῆναι ^a ἐπ' ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος ^a Ἐπὶ τοῦ ¹ βή-
 ματος Καίσαρος ἐστὼς ^b εἰμι, οὐ με δεῖ ^z κρίνεσθαι. Ἰου-
 δαίους οὐδὲν ᾔδικησα, ὥς καὶ σὺ ^c κάλλιον ^d ἐπιγινώσκεις.
¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ^c ἄξιον ^c θανάτου πέπραχά τι, οὐ

ABCEI

Lxxvi. 6.

c d f g h

k l m n

p q r

s t u

v w x y

z aa ab

ac ad ae

af ag ah

ai aj ak

al am an

ao ap

aq ar

as at

au av

aw ax

ay az

ba bb

bc bd

be bf

bg bh

bi bj

bk bl

bm bn

bo bp

bq br

bs bt

bu bv

bw bx

by bz

ca cb

cc cd

ce cf

cg ch

ci cj

ck cl

cm cn

co cp

cq cr

cs ct

cu cv

cw cx

cy cz

da db

dc dd

de df

dg dh

di dj

dk dl

dm dn

do dp

dq dr

ds dt

du dv

dw dx

dy dz

ea eb

ec ed

ee ef

eg eh

ei ej

ek el

em en

eo ep

eq er

es et

eu ev

ew ex

ey ez

fa fb

fc fd

fe ff

fg fh

fi fj

fk fl

fm fn

fo fp

fq fr

fs ft

fu fv

fw fx

fy fz

ga gb

gc gd

ge gf

gh gi

gj gl

gm gn

go gp

gq gr

gs gt

gu gv

gw gx

gy gz

ha hb

hc hd

he hf

hg hh

hi hj

hk hl

hm hn

ho hp

hq hr

hs ht

hu hv

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jc jd

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ji jj

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jq jr

js jt

ju jv

jw jx

jy jz

ka kb

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ke kf

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ki kj

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kr ks

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kz la

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lq lr

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ly lz

ma mb

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mg mh

mi mj

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mn mo

mp mq

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mv mw

mx my

mz na

nb nc

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nf ng

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pa pb

pc pd

pe pf

pg ph

pi pj

pk pl

pm pn

po pp

pq pr

ps pt

pu pv

pw px

py pz

qa qb

qc qd

qe qf

qg qh

qi qj

qk ql

qm qn

qo qp

qq qr

qs qt

qu qv

qw qx

qy qz

ra rb

rc rd

re rf

rg rh

ri rj

rk rl

rm rn

ro rp

rq rr

rs rt

ru rv

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sc sd

se sf

sg sh

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sm sn

so sp

sq sr

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su sv

sw sx

sy sz

ta tb

tc td

te tf

tg th

ti tj

tk tl

tm tn

to tp

tq tr

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tw tx

ty tz

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uc ud

ue uf

ug uh

ui uj

uk ul

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uo up

uq ur

us ut

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uw ux

uy uz

va vb

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vg vh

vi vj

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vq vr

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vu vv

vw vx

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wa wb

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ws wt

wu wv

ww wx

wy wz

xa xb

xc xd

xe xf

xg xh

xi xj

xk xl

xm xn

xo xp

xq xr

xs xt

xu xv

xw x

xy xz

ya yb

yc yd

ye yf

yg yh

yi yj

yk yl

ym yn

yo yp

yq yr

ys yt

yu yv

yw yx

yy yz

za zb

zc zd

ze zf

zg zh

zi zj

zk zl

zm zn

zo zp

zq zr

zs zt

zu zv

zw zx

zy zz

aa ab

^f παραιτοῦμαι τὸ ἀποθανεῖν εἰ δὲ οὐδὲν ἔστιν ὧν ^f οὗτοι ^h κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς ¹ χα- ^f ρίσασθαι. Καίσαρα ^k ἐπικαλοῦμαι. ¹² τότε ὁ Φῆστος ¹ συλλαλήσας μετὰ τοῦ ^m συμβουλίου ἀπεκρίθη Καίσαρα ^k ἐπικέκλησαι, ⁿ ἐπὶ Καίσαρα ⁿ πορεύσῃ.

¹³ ὁ Ἡμερῶν δὲ ^p διαγενομένων ὁ τινῶν Ἀγρίππας ὁ βα-

xxvi. 32. xxviii. 19 only. see ch. ii. 21.
Luke ix. 30 || Mk. xxii. 4 only. Exod. xxxiv. 35.
xv. 22 Theod. n ch. ix. 11. xvii. 14.
xxvii. 9 only †. 2 Macc. xi. 26 only.

1 w. μετά, Matt. xvii. 3. πρὸς. Luke iv. 36. dat.,
m = here only †. (Matt. xii. 14 al.) Prov.
o ch. x. 48 reff.
p Mark xvi. 1. ch.

Chr-comm Thl-fin. (13 def.) for και, η E 29 vulg Chr-comm. for το, του H f
l m o Thl. for μου, μοι L 78¹. for αυτοις, τουτοις CL 36 : txt ABEHPX p
rel Chr Thl Gc.

12. συμβουλίου L 18: συνεδρίου C: συνεδ. κ. συμβ. 68.

was felt in the οὐν (no expression is more frequently misunderstood and altered than μὲν οὐν) and it was corrected into γάρ. This εἰ assumes the *conviction* after proof; as the following εἰ does the *acquittal*.

οὐ. με δύν.] Said of *legal* possibility: 'non fas est aliquem'. The dilemma here put by Paul is, "If I am guilty, it is not by them, but by Cæsar, that I must be (and am willing to be) tried, sentenced, and punished. If I am innocent, and Cæsar acquits me, then clearly none will be empowered to give me up to them: therefore, at all events, guilty or innocent, I am not to be made their victim." Καίσ.

ἐπικαλ.] I call upon, i.e. *appeal* to (provoco ad) Cæsar. This power (of 'provocatio ad populum') having existed in very early times (e.g. the case of Horatius, Livy i. 26), was ensured to Roman citizens by the Lex Valeria (see Livy ii. 8, τ. c. 245), suspended by the Decemviri, but solemnly re-established after their deposition (Liv. iii. 55, τ. c. 305), when it was decreed that it should be unlawful to make any magistrate from whom there did not lie an appeal. When the emperors absorbed the power of the populus and the tribunitial veto in themselves, the 'provocatio ad populum' and 'appellatio ad tribunos' were both made to the *princeps*. See Smith's Dict. of Antt. art. Appellatio. In Pliny's celebrated Epistle respecting the Bithynian Christians (x. 97), we read, "Fuerunt alii similis amentia: quos, quia cives Romani erant, adnotavi in urbem remittendos."

12. συμβουλίου] The '*conventus*,' or *σύνδοδος* of citizens in the provinces, assembled to try causes on the *ἀγοραῖοι* (ἡμέραι), see ch. xix. 38. A certain number of these were chosen as judges, for the particular causes, by the proconsul, and these were called his '*consilarii*' (Suet. Tib. 33), or '*assessores*' (πάρεδροι, Suet. Galba 19). So in Jos. (B. J. ii. 16. 1), Cestius, on re-

ceiving an application from Jerusalem respecting the conduct of Florus, μετὰ ἡγεμόνων ἐβουλεύετο, i.e. with his assessors, or συμβούλιον. He consulted them to decide whether the appeal was to be conceded, or if conceded, to be at once acted on. (Mr. Lewin cites from the Digests, xlix. 5. 7: 'Si res dilationem non recipiat, non permittitur appellare.') The sense is stronger and better without a question at ἐπικέκλησαι. Thus were the two—the design of Paul (ch. xix. 21), and the promise of our Lord to him (ch. xxiii. 11)—brought to their fulfilment, by a combination of providential circumstances. We can hardly say, with De W. and Meyer, that these must have *influenced* Paul in making his appeal; that step is naturally accounted for, and was rendered necessary by the difficulties which now beset him; but we may be sure that the prospect at length, after his long and tedious imprisonment, of *seeing Rome*, must at this time have cheered him, and caused him to hear the ἐπὶ Καίσαρα πορεύσῃ of Festus with no small emotion.

13.] HEROD AGRIPPA II., son of the Herod of ch. xii. (see note on ver. 1 there), was at Rome, and seventeen only, when his father died (Jos. Antt. xix. 9. 1). Claudius (ib. 9. 2) was about to send him to succeed to the kingdom, but was dissuaded by his freedmen and favourites, and sent Cuspius Fadus as procurator instead. Soon after, Claudius gave him the principality of Chalcis, which had been held by his uncle Herod (Antt. xx. 5. 2),—the presidency of the temple at Jerusalem and its treasures (Antt. xx. 1. 3),—and the appointment of the High Priest. Some years after the same emperor added to his jurisdiction the former tetrarchy of Philip, and Batanæa, Trachonitis, and Abilene (Antt. xx. 7. 1), with the title of King (B. J. ii. 12. 8). Nero afterwards annexed Tiberias, Tarichea, Julias, and fourteen

q ch. xvi. 1 reff.
r ch. xviii. 22
xxi. 7.
Exod. xxi. 1.
:

s ch. ii. 30 reff.
t ver. 6.
Gal. ii. 2.
1 Pt. 2 Macc.
iii. 2.
ch. xxiv. 22
reff.

w ch. xxiv. 27.
x ch. xvi. 25,
27 reff.
y here only.
2 Macc. iii. 7.
z — ch. xx. 16
reff.

a ch. xxiii. 15
reff.
b — ch. iv. 8
reff.
c ch. xii. 20 reff.
ver. 3.

d here only+. Wisd. xii. 27 only. Ælian, Var. Hist. v. 18. Herodian, vii. 4.
x. 25, (ch. vi. 14 reff.) f = ver. 11. g absol., ch. xxiv. 2 reff. pass., ch. xxii. 30 reff. h 2 Cor.
x. 1 reff. i ch. xxiii. 30 reff. k = Rom. xv. 23. Heb. viii. 7, xii. 17. Wisd. xii. 10.
1 ch. xxii. 1. 1 Cor. ix. 3. 2 Cor. vii. 11. Phil. i. 7, 16. 2 Tim. iv. 16. 1 Pet. iii. 15 only+. Wisd. vi. 10 only.

σιλεύς καὶ Βερνίκη ^aκατήντησαν εἰς Καισάρειαν ^τἀσπα-
σάμενοι τὸν Φῆστον. ¹⁴ ὥς δὲ ^sπλείους ἡμέρας ^tδιέτριστον
ἐκεῖ ὁ Φῆστος τῷ βασιλεῖ ^uἀνέθετο ^vτὰ ^vκατὰ τὸν Παῦλον,
λέγων Ἀνὴρ τις ἐστὶν ^wκαταλελειμμένος ὑπὸ Φήλικος
^xδέσμιος, ¹⁵ ^yπερὶ οὗ ^zγενομένου μου ^zεἰς Ἱεροσόλυμα
^aἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ ^bπρεσβύτεροι τῶν Ἰου-
δαίων, ^cαἰτοῦμενοι κατ' αὐτοῦ ^dκαταδίκην. ¹⁶ πρὸς οὓς
ἀπεκρίθη ὅτι οὐκ ἔστιν ^eἔθος Ῥωμαίοις ^fχαρίζεσθαι τινα
ἄνθρωπον πρὶν ἢ ὁ ^gκατηγορούμενος ^hκατὰ ^hπρόσωπον
ἔχοι τοὺς ⁱκατηγόρους, ^kτόπον τε ¹ἀπολογίας λάβοι

13. om *τινων* c k 1. 36. 137 syrr Chr: *τριων* 3. 95. 108. *Βερηνικη* C² arm: *Βερηνικη* (appy) C¹, but ver 23, C has *βερονικης*, and so here E-lat demid tol Cassiod. rec *ασπασομενοι* with p rel 36 vulg E-lat syrr Chr Thl-fin Ec: txt AB E-gr HLPN copt ath Thl-sif. (C is uncertain.)

14. *διετριβεν* HP d f g k l æth-rom Thl-sif (Ec-ed.)

15. *ενεφανισθησαν* B¹(txt B²⁻³, Tischdf). aft *ενεφανισαν* ins μοι E-gr vulg arm. rec *δικην* (see note), with EHLP p rel 36 Chr Thl Ec: txt ABCN 13. 40 Bas, *damnationem* vulg.

16. *ρωμαιους* P m 101. *τινι* C o 27-9. 105 Bas. rec aft *ανθρωπον* ins eis *απωλειαν*, with HLP rel 36 Syr syr-w-ast Chr Thl Ec: om ABCEN c p 13. 40 am fuld copt arm Ath Thdr Bas Acta-chalced; *damnare* [= *χαρίζ* . . . eis *απωλειαν*] vulg-ed* *donare* am fuld. *εχοι bef κατα προσωπον* N. for *τε, δε* B E-gr.

neighbouring villages to his kingdom (Antt. xx. 8. 4). He built a large palace at Jerusalem (ib. 8. 11); but offended the Jews by constructing it so as to overlook the temple (ib.), and by his capricious changes in the high priesthood,—and was not much esteemed by them (B. J. ii. 17. 1). When the last war broke out, he attached himself throughout to the Romans. He died in the third year of Trajan, and fifty-first of his reign, aged about seventy (Winer, Realw.).

Βερνίκη] The Macedonian form (*Βερνίκη* or *Βερνίκη*) for *Φερηνίκη*. She was the eldest daughter of Herod Agrippa I., and first married to her uncle Herod, prince of Chalcis (Antt. xix. 5. 1). After his death she lived with Agrippa her brother, but not without suspicion (*φήμης ἐπισχυούσης*, ὅτι τῷ ἀδελφῷ συνήει, Antt. xx. 7. 3; see also Juv. Sat. vi. 156 ff.); in consequence of which (οὕτως γὰρ ἐλέγξειν *ῥέτορ ψευδεῖς τὰς διαβολὰς*, Antt. ib.) she married Polemo, king of Cilicia. The marriage was, however, soon dissolved (ib.), and she returned to her brother. She was afterwards the mistress of Vespasian (Tac. Hist. ii. 81), and of Titus (Suet. Tit. 7; Winer, Realw.). *ἀσπασάμενοι*] on his accession to the procuratorship, to gain

his favour.

14. *ἀνέθετο*] laid before, so reff. He did this, not only because Agrippa was a Jew, but because he was (see above) *governor of the temple*.

15.] It seems more probable that the unusual word *καταδίκη* should have been changed to *δίκη*, especially as *κατά* precedes, than the converse. Luke never uses *δίκη*, except as *personified*, ch. xxviii. 4; and in the only two places besides where it occurs in the N. T. (2 Thess. i. 9; Jude 7), it has the sense of *condemnation* or *punishment*; and in neither place is there any various reading. 16. *χαρίζεσθαι*] The words inserted in the rec., *εἰς ἀπώλειαν*, are a correct supplement of the sense; to give up, i. e. to his enemies, and for destruction.

De W. remarks, that the construction of *πρὶν* with an opt. without *ἂν*, is only found here in the N. T. (not that it occurs with *ἂν*). Hermann, on Viger, p. 442, restricts the opt. with *πρὶν* ἢ to cases where 'res narratur ut cogitatio alieujus': so Paus., *μή πρότερον φάναι ζήτουντι μνησείν πρὶν ἢ οἱ καὶ ἐν Ἀκροκορίνθῳ γένοιτο ὕδωρ*. On the practice of the Romans, here nobly and truly alleged, see citations in Grot. and Wetst. in loc. *τόπον*] This use of *τόπος*

ABCEH
LPs a b
c d f g h
k l m o
p 13

περὶ τοῦ ^m ἐγκλήματος. ¹⁷ ⁿ συνελθόντων οὖν [αὐτῶν] ^m ch. xxiii. 29 only ⁺.
^o ἐνθάδε ^p ἀναβολὴν μηδεμίαν ποιησάμενος, ^q τῇ ^q ἐξῆς ⁿ = ch. i. 6 reff.
^r καθίσας ἐπὶ τοῦ ^r βήματος ἐκέλευσα ^r ἀχθῆναι τὸν ἄνδρα ^p here only ⁺.
¹⁸ περὶ οὗ ^s σταθέντες οἱ ^t κατήγοροι οὐδεμίαν ^u αἰτίαν ^v ἔφερον ^p (Neb. x. 13.) ἀναβολὴν τοῦ δεῖν οὐ
^ω ἐγὼ ^w ὑπενόουν [πονηράν], ¹⁹ ^x ζητήματα δέ τινα περὶ ^ω ποιήσαντο, Thucyd. ii. 42. (βάλ-
^{τῆς} ἰδίας ^y δεισιδαιμονίας εἶχον ^z πρὸς αὐτόν, καὶ περὶ τινος ^z = ch. xxiv. 19 reff.
^{Ἰησοῦ} τεθνηκότος, ὃν ^a ἔφασκεν ὁ Παῦλος ^{ζῆν}. ²⁰ ^b ἀπο- ^q ch. xxi. 1 reff.
^{ρούμενος} δὲ ἐγὼ [^c εἰς] τὴν περὶ τούτων ^d ζήτησιν, ^e ἔλεγον ^r ver. 6 (reff.).
^e εἰ βούλοιτο πορεύεσθαι εἰς Ἱεροσόλυμα ^f κάκεῖ ^f κρίνεσθαι ^s ch. xi. 13 reff.
^{περὶ} τούτων. ²¹ τοῦ δὲ Παύλου ^g ἐπικαλεσαμένου ^h τηρη- ^t ver. 16.
^{θῆναι} αὐτὸν ⁱ εἰς τὴν τοῦ ^k σεβαστοῦ ^l διάγνωσιν, ἐκέλευσα ^u = Matt. xxvii. 37 al.
^h τηρεῖσθαι αὐτὸν ἕως οὗ ^m ἀναπέμψω αὐτὸν πρὸς Καίσαρα. ^v = John xviii. 29. 2 Pet. ii. 11 only, see ver. 7.
^y here only ⁺. = Jos. Antt. xix. 5. 3. (-μων, ch. xvii. 22.) ^z = ch. xxiv. 19 reff. ^a ch. xxiv. 9 reff. ^b Mark vi. 20 v. r. Luke xxiv. 4. John xiii. 22. 2 Cor. iv. 8. Gal. iv. 20 only. Gen. xxxii. 7. w. εἰς, here only. see Matthiae, § 578. (-ρία, Luke xxi. 25.) ^c = Rom. iv. 20. ^d = 1 Tim. vi. 4. 2 Tim. ii. 23. Tit. iii. 9 (John iii. 25. ch. xv. 2. 1 Tim. i. 4) only ⁺. ^e constr., here only. ^f ver. 9. ^g ver. 11. ^h ch. xii. 5, 6 reff. ⁱ 2 Pet. ii. 4. ^k = ver. 25 only ⁺. see ch. xxvii. 1. ^l here only ⁺. Wisd. iii. 18 only. (-γινώσκειν, ch. xiii. 15. xxiv. 22.) ^m = Luke xxiii. 7 (11), 15 (Philem. 11) only ⁺. Polyb. i. 7. 12.

17. rec ins αυτων, with AEHLPS p 13(sic) rel Chr Thl Œc: om B 40-2. 57. 81. 95¹-7: ενθαδε bef αυτων C c (137). μηδεμιαν bef αναβολην E k. ποιησαμενοι N¹.

18. rec επεφερον, with HP rel Chr Thl Œc: υπεφερον 80 lect-5: txt ABCELN c p 13. 36. 40. 137. rec υπενοουν bef εγω, with EHLPS p 36 Chr Thl-sif Œc: txt ABCN m p 13 vulg Thl-fin. rec om πονηραν, with HLP rel Chr Thl-sif Œc: ins πονηρων BEN³ p; malum vulg; πονηρα C²N¹; πονηριας arm; πονηραν AC¹ c k m 13(sic) 36. 40.

17 am(malam) syrr copt aeth Thl-fin.

19. for αυτον, αυτους A. for εφασκεν, ελεγεν c 137.

20. rec ins εις, with CEL rel: om ABHPN b d f h k l o p Thl-sif Œc.—om περι c m 137: aft περι ins την h k. rec τουτου (corrū to suū paulos, or ιησουν?), with HP rel Chr₁: txt ABCELN c h k m p 13. 36. 40 syrr copt aeth Chr₁ Thl-fin.

for πορευεσθαι, κρινεσθαι N¹. rec ιεροσολημ, with LP 13 rel: txt ABCEHN c k m p 36. 137 Thl-fin. κριθηαι L.

21. for τηρηθηναι, τηρεισθαι C. αυτον bef τηρεισθαι c 13. 68. 137. rec πεμφω (neglect of force of compound), with HLP rel Chr: txt ABCEN c k m p 13. 36. 40. 137 Thl-fin.

as the Lat. 'locus,' is not found in good Greek.

18. περὶ οὗ σταθ. See ver. 7: E. V., 'against whom,' supposing περὶ οὗ to refer to [ἐπ']έφερον, is wrong. The word πονηράν or πονηρών, added in the best MSS. at the end of this verse, looks very like a gloss to explain ὧν or αἰτίαν, and this suspicion is strengthened by the variations in its form and place. 'Hinc iterum conjicere licet, imo aperte cognoscere, adeo fuit calumnias ut in judicii rationem venire non debuerint, perinde ac si quis convicium temere jactet.' Calv.

19.] δεισιδαιμ. is used by Festus in a middle sense, certainly not as = 'superstition,' E. V., speaking as he was to Agrippa, a Jew.

20.] See the real reason why he proposed this, ver. 9. This he now conceals, and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleas-

ing to his guest Agrippa.

ἀπορ. εἰς] so οὗ δ' εἰς τὰ μητρὸς καὶ φοβῶν νυμφεύματα, Soph. Œd. Tyr. 980; and ἀμφινοῶ ἐς τέρας, Antig. 372.

ἔλεγον] There is a mixed construction between 'I said, wilt thou?' as in ver. 9, and 'I asked him whether he would. . .'

21.] τηρηθῆναι is not for εἰς τὸ τηρ. (as Grot. and De W.), but follows directly on ἐπικαλεσαμένου. The construction is again a mixed one between 'appealing so as to be kept,' and 'demanding to be kept.'

σεβαστοῦ] This title, = Augustus, was first conferred by the senate on Octavianus (αὐτὸς γενόμενος ἀρχὴ σεβασμοῦ καὶ τοῖς ἔπειτα, Philo de Legat. ad Caium, 21, vol. ii. p. 566), and borne by all succeeding emperors. Dio Cassius (liii. 16) says: Αὐγουστα, ὡς καὶ πλείοντι ἢ κατὰ ἀνθρώπους ὧν, ἐπεκλήθη. πάντα γὰρ τὰ ἐντιμότερα καὶ τὰ ἱερώτατα αὐγουστα προσαγορεύεται. ἐξ οὗπερ καὶ

n imperf. = Rom. ix. 3. (ch. xxii. 22.) Gal. iv. 20. see Winer, edn. 6, § 41. 7. 2.
 o 1 Cor. xv. 32 reff.
 p ch. x. 9 reff.
 q = ch. v. 26. xxvii. 10 al. fr. 1 Macc. ix. 37.
 r here only †. Hab. ii. 18. 19. Zech. x. 1. Wisd. xviii. 17 only. = Polyb. i. 37. 5 al.
 s here only †. (της, Rom. ii. 13.)
 t here only †. Job xxxix. 28 only. u ver. 6. v here only. Prov. viii. 27. Wisd. ix. 10 only
 v Rom. viii. 27, 31. xi. 2. Heb. vii. 25 only †. 2 Macc. iv. 36 al. x ch. xvi. 28 reff. y here only †. Wisd. xiv. 1 only. θεούς επιβουόμενοι, Thucyd. iii. 59. Polyb. xviii. 8. 1. βοῶντες, ch. xviii. 7 reff.

22. rec aft φηστον ins εφη, with CEHLP p rel 36: ειπεν a: om ABN 13 am. (ei was written and rubbed out by N³.) rec ins ο δε βεφανριον, with CEHLP p 13 rel (36): om ABN vulg copt. (The account of both these insertions I take to have been, that as the words stood, αγραππας appeared to be the subj of φησιν,—and εφη and ο δε were inserted to distinguish the speakers.)

23. εισελθοντος E. ακρωτηριος N¹. rec ins τοις bef χιλιαρχοις (the usage of omg art aft a preposition not being recognized), with HLP rel 36 Chr: om ABCEH c k p 13. 40. 137. rec aft κατ' εξοχην ins ουσι (supplementary interpola), with EHL p rel 36: om ABCN p 13. 40 Chr-comm.

24. [απαν, so ABCEH c k p 13. 36. 40. 137 Thl-fin.] ενετυχεν B 25. 40. syr-mg has ut traderem eum iis ad tormentum sine defensione. Non potui autem tradere eum propter mandata quae habemus ab Augusto. Si autem quis eum accusaturus esset, dicebam ut sequeretur me in Caesarem, ubi custodiebatur. Qui quum venissent, clamaverunt ut tolleretur e vita. Quum autem hanc et alteram partem audivissem, comperi quod in nullo reus esset mortis. Quum autem dicerem: Vis iudicari cum iis Hierosolymae? Caesarem appellavit. De quo nihil certum scribere domino meo habeo. rec επιβουοντες, with CEHLP rel: βοωντες ABN p.

σεβαστον αὐτὸν καὶ ἐλληνίζοντές πως, ὥσπερ τινα σεπτῶν, ἀπὸ τοῦ σεβάζεσθαι, προσιέπον. On ἀναπέμψω, Bornemann cites Lucian, Tox. § 17: ὁ δὲ βασιλεὶ τῷ μεγάλῳ ἀναπέμπει αὐτόν. 22.] ἐβουλόμεν does not (as Calv.) imply any former wish of Agrippa to hear Paul. It is, as Meyer explains it, a modest way of expressing a wish, formed in this case while the procurator was speaking, but spoken of by Agrippa as if now past by, and therefore not pressed. We say somewhat similarly, 'I was wishing.' See ref. Rom. and note there. Cf. Aristoph. Av. 1027: ἐκκλησιάζει δ' οὖν ἐδεόμεν οἱ κῆποι μένων: and see other examples in Bernhardt, Syntax, p. 373 ff. Agrippa, as a Jew, is anxious to hear Paul's defence, as a matter of national interest. The procurator's ready consent is explained, ver. 26. 23.] φαντασία is of frequent use in this sense in Polybius and later Greek writers. Herodotus uses the verb φαντάζεσθαι for 'superbire,' vii. 201: ὁρᾷς ὡς τὰ ὑπερέχοντα ζῶα κεραυνοὶ ὁ θεός, οὐδ' ἐὰ φαντάζεσθαι. See Wetst., who finely remarks

on the words, 'In eadem urbe, in qua pater ipsorum a vermicibus corrosus ob superbiam perierat.' ἀκρωτήριον] after the Latin 'auditorium': perhaps no fixed hall of audience, but the chamber or saloon set apart for this occasion. χιλιάρχοις] Jos. (B. J. iii. 4. 2), speaking of Titus's army, says, προσεγείνοντο δὲ καὶ ἀπὸ Καισαρείας πέντε (σπεῖραι). These, then, were the tribunes of the cohorts stationed at Caesarea. Stier remarks (Red. der Apostel, ii. 397), "Yet more and more complete must the giving of the testimony in these parts be, before the witness departs for Rome. In Jerusalem, the long-suffering of the Lord towards the rejectors of the Gospel was now exhausted. In Antioch, the residence of the Praeses of Syria, the new mother church of Jewish and Gentile Christians was flourishing; here, in Caesarea, the residence of the procurator, the testimony which had begun in the house of Cornelius the centurion, had now risen upward, till it comes before this brilliant assembly of all the local authorities, in the presence of the last king of the Jews."

αὐτὸν ζῆν μηκέτι. ²⁵ ἐγὼ δὲ ^zκατελαβόμην μηδὲν ^aἄξιον ^z ch. iv. 13
 αὐτὸν ^aθανάτου πεπραχέναι, ^bαὐτοῦ δὲ ^bτούτου ^cἐπι- ^a = ch. xxiii.
 καλεσαμένου τὸν ^dσεβαστόν, ^eἔκρινα πέμπειν. ²⁶ περὶ ²⁹ 10 ff.
 οὗ ^fἀσφαλές τι γράψαι τῷ ^gκυρίῳ οὐκ ^hἔχω, διὸ ⁱπρο- ^b ch. xxiv. 15
 ἤγαγον αὐτὸν ^jἐφ' ὑμῶν καὶ μάλιστα ^jἐπὶ σοῦ, βασιλεῦ ^c ver. 11.
 Ἀγρίππα, ὅπως τῆς ^kἀνακρίσεως γενομένης ^lσχῶ τί ^d ver. 21.
 γράψω· ²⁷ ^mἄλογον γάρ μοι δοκεῖ πέμποντα ⁿδέσμιον ^e = ch. xv. 19
 μὴ καὶ τὰς κατ' αὐτοῦ ^oαἰτίας ^pσημᾶναι. ^f ch. xxi. 34
^g = 1 Cor. xiii.
^h al.
ⁱ ch. xxiii. 17
^j = ch. xii. 6
^k here only +
^l 3 Macc. vii. 5.
^m Polyb. viii.
ⁿ 19. 8. (-νευ,

XXVI. ¹ Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη ^qἘπι-
 τρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ^rἐκ-

ch. xxiv. 8 al.) 1 sec ch. iv. 14 reff. m = here (2 Pet. ii. 12. Jude 10)
 only f. (Exod. vi. 12. Numb. vi. 12. Wisd. xi. 15 only.) n ch. xvi. 25, 27 reff. o ver. 18
 p ch. xi. 28 reff. q and constr., ch. xxviii. 16. 1 Cor. xiv. 34. 1 Tim. ii. 12. Xen. Cyr. viii.
 4. 29. w. aor., ch. xxi. 39, 40 reff. r Matt. viii. 3 al. Gen. xiv. 22. ἀνέτεινε τὴν δεξιὰν ὡς
 δημηγορήσων, Polyæn. iv. p. 317. (Wahl.)

rec ζην bef αυτον, with HLP rel Chr, Thl-sif (Ec: om ζην B¹(Tischdf): txt A B-corr¹
 CEN¹ a¹ b k m o p 13. 40 vulg syrr arm Chr-comm, Thl-fin.

²⁵. rec καταλαβομενος and ins και aft πεπραχεναι, with HLP N¹(but om και) rel 36
 syr Thl (13 Thl-fin retain και): txt ABCEN³ p 40 vulg syr copt. rec θανατου bef
 αυτον (transp of characteristic order), with HLP N rel 36 Chr: om αυτον p 73 Chr:
 αυτον bef αξιον g 68 arm Thl-fin: θ. πεπραχεναι bef αυτον c 105-37: txt ABCE 13.
 40 am(am and demid fuld tol) Thl Ec. for τουτου, του παυλου B¹(but παυλου has
 dots placed over it by the original scribe, see table: txt B²). rec aft πεμπειν ins
 αυτον, with EHLP rel vss Chr Thl Ec: om ABCEN³ p 13. 36. 40 vulg arm.

²⁶. ασφαως C. προσηγαγον E-gr l 16-7: επηγαγ. A. om σου N¹(ins
 N-corr¹⁻³). κρισεως E. for σχω, εχω AE p 137 Thl-fin. rec (for γραψω)
 γραψαι, with EHLP rel 36 Chr: txt ABCN³ p 13 (syrr).

²⁷. πεμποντι L 37. 43. 133. E vulg place μη aft αιτιας.

ΣΠΑΡ. XXVI. 1. επιτετρεπται L: επιτετραπται b c o p 137 Thl-fin. rec (for
 περι) υπερ, with BLP rel Chr: txt ACEHN³ c p 13. 36.—λαλειν περι σ. c 137. aft

24. ἅπαν τὸ πλ.] At Jerusalem (ver. 1)
 literally, by the popular voice (probably) of
 some tumultuous outcry:—here, by their
 deputation. ²⁵. αὐτοῦ δὲ τούτου] he
 himself moreover. These reasons did really
 coexist as influencing his determination.
 Mr. Lewin cites, on ver. 12, Dig. xlix. 1.
 16: 'Constitutiones quæ de recipiendis,
 necnon, appellationibus loquuntur, ut nihil
 novi fiat, locum non habent in eorum per-
 sona quos damnatos statim puniri publici
 interest, ut sunt insignes latrones, vel sedi-
 tionum concitatores, vel duces factionum.'

²⁶. ἀσφαλές] fixed, definite. The
 whole matter had been hitherto obscured
 by the exaggerations and fictions of the
 Jews. τῷ κυρίῳ] viz. Nero. Augustus
 and Tiberius refused this title; Caligula
 and (apparently) all following bore it.
 "Thus Tertullian, Apol. xxxiv. vol. i. p.
 450: 'Augustus imperii formator ne domi-
 num quidem dici se volebat,' and Suet.
 Aug. 53: 'Dominum se appellari ne a
 liberis quidem aut nepotibus vel serio vel
 joco passus est;' and Tib. 27: 'Dominus
 appellatus a quodam denuntiavit ne se

amplius contumeliæ causa nominaret.'
 Caligula accepted the title, according to
 Victor, ap. Eckhel, viii. 364. Herod
 Agrippa had applied it to Claudius (Philo
 ap. Spanheim. Numism. ii. 482); but it
 was not a recognized title of any emperor
 before Domitian. Suet. Dom. 13: 'Mar-
 tial,—Edictum Domini Deique nostri.'"
 Mr. Humphry.

γράφω has appa-
 rently been altered to γράψαι to suit the
 τῷ γράψαι above.

Olsh. remarks,
 that now first was our Lord's prophecy
 Matt. x. 18, Mark xiii. 9 fulfilled. But
 Meyer answers well, that we do not know
 enough of the history of the other Apostles
 to be able to say this with any certainty.
 James the greater, and Peter, had in all pro-
 bability stood before Agrippa I. See ch.
 xii. 2, 3.

XXVI. 1.] The stretching
 out of the hand by a speaker was not, as
 Hammond supposes, the same as the κατα-
 στέλειν τῇ χειρὶ of ch. xii. 17; xiii. 16.
 The latter was to ensure silence; but this,
 a formal attitude usual with orators. Apu-
 leius, Met. ii. p. 54 (Meyer), describes it
 very precisely: 'Porrigit dextram et ad

ch. xix. 33
 refl.
 t ch. xix. 38
 refl.
 u = 2 Cor. ix.
 5. Phil. ii. 3.
 Heb. x. 29 al.
 Job xlii. 6.
 v ch. xxiii. 30
 refl.
 w here only.
 1 Kings
 xxviii. 3.
 = Sus. 42.
 Theod.
 x constr., ch.
 xxv. 10 al.
 = 1. 4.
 2. 15. 16.
 Col. iii. 16 al.
 Paul chiefly.
 see Winer,
 edn. 6, § 63.2.
 y = ch. xviii.
 15 refl.
 z ch. vi. 14 refl.
 a ch. xv. 2 refl.
 b here only t. (-μος, Exod. xxxiv. 6. -μία, Rom. ii. 4. -μεῖν, 1 Cor. xiii. 4.)
 only. Ps. xxxviii. 6 Symm. (-οῦν, 1 Pet. iv. 2.)
 above (d). 1 Tim. iv. 12 only. f Matt. xix. 4, 8. Luke i. 2 al. Isa. lxiii. 19. e as
 v. 5. Heb. xii. 17. James i. 19 only t. h = 2 Pet. iii. 17 only. (Rom. viii. 29 refl.) i = Luke
 i. 5. (Wisd. xix. 6.) j = ch. xxii. 5. John iii. 25. k here only. Sir. xviii. 29. xix.
 25. xxiv. (xxxi.) 24. xxv. (xxxii.) 3 only. (βῶς, ch. xviii. 25.) 1 ch. v. 17 refl. m James
 i. 26, 27. Col. ii. 18 only t. w ch. iv. 18, 27 only. (-κος, James i. 26. -κεῖν, Wisd. xi. 15. xiv. 16.)
 n constr., here only. o = ch. iv. 9 only. ἐγκληθεῖσαν ἐπὶ φαρμακείᾳ, Diod. Sic. iv. 55. (so περί,
 ch. xxiii. 6. xxiv. 21.)

τείνας τὴν ^r χεῖρα ^s ἀπελογεῖτο ² Περὶ πάντων ὧν
^t ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ^u ἡγῆμαι
 ἑμαυτὸν μακάριον ^v ἐπὶ σοῦ μέλλων σήμερον ^s ἀπολο-
 γεῖσθαι, ³ μάλιστα ^w γνώστην ^x ὄντα σε πάντων τῶν ^y κατὰ
 Ἰουδαίους ^z ἐθῶν τε καὶ ^a ζητημάτων. διὸ δέομαι ^b μακρο-
 θύμως ἀκοῦσαι μου. ⁴ τὴν μὲν οὖν ^c βίωσίν μου [τὴν]
^d ἐκ ^{de} νεότητος, τὴν ^f ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου
 ἔν τε Ἱεροσολύμοις, ^g ἵσασι πάντες Ἰουδαῖοι ^h προγινώ-
 σκοντές με ⁱ ἄνωθεν, ἐὰν θέλωσιν ^j μαρτυρεῖν, ὅτι κατὰ
 τὴν ^k ἀκριβεστάτην ^l αἵρεσιν τῆς ἡμετέρας ^m θρησκείας
ⁿ ἐζήσα ^o Φαρισαῖος. ⁶ καὶ νῦν ^p ἐπ' ἐλπίδι τῆς εἰς τοὺς

παῦλος ins πεποιθὼς καὶ ἐν πνεύματι ἁγίῳ παρακληθεὶς syr-mg. rec απελογεῖτο
 bef εκτ. την χειρα, with HLP rel syr Chr Thl-sif Ec: txt ABCEN k m p 13. 40 vulg
 Syr copt arm Thl-fin.—τας χειρας c 137.
 2. for περι παντων το ζητηματων, 137 has περι παντων των κατα ιουδαιους εθνη τε και
 ζητηματων επισταμενος. rec μελλων απολογεῖσθαι επι σου σημερον (simplifn of
 order), with Ec: επι σ. μ. απολογ. σημερον EHLP rel vulg syr Chr Thl-sif: txt ABCN
 m (p) 13 Thl-fin.—for μελλων, μελλω p.
 3. σε bef οντα CN¹ m² 73 Chr₁: om σε 180. om παντων A 17. 25 copt aethl.
 ιουδαιων AE d f. ηθων HLP a d f g m Thl-fin: εθων A 15. 27. 105.
 aft ζητηματων ins επισταμενος ACN³ 13 Ec: aft μαλιστα (above), 15-8. 36 Syr: aft
 σε, 7: aft σε ins ειδως 6. 29. rec aft δεομαι ins σου, with CHLP rel Syr copt Chr:
 om ABEN k p 13. 36. 40 vulg syrr aeth arm.
 4. rec ins την, with AC²ELPN p 13 Chr: om BC⁴H m c.—την απ' αρχης bef την εκ
 νεοτητας E. rec om τε (misapprehension), with CHLP p 13. 36(sic) rel vulg Chr:
 ins AB E-gr N 40 Syr. ιασιν CEP: txt ABN rel. rec ins οι bef ιουδ. (more
 usual exprn), with AC²HLPN rel 36: txt BC¹E d k m p 13 Chr-comm.
 5. προσγινωσκοντες C¹. om με c 137.
 6. rec (for εις) προς (corr, see note), with CHLP rel 36 Chr: txt ABE d p 13. 40.

παῦλος ins πεποιθὼς καὶ ἐν πνεύματι ἁγίῳ παρακληθεὶς syr-mg. rec απελογεῖτο
 bef εκτ. την χειρα, with HLP rel syr Chr Thl-sif Ec: txt ABCEN k m p 13. 40 vulg
 Syr copt arm Thl-fin.—τας χειρας c 137.

2. for περι παντων το ζητηματων, 137 has περι παντων των κατα ιουδαιους εθνη τε και
 ζητηματων επισταμενος. rec μελλων απολογεῖσθαι επι σου σημερον (simplifn of
 order), with Ec: επι σ. μ. απολογ. σημερον EHLP rel vulg syr Chr Thl-sif: txt ABCN
 m (p) 13 Thl-fin.—for μελλων, μελλω p.

3. σε bef οντα CN¹ m² 73 Chr₁: om σε 180. om παντων A 17. 25 copt aethl.
 ιουδαιων AE d f. ηθων HLP a d f g m Thl-fin: εθων A 15. 27. 105.
 aft ζητηματων ins επισταμενος ACN³ 13 Ec: aft μαλιστα (above), 15-8. 36 Syr: aft
 σε, 7: aft σε ins ειδως 6. 29. rec aft δεομαι ins σου, with CHLP rel Syr copt Chr:
 om ABEN k p 13. 36. 40 vulg syrr aeth arm.

4. rec ins την, with AC²ELPN p 13 Chr: om BC⁴H m c.—την απ' αρχης bef την εκ
 νεοτητας E. rec om τε (misapprehension), with CHLP p 13. 36(sic) rel vulg Chr:
 ins AB E-gr N 40 Syr. ιασιν CEP: txt ABN rel. rec ins οι bef ιουδ. (more
 usual exprn), with AC²HLPN rel 36: txt BC¹E d k m p 13 Chr-comm.

5. προσγινωσκοντες C¹. om με c 137.

6. rec (for εις) προς (corr, see note), with CHLP rel 36 Chr: txt ABE d p 13. 40.

instar oratorum conformat articulum, duo-
 busque infimis conclusis digitis ceteros emi-
 nentes porrigit.' The hand was *chained*—
 τούτων τ. δεσμ., ver. 29. 2.] There
 is no force in Meyer's observation, that by
 the omission of the art. before Ἰουδαίων,
 Paul wishes to express that the charges
 were made by *some*, not by *all* of the Jews.
 That omission is the one so often overlooked
 by the German critics (e.g. Stier also here),
 after a preposition. See Middl. ch. vi. § 1,
 and compare κατὰ Ἰουδαίους in the next
 verse, of which the above cannot be said.

μέλλων contains the ground of
 ἡγῆμαι, in that I am to defend myself.

3. γν. ὄντα σε.] For the construc-
 tion see refl.; and cf. Viger (ed. Hermann),
 p. 337, where many examples are given—
 e.g. Herod. vi. 109: ἐν σοὶ νῦν ἔστιν ἡ

καταδουλῶσαι Ἀθήνας, ἡ ἑλευθέραις ποι-
 ῆσαντα μνημόσυνον λιπέσθαι κ.τ.λ.

4.] The μὲν οὖν takes up ἀπολογεῖσθαι:
 q. d. 'well, then, to begin my apology.'

5. ἀκριβεστάτην.] See ch. xxii. 3:
 κατὰ ἀκριβείαν τοῦ πατρός μου. Jos.
 (B. J. i. 5. 2) calls the Pharisees σύνταγμα
 τι Ἰουδαίων δοκοῦν εὐσεβέστερον εἶναι τῶν
 ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφ-
 ηγεῖσθαι. The use of the term finds an-
 other example in Eph. v. 15, βλέπετε πῶς
 ἀκριβῶς περιπατεῖτε, which command it
 illustrates. θρησκεία] ἡ λατρεία: ὅθεν
 καὶ ἐτερόθρησκος, ἐτερόδοξος. Suidas.

We have an instance here of αἵρεσις used
 in an indifferent sense. 6.] The rec.

text has apparently been corrected after
 ch. xiii. 32; for there we have πρὸς, and
 no ἡμῶν. The εἰς has its propriety here,

^p πατέρας ^p ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ^p ch. v. 30 reff.
^q ἔστηκα ^q κρινόμενος, ⁷ εἰς ἣν τὸ ^r δωδεκάφυλον ἡμῶν ἐν ^q ch. xliii. 6
^s ἐκτενεῖα ^t νύκτα καὶ ἡμέραν ^u λατρεῖον ἐλπίζει ^v καταντῆ- ^r reff.
^s σαι, περὶ ἧς ἐλπίδος ^w ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ. ^s here only +
⁸ τί ^x ἄπιστον ^y κρίνεται ^z παρ' ὑμῶν ^a εἰ ὁ θεὸς νεκροῦς ^s here only +
^u Acts vii. 7 reff. ^v = Paul (1 Cor. x. 11. xiv. 36. Eph. iv. 13. Phil. iii. 11) only. (ch. xvi. 1 reff.)
^w ch. xix. 38 reff. see above (o). ^x = here only (1 Cor. vi. 6 al.) ‡. Demosth., p. 15, ult., καὶ μὰ
^y Δε οὐδὲν ἄπιστον ἴσως. ^y = ch. xliii. 46 reff. ^z = Matt. vi. 1. Rom. ii. 13. Eph.
^{vi. 9.} ^a Rom. viii. 13, 17. Col. iii. 1. ^t ch. xx. 31 reff.

rec om ἡμῶν, with HLP 13 Thl-sif Ec: ins ABCE² b c d m o p 36. 40. 137
 vulg syrr copt æth arm Chr Thl-fin. om του L 142.

7. λατρεῖον H 73. κατανησεν B. rec ins των bef ιουδαιων: om
 ABCEHILP² rel. rec aft βασιλευ ins αγραππα, with HLP rel 40 syrr: om
 BCEI² p 13 vulg Chron Thl-sif.—rec βασ. αγγ. bef υπο [των] ιουδαιων, with HLP rel
 syr Chr: om βασιλευ [αγραππα] A 18. 36: βασιλευ (with or without αγγ.) aft υπο ιουδ.
 BCEI² a² d k m p 13. 40 vulg Syr æth Chron Thl-fin.

combining the ideas of *address towards*, and of *ethical relation to*, its object: so ἐς δ' ὑμᾶς ἐρῶ μῦθον, Æsch. Pers. 159: ψόγος ἐς Ἑλληνας μέγας, Eur. Bacch. 778 (735): δημοκρατίας κατίστα εἰς τὰς πόλεις, Herod. vi. 43. See Bernhardy, Syntax, p. 217, where many more examples are given.

The promise spoken of is not that of the resurrection merely, but that of a Messiah and His kingdom, *involving* (ver. 8) *the resurrection*. This is evident from the way in which he brings in the mention of Jesus of Nazareth, and connects His exaltation (ver. 18) with the universal preaching of repentance and remission of sins. But he *hints* merely at this hope, and does not explain it fully; for Agrippa knew well what was intended, and the *mention of any king but Cæsar* would have misled and prejudiced the Roman procurator. There is great skill in binding on his former Pharisaic life of orthodoxy (in externals), to his now real and living defence of the hope of Israel. But though he thus far identifies them, he makes no concealment of the difference between them, ver. 9 ff.

7. τὸ δωδεκάφυλ.] The Jews in Judæa and those of the dispersion also. See James i. 1. There was a difference between Paul and the Jews, which lies beneath the surface of this verse, but is yet not brought out: *he* had already arrived at the accomplishment of this hope, to which *they*, with all their sacrifices and zeal, were as yet only earnestly *tending*, having it yet in the future only (so Rom. x. 2: ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν). It was *concerning this hope* (in what sense appears not yet) that he was accused by the Jews.

The adverb ἐκτενῶς and subst. ἐκτενεῖα are disapproved by the philologists, as belonging to later Greek. See Lobeck on Phrynichus, p. 311. We have

the adj., Æsch. Suppl. 990: ἐκτενῆς φίλος.

8.] Having impressed on his hearers the injustice of this charge from the Jews, with reference to his holding that hope which they themselves held, he now leaves much to be filled up, not giving a confession of his own faith, but proceeding as if it were well understood. 'You assume rightly, that I mean by *this hope*, in my own case, my believing it accomplished in the crucified and risen Jesus of Nazareth.' Then, this being acknowledged, he goes on to shew how his own view became so changed with regard to Jesus; drawing, by the μὲν οὖν (ver. 9), a contrast in some respects between *himself*, who was supernaturally brought to the faith, and *them*, who yet could not refuse to believe that God could and might raise the dead. All this he mainly addresses to Agrippa (ver. 26), as being the best acquainted with the circumstances, and, from his position, best qualified to judge of them. It may be, as Stier suggests, that if not open, *yet practical* Sadduceism had tainted the Herodian family. Paul knew, at all events, how generally the highly cultivated, and those in power and wealth, despised and thought *ἄπιστον* the doctrine of the resurrection.

εἰ . . . ἐγγείρει] not, as commonly rendered, 'that God should raise the dead' (E. V.): but the question is far stronger than this, if the conjunction be taken in its literal meaning: *why is it judged by you a thing past belief, if God raises the dead?* i. e. 'if God, in His exercise of power, sees fit to raise the dead' (the word implying that such a fact *has veritably taken place*), *is it for you to refuse to believe it?* Compare the declaration of our Lord, Luke xvi. 31: οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. We have many instances of this use of εἰ. — Xen. Mem. i. 1.

¹ = ch. x. 40 ref.
² w. dat., = here only.
³ δοκῶ μοι, Xen. Hier. i. 6, see 1 Cor. iii. 18 ref.
⁴ Herod. ii. 93, and exx. in Wets.
⁵ d = ch. xxiv. 19 ref.
⁶ e = ch. (xxvii. 4) xxviii. 17. 1 Thess. ii. 15. Tit. ii. 8. (Ezek. xviii. 15)
⁷ f = ch. ix. 13 ref.
⁸ g = Luke iii. 20 only. Jer. xxxiii. 3. (xxvii.) 3. h ch. ix. 14. Bel & Dr. 26.
⁹ i ch. ii. 33 ref. (Rev. ii. 17 bis) only. j ch. v. 33 ref. (Exod. iv. 25.) v. 17. (-ρία, Heb. x. 29.)
¹⁰ k = ch. xxv. 7 (xx. 9 bis) only. Gen. xxxvii. 2. m = ch. xxii. 19 ref. n ch. xxii. 5 only (Paul). Ezek. o = ch. xxviii. 19. Gal. ii. 3, 14. (Prov. vi. 7 only.) 2 Mace. vi. 1 al. 1 M. ii. 28. 27. M. ii. 29. 14. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
¹¹ p = Luke xiii. 63. 1 Thess. iii. 1, f. 22. q = here only. (-μαρής, Wisd. xiv. 23.) r = here only. s = Matt. xxiii. 31. 1 Mace. t w. prep., ch. xxi. 5 ref. u = here only. 4 Kings xvi. 18. see 1 Cor. v. 22. v ch. xxiv. 18 (v. r.). w = Luke xxi. 27. Isa. xxxiii. 17. Dan. vii. 13 Theod. y here only. see Matt. xxv. 6. z ch. x. 36 al. Ezek. xliii. 2.

9. om *μεν* B. ins *του* bef *ιησ.* N¹(N³ disapproving). *ναζωραιου* N.
 10. for *ο*, *διο* B. *εποιησαν* N¹(but corrd). rec om 1st *τε*, with BHL¹ rel:
 ins δε 36. 180: txt ACEIN p 13. rec om 2nd *εν* (as unnecessary), with HP rel
 Chr: ins ABCEILN b k m o p 13. 36. 40. 137 vulg. for 2nd *τε*, δε H a² c 137
 E-lat syr copt Thl-fin. om *αυτων* E. *κατηνεγκαν* N.
 11. om *τε* B: δε E-gr copt.
 12. rec ins *και* bef *πορευομενος*, with HLP p(e sil Scriv) rel Syr Chr Thl-sif (Ee: om
 ABCEIN c p(Tischdf) 13. 36. 40 vulg syr copt aeth arm Thl-fin. om *την* E a b c h
 k o 137. om *της* *παρα* (as unnecessary) AEI 40 vulg Syr: om *παρα* BN c p 137:
 om *της* 80 Thl-fin: txt CHLP 13 rel syr Chr Thl-sif (Ee.
 13. om *ημερας* N¹. for *κατα την, κατην*(sic) N. *βασιλευς* B¹(Tischdf).

13. *εθαύμαζε δὲ εἰ μὴ φανερόν αὐτοῖς ἐστίν*:
 ib. 18, *ὅσα δὲ πάντες ᾔδεσαν, θαυμαστὸν*
εἰ μὴ τούτων ἐνεθυμήθησαν: ib. i. 2. 13,
ἐγὼ δ' εἰ μὴν τι κακὸν ἐκείνῳ τὴν πόλιν
ἐποιήσατῃν οὐκ ἀπολογίσσομαι: on which
 examples Hermann remarks, ad Viger.
 p. 504, "in his locis omnibus rem non
 dubiam et incertam indicat ei, sed plane
 certam et perspicuam." 9.] Hence-
 forward he passes to *his own* history,—how
 he once refused, like them, to believe in
 Jesus: and shews them both the process
 of his conversion, and the ministry with
 which he was entrusted to others.
μὲν οὖν, well then, resuming the character
 described vv. 4, 5. 10, 11.] This is
 the *διαγωγὴς μέγας* of ch. viii. 1. We are
 surprised here by the unexpected word
ἀγλῶν, which it might have been thought
 he would have rather in this presence
 avoided. But, as Stier remarks, it belongs
 to the more confident tone of this speech,
 which he delivers, not as a *prisoner defend-*
ing himself, but as one being heard before
 those who were his *audience, not his judges*.
κατηνεγκα ψῆφον can hardly be taken
figuratively, as many Commentators,
 trying to escape from the inference that

the *νεανίας* Saul was a member of the
 Sanhedrim; but must be understood as
 testifying to *this very fact*, however
 strange it may seem. He can hardly
 have been *less than thirty* when sent on
 his errand of persecution to Damascus.
 The genitive is supposed by Elsner and
 Kypke to be dependent on *κατηνεγκα*;
 but this is harsh, and it is better to take
 (as most Commentators, and Meyer, and
 De W.) it as absolute, and *κατηνεγκα*
 as *local*, '*detuli sententiam*:' *when their*
deaths were being compassed, I gave
in my vote (scil. *against* them, as in
 ref.). On the fact, cf. *συνενοδοκῶν τῇ*
ἀναίρεσει αὐτοῦ, ch. viii. 1. 11.
τιμωρῶν] viz. *by scourging*; compare
 Matt. x. 17. *ἡνάγκαζον* does not imply
 that any *did* blaspheme (Christ: so Pliny,
 Ep. n. 97, speaks of ordering the Bithy-
 nian Christians '*maledicere Christo*,' and
 adds, '*quorum nihil cogi posse dicun-*
tur qui sunt revera Christiani') : the im-
 perf. only relates the *attempt*. The per-
 secuting the Christians even to foreign
 cities, forms the transition to the narrative
 following. 12. *ἐν οἷς*] In which
 things (being engaged). 13.] See

ABCE
ILPN
bcd f
h k l
op 13

βασιλεῦ, ^a οὐρανόθεν ^b ὑπὲρ τὴν ^c λαμπρότητα τοῦ ἡλίου ^a ch. xiv. 17 only +.
^d περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους, ^b = 2 Cor. i. 8 al.
¹⁴ πάντων τε ^e καταπεσόντων ἡμῶν εἰς τὴν γῆν ^f ἤκουσα ^c here only.
 φωνὴν λέγουσαν πρὸς με τῇ ^g Ἑβραϊδὶ ^h διαλέκτῳ Σαοὺλ ^{Ps. lxxix. 17. Dan. xii. 3 Theod.}
 Σαοὺλ, τί με ⁱ διώκεις; ^k σκληρόν σοι πρὸς ^l κέντρα ^d Luke ii. 9 only +.
^m λακτίζειν. ¹⁵ Ἐγὼ δὲ εἶπα Τίς εἶ, κύριε; ὁ δὲ κύριος ^e Luke viii. 6 ch. xxviii. 6 only. Ps. cxlv. 14.
 εἶπεν Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ ⁱ διώκεις. ¹⁶ ἰλλὰ ⁿ ἀνά- ^f constr., ch. ix. 1 re ff.
 στηθι καὶ ^o στηθὶ ^o ἐπὶ τοὺς πόδας σου ^p εἰς τοῦτο γάρ ^g ch. xxi. 40. xxii. 2 only.
^q ὥφθην σοι, ^r προχειρίσασθαί σε ^s ὑπηρέτην καὶ ^t μάρτυρα ^h ch. i. 19 re ff. ⁱ = ch. vii. 52 re ff. ^k = here (Matt.

xxv. 21. John vi. 60. James iii. 4. Jude 15) only. Gen. xxi. 12. 11 Cor. xv. 55 (from Hos. xiii. 14), 56. Rev. ix. 10 only. m here only +. (ἀπολακ., Deut. xxxii. 15.) n ch. ix. 6 re ff. o Rev. xi. 11. Ezek. ii. 1. p Mark i. 38. ch. ix. 21 al. q ch. ix. 19 re ff. r ch. iii. 20. xxii. 14 (re ff.) only. s = ch. xiii. 5 re ff. t ch. x. 39 re ff.

14. rec δε (altern of characteristic τε), with HLP rel copt Chr: txt ABEIN c p 13. 36. 40. 137 vulg syrr Thl-fin. om ημων B d. aft γην ins δια τον φοβον εγω monos 137, simly syr-mg. rec (for λεγουσαν προς με) λαλουνσαν προς με και λεγουσαν, with LP rel æth Chr Thl-sif Æc: om 13: so also, omg και λεγουσαν, H b o: φωνης λεγουσης προς με E-gr m, vocem loquentem ad me E-lat, simly vulg: txt ABCEIN p 36. 40 syrr arm. (The shorter reading λεγ. πρ. με may perhaps have been adopted from ch ix. 4, xxii. 7, or, as also λαλ. πρ. με, to avoid what seemed, but is not, a tautology; λαλ. and λεγ. not being equivalent.)

15. om δε I¹. [εἶπα, so ABCEHN k l p Thl-fin.] rec om κυριος, with HP rel æth-pl Chr Thl-sif Æc: ins ABCEILN k m p 36 vulg syrr copt arm Thl-fin. (13 def.) aft εἶπεν ins προς με E Syr copt æth-pl. aft ἡσ. ins ο ναζωραιος 40. 137 Syr syr-w-ast.

notes on ch. ix. 3—8, where I have treated of the discrepancies, real or only apparent, between the three accounts of Saul's conversion. See also ch. xxii. 6—10.

14. τῇ Ἑβρ. διαλ.] These words are expressed here only. In ch. ix. (see note) we have the fact remarkably preserved by the Hebrew form Σαοὺλ; in ch. xxii. he was speaking in Hebrew (Syr-Chald.), and the notice was not required. [Beware again of the supposed emphatic με of Wordsworth.] σκληρ. σοι πρ. κ. λ.]

This is found here only; in ch. ix. the words are spurious, having been inserted from this place. The metaphor is derived from oxen at plough or drawing a burden, who, on being pricked with the goad, kick against it, and so cause it to pierce deeper. (See Schol. on Pind. l. c. below.) It is a Greek, and not (apparently) a Hebrew proverb; but this is no reason why it should not be used in Hebrew, just as it is in Latin. Instances of its use are Pind. Pyth. ii. 173: χρῆ δὲ πρὸς θεὸν οὐκ ἐρίειν . . . φέρειν δ' ἐλαφρῶς ἔπαν- χένιον λαβόντα ζυγὸν ἀρήγει. ποτὶ κέν-τρον δέ τοι λακτιζέμεν τελέθει ὀλισθηρὸς οἶμος. Æschyl. Agam. 1633: πρὸς κέν-τρα μὴ λακτιζε, μὴ πῆσας μογῆς. Eurip. Bacch. 791: θυμούμενος πρὸς κέντρα λακτί-ζοιμι, θνητὸς ὢν θεῷ. See also Æsch. Prom. 323, and other examples in Wetst.; Plautus (Truc. iv. 2. 59); and Terence,

Phorm. i. 2. 27: 'Nam quæ incitâ est advorsum stimulum calces?' 15—

18.] There can be no question that Paul here condenses into one, various sayings of our Lord to him at different times, in visions, see ch. xxii. 18—21; and by Ananias, ch. ix. 15; see also ch. xxii. 15, 16. Nor can this, on the strictest view, be considered any deviation from truth. It is what all must more or less do who are abridging a narrative, or giving the general sense of things said at various times. There were reasons for its being minute and particular in the details of his conversion; that once related, the commission which he thereupon received is not followed into its details, but summed up as committed to him by the Lord himself. It would be not only irreverent, but false, to imagine that he put his own thoughts into the mouth of our Lord; but I do not see, with Stier, the necessity of maintaining that all these words were actually spoken to him at some time by the Lord. The message delivered by Ananias certainly furnished some of them; and the unmistakable utterings of God's Spirit (τὸ πνεῦμα Ἰησοῦ, ch. xvi. 7) which supernaturally led him, may have furnished more, all within the limits of truth.

16.] εἰς τοῦτο refers to what follows, προχειρ. &c.,—γάρ gives the reason for ἀνάστηθι, &c. (Meyer.) προχειρ.]

u constr., see
note.
v — ch. vii. 10
reft.
w constr., Mark
iii. 14. — Luke
i. 17. 4 Kings
xix. 16. see
ch. v. 21.
x 1 Cor. x. 13
reft.
y ch. xiv. 15
reft.

z — ch. xiv. 15
reft.
a Eph. v. 8.
b — Luke xx.
20. xii. 53.
Col. i. 13.
c ch. v. 31 reft.
d ch. i. 17 reft.
e see ch. xx. 32. Eph. i. 18.
f ch. xxiv. 21 reft.
g — Matt. xiv. 7. Heb.
i fem.
h Rom. i. 13 reft.
i Esdr. vi. 15. 2 Macc. vii. 31 AB(not Ed-vat.). ix. 10
only.) Dan. iv. 23 (26) Theod. k 2 Cor. xii. 1 reft.

ὦν τε εἶδες ^u ὦν τε ^a ὀφθήσομαί σοι, ¹⁷ ἔξαιρούμενός
σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ^w ἀπο-
στέλλω σε ¹⁸ ἀνοῖξαι ὀφθαλμούς αὐτῶν, ^x τοῦ ¹⁴ ἐπιστρέψαι
^y ἀπὸ ^a σκοτόνους εἰς ^a φῶς καὶ τῆς ^b ἐξουσίας τοῦ σατανᾶ ¹.
^z ἐπὶ τὸν θεόν, ^x τοῦ λαβεῖν αὐτοὺς ^c ἄφεσιν ^c ἁμαρτιῶν καὶ
^{de} κλήρον ἐν τοῖς ^e ἡγιασμένοις ^f πίστει τῇ ^f εἰς ἐμέ.
¹⁹ ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ^h ἀπειθῆς τῇ
ⁱ οὐρανίῳ ^k ὅπτασίῳ, ²⁰ ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε

16. om και στηθι B¹ (ins B²⁻³, Tischdf). προχειρασθαι Α. aft εἶδες ins με
BC¹ (appy) 137 syr Ambr Aug. for σοι, σε B¹.

17. rec om 2nd εκ, with CHLP rel 36 vulg E-lat Chr Thl-sif (Ec: ins AB E-gr IN k l p
13. 40 fuld Thl-fin. rec for εγω, νυν (marginal gloss, which has overborne the
εγω), with (Ec: om c e Syr: vulg Thl-fin have both: txt ABCEHILPN rel syr copt
aeth-pl arm Chr Thl-sif Aug. rec σε bef αποστελλω, with HLP rel copt Chr Ec:
txt ABCEIN c d f k m p 13 vulg syrr aeth-pl Thl.—αποστελω HIP a c d g k demid
copt Thl-sif: εξαποστελλω C m p 13. 36 Thl-fin.

18. for αυτων, τυφλων EI tol Aug. αποστρεψαι AH b c m o p Chr Thl-sif Aug:
υποστρ. P 27. 78 Chr-ms: txt BCEILN 13. 36 vulg. ins apo bef της εξουσιας CEL
a c 36. 137 (vulg) Thl-fin: om ABHPN p 13 Chr Thl-sif Ec. aft ηγιασμ. ins πασιν
(see ch xx. 32) E.

See reft. **μάρτυρα ὦν τε εἶδες]** Stier remarks, that Paul was the witness of the *glory of Christ*: whereas Peter, the first of the former twelve, describes himself (1 Pet. v. 1) as 'a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed.' So true it was that this *ἐκπρωμα* among the Apostles, became, by divine grace, *more than they all* (1 Cor. xv. 8—10). The expression *ὑπηρέτην ὦν εἶδες* may be compared with *ὑπηρεταί τοῦ λόγου*, which Luke calls the *αὐτόπται*, Luke i. 2. **ὦν τε ὀφθήσομαί σοι]** (1) ὀφθ. must be *passive*, not (as Bornemann, Winer [not in edn. 6, § 39. 3, remark 1], Wahl, al.) causative ('videre faciam'),—but as E. V., **I will appear unto thee.** (2) the gen. is exactly paralleled (Meyer) by Soph. (Ed. Tyr. 788, *ὦν μὲν ἰκόμην = τούτων* (rather *ἐκείνων*) *δι' ἃ ἰκόμην*. So here *ὦν = τούτων* (*ἐκείνων*) *δι' ἃ ὀφθ.*, the things in (or on account of) which I will appear to thee. That such visions did take place, we know, from ch. xviii. 9; xxii. 18; xxiii. 11; 2 Cor. xii. 1; Gal. i. 12. **17. ἐξαιρούμενός σε]** delivering thee from, as E. V.: not, as Kuin., al., and Conyb., 'choosing thee out of:' see reft. **τοῦ λαοῦ]** as elsewhere, the Jewish people. 'Illic armatur contra omnes metus qui eum manebant, et simul preparatur ad crucis tolerantiam.' Calvin. **εἰς οὓς]** to both,

the people, and the Gentiles; not the Gentiles only.

18. τοῦ ἐπιστ.] not, as Beza, and E. V., 'to turn them:' but, that they may turn; see *ἐπιστρέφειν*, ver. 20. The general reference of *οὓς* becomes tacitly modified (not expressly, speaking as he was to the Jew Agrippa) by the expression *σκοτός* and *ἐξουσία τοῦ σατανᾶ*, both, in the common language of the Jews, applicable only to the Gentiles. But in reality, and in Paul's mind, they had their sense as applied to Jews,—who were in spiritual darkness and under Satan's power, however little they thought it. See Col. i. 13. **τοῦ λαβ.]** A third step: first the opening of the eyes—next, the turning to God—next, the receiving remission of sins and a place among the sanctified; see ch. xx. 32.

This last reference determines *πίστει τῇ εἰς ἐμέ* to belong not to *ἡγιασμένοις* but to *λαβεῖν*. Thus the great object of Paul's preaching was to awaken and shew the necessity and efficacy of *πίστις ἡ εἰς ἐμέ*. And fully, long ere this, had he recognized and acted on this his great mission. The epistles to the Galatians and Romans are two noble monuments of the APOSTLE OF FAITH.

19. ἀπειθῆς] See Isa. l. 5 in LXX. **20. τοῖς ἐν Δαμ. πρ.]** See ch. ix. 20. *εἰς* belongs to *ἀπήγγελ.* (De W.), not to *τοῖς* (*ἐν Δαμ.*) as Meyer; see Luke viii. 34; and on this sense of *εἰς*,

καὶ Ἱεροσολύμοις, [¹ εἰς] πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας ¹ καὶ τοῖς ἔθνεσιν ¹ ἀπηγγέλλον ^m μετανοεῖν καὶ ⁿ ἐπιστρέφειν ⁿ ἐπὶ τὸν θεόν, ^{op} ἄξια τῆς ^o μετανοίας ἔργα πρᾶσσοντας. ²¹ ἔνεκα τούτων με οἱ Ἰουδαῖοι ^a συλλαβόμενοι ἐν τῷ ἱερῷ ^r ἐπειρώντο ^s διαχειρίσασθαι. ²² ^t ἐπικουρίας οὖν ^u τυχὼν τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ^v ἔστηκε, ^w μαρτυρόμενος ^x μικρῷ τε καὶ ^x μεγάλῳ, οὐδὲν ^y ἐκτὸς λέγων ^z ὧν τε οἱ προφητῆται ἐλάλησαν ^a μελλόντων γίνεσθαι καὶ Μωυσῆς, ²³ ^b εἰ ^c παθητὸς ὁ χριστός, ^b εἰ

only. Prov. xxi. 18 ^{33a} F(not A) only. s ch. v. 30 only t. there only t. Wisd. xiii. 18 only. u = ch. xxiv. 2 reff. v = here only. w ch. xx. 26 reff. x ch. viii. 10. Heb. viii. 11. Rev. xi. 18, xiii. 16 al. Isa. ix. 14. y = 1 Cor. xv. 27. Isa. xxvi. 13. z constr., ver. 16 a. a ch. xiii. 34 reff. Isa. xlviii. 6. u = ver. 8. 3 Kings i. 51 al. c here only t.

20. rec om 1st τε, with EHLP 13. 36 rel Chr: ins AB³ p. ins εν bef ιερ. AE k 36. 40 (Syr) Thl: τοις εν c 137 lect-12: om BHLPS p rel Chr Ec. om eis AB³ (on acct of -ois preceding?). om την H¹ 96. 142. Steph απαγγέλλων, with HLP g m (Ec: απαγγέλλω 14. 38. 65. 76. 95-7-9. 104-13-33-77 Chr: απηγέλλω 13: παρηγγέλλων 96: txt ABEN p rel 36 vulg. ins ζωντα bef θεον m 36. 40 arm. aft αξια ins τε E.

21. οι ιουδ. συλλαβ. bef με Δ a² c 137 syr: οι ιουδ. bef με EL m p Chr Thl-fin: om με 180. om οι BLN¹ m p 13 Chron Thl-fin. συλλαβουμενοι N. ins οντα bef εν τω EN³ m p 13. 36. 40. 137 vulg syr Chron: οντα με N¹. διαχερωσασθαι N¹.

22. rec for απο, παρα (more usual), with HLP rel Chr: txt ABEN p 13. 36. 40 Chron Thl-fin. rec μαρτυρουμενος (see notes), with E a f g Thl-fin (Ec: μαρτυρωμενος 13: txt ABHLPS p rel 36. 40 vulg Chr Chron Thl-sif.

note on ver. 6 above.

22.] The οὖν refers to the whole course of deliverances which he had had from God, not merely to the last. It serves to close the narrative, by shewing how it was that he was there that day,—after such repeated persecutions, crowned by this last attempt to destroy him.

μαρτυρόμενος] The mere love of paradox and difficulty, as it seems to me, has led De Wette and Meyer to prefer the ordinary reading -ρούμενος, although very weakly supported by mss., and yielding hardly any appropriate sense. μαρτυρούμενος must be passive, and signify (see reff. below) 'testified to,' 'borne witness of:' the datives μικρῷ and μεγάλῳ must be the agents, 'by small and great' (to which there is no objection grammatically, but every objection analogically, see ch. x. 22; xvi. 2; xxii. 12, in all which μαρτύρουμαι is followed by ὑπό, and λέγων must be predicative, 'as saying' i. e., 'that I say.' But this would be contrary to the fact: Paul was not thus borne witness of by all, but on the contrary accused of being a despiser of the law by a great majority of his own countrymen. There can, I think, be no question either critically or exegetically of the correctness of the other reading μαρτυρόμενος, bearing wit-

ness, as directly appropriate to the office to which Paul was appointed,—that of a witness (ver. 16); and then μικρῷ τε καὶ μεγάλῳ, to small and great, so flat and meaningless on the other interpretation, admirably suits the occasion,—standing as he was before an assembly of the greatest of the land.

23. εἰ] not for ὅτι—but just as in ver. 8,—if,—if at least: meaning, that the things following were patent facts to those who knew the prophets. See Heb. vii. 15, where εἰ has the same sense.

παθητός] not, as Beza, 'Christum fuisse passurum' (so E. V., 'should suffer'): but as Vulg., 'si passibilis Christus.' Paul does not refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but to the idea of the Messiah as passible and suffering being in accordance with the testimony of the prophets. That the fact of His having suffered on the cross was in the Apostle's mind, can hardly be doubted: but that the words do not assert it, is evident from the change of construction in the next clause, where the fact of the bringing life and immortality to light by the resurrection is spoken of,—εἰ παθητός ὁ χρ.,—εἰ . . . μέλλει καταγγέλλειν. In Justin Martyr, Trypho c. 89, p. 187, the follow-

πρῶτος ^d ἐξ ^e ἀναστάσεως ^e νεκρῶν φῶς ^a μέλλει ^f καταγ-
^d γέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. ²⁴ ταῦτα δὲ αὐτοῦ
^e ἀπολογουμένου ὁ Φῆστος ^h μεγάλη ^h τῇ ^h φωνῇ φησιν
ⁱ Μαῖνη, Παῦλε· τὰ πολλά σε ^k γράμματα εἰς ^l μανίαν
^m περιτρέπει. ²⁵ ὁ δὲ Οὐ ⁱ μαίνομαί φησιν, ⁿ κράτιστε Φῆστε,
^o ἀλλὰ ἀληθείας καὶ ^o σωφροσύνης ῥήματα ^p ἀποφθέγγομαι.
^q παρῥησιαζόμενος λαλῶ. ^r λανθάνειν γὰρ αὐτόν τι τοῦ-
^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} 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^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa}

των οὐ^s πείθομαι οὐθέν^u οὐ γάρ^t ἔστιν ἐν^u γωνία πεπρα- s = Luke xx.
γμένον τοῦτο. ²⁷ πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ ὁ δὲ Ἀγρίππας πρὸς
τὸν Παῦλον^v Ἐν ὀλίγῳ με πείθῃ^w χριστιανὸν ποιῆσαι.

cxvii. 22. Rev. vii. 1. xx. 8 only.
xi. 26. 1 Pet. iv. 16 only.

v here bis. Eph. iii. 3 only. see 1 Pet. v. 12.

w ch.

rec ουδεν, with HLP rel Chr: om A E (but see below) 13. 40: txt B **Ν**⁸ (**Ν**⁸ disap-
proving) p: om 1st ου a b c o p. for 2nd ου, ουδε E² m 36. 40: ουδεν E¹ (and lat).
om εστιν HP f g h l.

²⁸. rec aft *προς τον παυλον* ins εφη, with EHLP rel 36 Chr: om AB⁸ p 13. 40. 137
vulg. rec *πειθεις χρ. γενεσθαι*, with EHLP rel 36 vss (*introire æth-pl*) Cyr-jer Chr
Thl Ec: *πειθεις χρ. ποιησαι* B⁸ p 13. 40 syr-mg copt: txt A. (*The reading of B⁸*
has apparently been the result of some confusion. I have preferred therefore that of
Δ: see note.)—*χρηστιανον* (but corrd) **Ν**¹.

ment. ἐν γωνία . . . τοῦτο] *This*,
the act done to Jesus by the Jews, and its
sequel, was not done in an obscure corner
of Judæa, but in the metropolis, at a time
of more than common publicity.

²⁸. ἐν ὀλίγῳ] These words of Agrippa
have been very variously explained. (1)
The rendering ‘*propemodum*,’ ‘*parum*
abest, quin,’ (‘almost,’ E. V.,) adopted by
Chrys., Beza, Grot., Valla, Luther, Pis-
cator, Calov., &c. is inadmissible, for want
of any example of ἐν ὀλίγῳ having this
meaning, which would require ὀλίγου
(ὀλίγου μ’ ἀπωλέσας, Aristoph. Vesp. 829,
and al.), or ὀλίγου δεῖ, or παρ’ ὀλίγον.
(2) Calvin, Kuinoel, Schöttg., Olsh., Nean-
der, take it for ἐν ὀλίγῳ χρόνῳ, which cer-
tainly is allowable, but does not correspond
to μεγάλῳ below, nor, as I believe, does it
come up to the general sense of the expres-
sion. (3) The phrase ἐν ὀλίγῳ occurs in
Greek writers with various nouns under-
stood according to the nature of the case,—
and sometimes it will bear any of several
supplements with equal propriety. Thus
in Demosth. p. 33. 18, ῥάδιον εἰς ταῦτό
πάνθ’ ὅσα βούλεται τις ἀθροίσαντα ἐν
ὀλίγῳ, where Schaefer in his Index Græci-
tatis says, scil. χρόνῳ, aut χώρῳ, aut λόγῳ,
aut πόνῳ. So also here we may understand
λόγῳ or πόνῳ (or χρόνῳ ?)—or still better
as it seems to me, *leave the ellipsis unsup-
plied* (see Eph. iii. 3). We have a word
in English which exactly expresses it,—
one which has fallen into disuse, but has
no equivalent; **lightly**: i. e. with little
pains, few words, small hesitation. Then
next as to the *reading*, I have followed the
most ancient MSS., in editing ποιῆσαι
and not γενεσθαι. This being so, we have to
choose between πείθεις of B⁸ and πείθῃ of
A. It is almost impossible to give any
assignable meaning to the former; and I
suspect it has come in by a confusion of
the two readings. Whereas πείθῃ seems
to take up the πείθομαι of ver. 26. The

received reading has probably found its
way in from first imagining that πείθ- had
to do with *Paul’s persuading Agrippa*,
and then the ποιῆσαι having no sense,
became conformed to the γενεσθαι in the
Apostle’s speech below. And now, as to
the sense of Agrippa’s saying. In deter-
mining this, enough attention has not been
paid to two points: (1) the *present tense*,
πείθῃ, thou art persuading thyself, art
imagining; and (2) the use, in the mouth
of a Jew, and that Jew a king, of the
*Gentile and offensive appellation χρισ-
τιανός*. To my mind, the first of these
considerations decides that Agrippa is cha-
racterizing *no effect on himself*, but *what*
Paul was fancying in his mind, reckoning
the πείθομαι which he had expressed
above: the *second*, that he speaks of some-
thing *not* that he is *likely to become*, but
that *contrasts strangely with his present*
worldly position and intentions. I would
therefore render the words thus: **Lightly**
(with small trouble) **art thou persuading**
thyself that thou canst make me a
Christian: and understand them, in con-
nexion with Paul’s having attempted to
make Agrippa a witness on his side,—‘*I am*
not so easily to be made a Christian of, as
thou supposest.’ Most of the ancient Com-
mentators (especially as reading πείθεις)
take the words as implying some effect on
Agrippa’s mind, and as spoken in earnest:
but this I think is hardly possible, philo-
logically or exegetically. I may add that
the emphatic position of both ἐν ὀλίγῳ
and χριστιανόν, before their respective
verbs, strongly confirms the view taken
above. I must again caution the reader
against the mistake committed by Words-
worth, in supposing the enclitic με to
be emphatic, which it cannot be, ἐμέ
being required in such a case. Indeed, a
more insignificant position than it here
holds, next to the most emphatic word of
the sentence, cannot be conceived.

^x dat. and constr., here only. see Nen. Mem. iii. 11. 3. constr., w. πρόσ, 2 Cor. xiii. 7. (ch. xxvii. relf.)
^y z here only. Nen. Mem. iii. 5. 1. z 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. James i. 21 only +.
^a Matt. v. 32. 2 Cor. xi. 2^a only +. Deut. i. 36 Ag.
^b ch. xliii. 29 relf.
^c ch. xliii. 24, &c., relf.
^d Mark xiv. 54 only. Exod. xliii. 32 Ald. Ps. c. 6 only.
^e ch. xliii. 19 relf.
^f ch. xliii. 29 (refl.).
^g = Matt. xxvii. 15, &c. ch. iii. 13. iv. 21, 23. v. 40. xvi. 35, 36. xxviii. 18. Heb. xiii. 23. 2 Macc. xii. 25. h ch. xxv. 11 relf. i = ch. xv. 19 relf. k constr., ch. iii. 12 relf. l ch. xliii. 4. xiv. 26. xx. 13

29 ὁ δὲ Παῦλος ^xΕὐξαίμην ^yἂν τῷ θεῷ καὶ ^vἐν ὀλίγῳ ... παν-
 καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ... ΛΟΣ Ε.
 ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ^zὅποῖς ... ΑΒΗΛ
 καὶ ἐγὼ εἰμι ^aπαρεκτὸς τῶν ^bδεσμῶν τούτων. ³⁰ἀνέστη ... ΠΣ α β
 τε ὁ βασιλεὺς καὶ ὁ ^cἡγεμὼν ἢ τε Βερνίκη καὶ οἱ ^dσυγ- ... l m o p
 καθήμενοι αὐτοῖς, ³¹καὶ ^eἀναχωρήσαντες ἐλάλουν πρὸς ... 13
 ἀλλήλους λέγοντες ὅτι οὐδὲν ^fθανάτου ^fἄξιον ἢ ^fδεσμῶν
 πρᾶσσει ὁ ἄνθρωπος οὗτος. ³²Ἀγρίππας δὲ τῷ Φῆστῳ
 ἔφη ^gἈπολεῦσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ
^hἐπεκέκλητο Καίσαρα.

XXVII. 1 Ὡς δὲ ⁱἐκρίθη ^kτοῦ ^lἀποπλεῖν ἡμᾶς εἰς

29. rec aft ο δε παυλος ins ειπεν, with HLP rel Chr, εφη 56: om ΑΒΣ p 13. 40. 137
 vulg syr. ευξαμην LPN¹ c¹ (f) l p. rec (for μεγαλω) πολλω (see notes), with

HLP rel 36 aeth Chr Thl Ec: txt ΑΒΣ k m p 13. 40 vulg syr-mg-gr copt arm.

30. rec ins και ταυτα ειποντος αυτου bef ανεστη (addn for perspicuity), with HLP rel
 syr-w-ast Thl Ec: και ταυτα ειποντος 137 aeth-rom: om ΑΒΣ c p 13 vulg Syr aeth-pl
 arm.—rec om τε: txt as above, but c 13. 40 syr copt Chr have δε.

31. αξιον bef θανατου A c copt: η δεσμων bef αξιον ΒΣ k m p 13. 40 vulg. ins
 τι bef πρᾶσσει ΑΣ k m p 13 vulg.

32. επικεκλη. ALP 40 Thl: txt ΒΗΣ p 13. 36 rel Chr Ec.

ΣΗΡ. XXVII. 1. και ουτως εκρινεν ο ηγεμων αναπεμψαι καισαρα 64: και ουτως

29.] I could wish to God, that whether
 with ease or with difficulty (on my part),
 not only thou, but all who hear me to-
 day, might become such as I am, except
 only these bonds. He understands ἐν
 ὀλίγῳ just as Agrippa had used it, easily,
 'with little trouble,' 'with slight exer-
 tion,' and contrasts with it ἐν μεγάλῳ
 (πολλῷ has been an alteration to suit the
 imagined supplement χρόνῳ), with diffi-
 culty, 'with great trouble,' 'with much
 labour.' Those interpreters who under-
 stand χρόνῳ above, render this 'seu tempore
 exiguo opus fuerit, seu multo' (Schött.);
 those who take ἐν ὀλ. for 'almost,' 'non
 propemodum tantum, sed plane' (Grot.):
 'not only almost, but altogether,' E. V.
 In εὐχεσθαι θεῷ the dative implies the
 direction of the wish or request to God:
 so Aesch. Agam. 852, θεοῖσι πρῶτα δεξι-
 ῶσομαι: Il. γ. 318, θεοῖσι δὲ χεῖρας ἄν-
 ἔσχον, and freq. See examples in Bern-
 hardy, Syntax, p. 86. δεσμῶν] He
 shows the chain, which being in 'custodia
 militaris,' he bore on his arm, to connect
 him with the soldier who had charge of
 him.

31. πρᾶσσει] generally, of his
 life and habits. No definite act was alleged
 against him: and his apologetic speech
 was in fact a sample of the acts of which he

was accused.

32.] Agrippa in these
 words delivers his judgment as a Jew: 'For
 aught I see, as regards our belief and prac-
 tices, he might have been set at liberty.'
 But now he could not: 'nam appellatione
 potestas judicis, a quo appellatum est,
 cessare incipit ad absolvendum non minus
 quam ad condemnandum. Crimina enim
 integra servanda sunt cognitioni superi-
 oris.' Grot.

CHAP. XXVII. 1 — XXVIII. 31.]
 PAUL'S VOYAGE TO ROME AND SOJOURN
 THERE. I cannot but express the benefit
 I have derived in my commentary on this
 section, from Mr. Smith's now well-known
 treatise on the voyage and shipwreck of St.
 Paul: as also from various letters which he
 has from time to time put into my hands,
 tending further to elucidate the subject.
 The substance of these will be found em-
 bodied in an excursus following the chro-
 nological table in the prolegomena.

1.] τοῦ (see relf.) contains the purpose of
 ἐκρίθη. The matter of the decision im-
 plied in ἐκρίθη is expressed in this form
 as if governed by the substantive κρίσις,
 as in ch. xx. 3, ἐγένετο γνώμης τοῦ
 ὑποστρέφειν. Meyer remarks that the ex-
 pressions κελεύειν ἴνα, εἰπεῖν ἴνα, θέλειν
 ἴνα, &c. are analogous. ἡμᾶς] Here

τὴν Ἰταλίαν, ^m παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ^m ἑτέρους ⁿ δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ ^o σπείρῃς ⁿ σεβαστῆς. ² ^q ἐπιβάντες δὲ πλοῖα Ἀδραμυττηνῷ μέλ-
 λοντι ^r πλεῖν [εἰς] τοὺς κατὰ τὴν Ἀσίαν τόπους, ^s ἀνήχ-

21, 25. q = ch. xxi. 2 (Matt. xxi. 5, from Zech. ix. 9, ch. xx. 18, xxi. 4, xxv. 1) only. dat., here only. r Luke viii. 23, ch. xxi. 3, vv. 6, 24. Luke only, exc. Rev. xviii. 17. constr., (accus.) here only. Isa. xlii. 10. πλ. τ. θάλασσαν, Sir xliii. 24. 1 Macc. xiii. 29. πλ. τὰ πελάγη, Polyb. iii. 4. 10. s ch. xiii. 13 reff.

εκρίνεν αὐτὸν ὁ ἡγ. ἀναπεμψαὶ καίσαρι 97: ὡς οὖν ἐκρίνεν ὁ ἡγ. τοῦ πεμπεσθαι αὐτὸν πρὸς καίσαρα τῇ ἐπιουσῇ ἐκαλεσεν ἑκατοντάρχον τινὰ ὀνόματι Ἰουλιανὸν σπείρῃς σεβαστῆς παρεδίδου αὐτὸν τὸν παῦλον σὺν ἑτεροῖς δεσμώταις syr-ing: καὶ ἐκρινε περὶ αὐτοῦ ὁ φηστὸς πεμπεσθαι αὐτὸν πρὸς καίσαρα εἰς τὴν ἰταλ. κ.τ.λ. Syr. for ἡμας, τοὺς περὶ παῦλου (as begins an eccl. lection. see ch. xxi. 8 rec) P m lectt: eum vulg. παρεδίδου Ἀ α 40 demid Syr copt Thl-sif. om ἑτεροῦς c p¹ 137 syr: δεσμ. bef ετ. L. ins ins40 demid bef as well as after ὀνοματι N¹.

2. aft επιβ. ins εν c 137. ἀδραμυττηνω AB¹ (13 copt arm), al vary. rec μελλοντες (corr'n to suit επιβαντες), with HLP rel vulg Chr: txt AB⁸ a b c d o p 13. 36. 40. 137 am syrr copt æth-pl arm. rec om eis, with HLP rel Chr Thl-sif

we have again the *first person*, the narrator having, in all probability, remained in Palestine, and in the neighbourhood of Paul, during the interval since ch. xxi. 18.

παρεδίδουν] *Who?* perhaps the assessors with whom Festus took counsel on the appeal, ch. xxv. 12: but more likely the plural is used indefinitely, the subject being 'they,' = 'on' (Fr.), or 'man' (Germ.).

ἑτέρους δ.] This expression, says Meyer, is purposely chosen, to intimate, that they were prisoners of another sort (not also Christians under arrest). But De W. shews this to be a mistake, by ἑτεροὶ πολλοί, Luke viii. 3, = ἄλλαι πολλοί, Mark xv. 41, in both places meaning 'many others of the same sort.' Here also they are of the same class, as far as δεσμῶται is concerned: further, nothing is implied in the narrative, one way or the other.

σπείρῃς σεβαστῆς] There is some difficulty in determining what this cohort was. We must not fall into the mistake of several of the Commentators, that of confounding this σπ. σεβαστῆ with an ἰλη ἱππέων καλουμένη Σεβαστηνῶν, mentioned by Josephus, B. J. ii. 12. 5, and Antt. xx. 6. 1, this latter implying 'natives of Samaria' (Σεβαστή),—whereas our word is the same adjective as that name itself, and cannot by any analogy have reference to it. More than one of the *legions* at different times bore the honorary title 'Augusta.' Wetst. quotes from Claudian de Bell. Gild. 'Dictaque ab Augusto legio:' from inscriptions in Mauritania, Legio III. Aug., II. Aug., VIII. Aug.: from Ptolemy, ii. 3, λεγέων δευτέρα σεβαστή (in Britain); iv. 3, λεγέων γ. σεβαστή; but of a 'cohors Augusta,' or 'Augustana,' we never hear. De Wette and Meyer suggest (but we have no historical proof of the supposition) that it was one among the five cohorts stationed

at Cæsarea (see note, ch. xxv. 23) thus distinguished as the body-guard of the emperor (?), and therefore chosen for any services immediately concerning him, as in this case. Meyer thinks it may be the same (but then would the appellations be different?) with the σπείρα Ἰταλική of ch. x. 1. It is remarkable that almost all the Commentators have assumed, without any reason, that this σπ. σεβαστῆ must have been stationed at Cæsarea, whereas it may well have been a cohort, or body of men so called, at Rome. Wieseler is the only one that I have seen who has not fallen into this error. He controverts the other interpretations (Chron. d. Apost.-g. note, p. 391), and infers that Julius belonged to the *Augustani*, mentioned Tacitus xiv. 15, and Suet. Nero, 20 and 25 (see also Dio Cass. lxi. 20: ἦν μὲν γὰρ τι καὶ ἴδιον αὐτῷ σύστημα ἐς πεντακισχιλίου στρατιώτας παρεσκευασμένον. Αὐγούστειοί τε ὠνομάζοντο καὶ ἐξήρχον τῶν ἐπαίνων, and lxiii. 8), who appear to have been identical with the *evocati* (veterans specially summoned to service by the emperors), and to have formed Nero's body-guard on his journey to Greece. The first levying of this band by Augustus, Dio relates, xlv. 12. To this Julius seems to have belonged,—to have been sent on some service into Asia, and now to have been returning to Rome.

We read of a Julius Priscus, Prefect of the Prætorian guards under Vitellius, who killed himself 'pudore magis quam necessitate,' after the military murder by Mucianus of Calpurnius Galerianus. This was ten years after the date of our narrative; but the identity of the two must be only conjectural. 2. Ἀδραμυττηνῷ] Adramyttium (Ἀδραμύττιον, -ειον, or Ἀτραμύττιον, and in Plin. v. 32, Adramytteos) was a seaport with a harbour in Mysia, an

θημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλο-
νικέως, ³ τῇ τε ⁴ ἐτέρᾳ ⁵ κατήχθημεν εἰς Σιδῶνα, ⁶ φιλαν-
θρώπως τε ὁ ⁷ Ἰούλιος τῷ Παύλῳ ⁸ χρησάμενος ⁹ ἐπέτρεψεν
πρὸς τοὺς ¹⁰ φίλους πορευθέντι ¹¹ ἐπιμελείας ¹² τυχεῖν. ¹³ καὶ
κεῖθεν ¹⁴ ἀναχθέντες ¹⁵ ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ
... τυχεῖν. H. ABLPK a b c d
ch. xxviii. 12. w = (see g h i
2 Macc. ix. x inf. aor., ch. xxi. 39 reff., pres., ch. m o p
φίλ. δια- (-πος, Wisd. i. 6. -πία, ch. xxviii. 2. -πείν, 2 Macc. xiii. 23.) [H is
κείσθαι πρὸς . . . Polyb. i. 68. 13. (-πος, Wisd. i. 6. -πία, ch. xxviii. 2. -πείν, 2 Macc. xiii. 23.) w = (see
2 Cor. xiii. 10.) Gen. xxvi. 29. Xen. Mem. iv. 6. 5 (often). x inf. aor., ch. xxi. 39 reff., pres., ch. m o p
xxvi. 1 reff. y = 3 John 15. z here only. Prov. iii. 8. (-λῆς, Prov. xi. 2 Sym. -λῶς, Luke
xv. 8. -λείσθαι, Luke x. 34.) a = ch. xxiv. 2 reff. b ver. 7 only. t.

Θε: ins εἰς c 36. 137 syr: ins εἰς ABN p 13. 40 Thl-fin. αρισταρχος N¹.

Θεσσαλονικεων, adding δε αρισταρχ. κ. σεκ. 137 syr (see ch xx. 4).

3. for τε, δε LN³ k m p 40 vulg copt Chr.

σιδωνα N¹.

ιουλιανος A.

Steph om τους, with c o: ins ABHLPK p 13 rel Chr Thl Θε.

πορευθεντα, with HLP rel Chr Thl-sif Θε: txt ABN p 13. 36 Thl-fin.

Athenian colony. It is now a village called Endramit. Grotius, Drusius, and others erroneously suppose *Adrumetum* to be meant, on the north coast of Africa (Winer, Realw.).

πλείν [εἰς] τοὺς . . .]

The bracketed εἰς is in all probability an insertion to help off the harshness of the construction. But the accusative is indicative of the direction. We have ἦλθε Πολυνεΐκης χθόνα, Eur. Phœniss. 110. See Winer, edn. 6, § 32. 1, on the accus. after neuter verbs, and Bernhardy, Syntax, pp. 114 ff., and other instances in Weststein.

Ἀριστάρχ.] See ch. xix.

29; xx. 4; Col. iv. 10; Philem. 24. In Col. iv. 10, Paul calls him his συναϊμα-
λωτος, but perhaps only figuratively: the same term is applied to Epaphras, Philem. 23, where follows Ἀρισταρχος, Δημάς, Λουκάς, οἱ σύνεργοί μου.

3. Σιδῶνα]

This celebrated city is generally joined in the N. T. with Tyre, from which it was distant 200 stadia (Strabo, xvi. 756 ff.), and of which it was probably the mother city. It was within the lot of the tribe of Asher (Josh. xix. 28), but never conquered by the Israelites (Judg. i. 31; iii. 3). From the earliest times the Sidonians were renowned for their manufactures of glass ('Sidon artifex vitri,' Plin. v. 19), linen (πέπλοι παυποίκιοι Ἰοῦνα γυναικῶν Σιδωνίων, Il. ζ. 290), silversmith's work (Il. ψ. 743, and Od. o. 115, &c.), and for the hewing of timber (1 Kings v. 6; Ezra iii. 7). In ancient times, Sidon seems to have been under Tyre, and to have furnished her with mariners (see Ezek. xxvii. 8). It went over to Shalmaneser, king of Assyria (Jos. Antt. ix. 14. 2); but seems under him, and afterwards under the Chaldeans and Persians, to have had tributary kings of its own (Jer. xxv. 22; xxvii. 3; Herod. viii. 67). The Sidonians furnished the best ships in Xerxes' navy, Herod. vii. 96, 99. Under Artaxerxes Ochus Sidon freed itself, but was by him, after a severe

siege, taken and destroyed (Diod. Sic. xvi. 43 ff.). It was rebuilt, and soon after went over to Alexander, keeping its own vassal kings. After his death it was alternately under Syrian and Egyptian rule, till it fell under the Romans. The present Saida is west of ancient Sidon, and is a port of some commerce, but insecure, from the sanding up of the harbour (Winer, Realw. See also Robinson, vol. iii. pp. 415 ff., who gives an account of the history of Sidon during the middle ages).

πορευθέντι.] This dat.

looks very like a grammatical correction: the πορευθέντα of the rec. would be an instance of an acc. with inf. after a dat. preceding, as ch. xxvi. 20; xxii. 17. The φίλοι here mentioned were probably Christian brethren (see ch. xi. 19, where the Gospel is said to have been preached in Phœnicia; and ch. xxi. 3, where we find brethren at Tyre); but it is usual in that case for ἀδελφοί or μαθηταί to be specified: cf. ch. xxi. 4, 7. The ἐπιμελείας τυχεῖν was perhaps to obtain from them that outfit for the voyage which, on account of the official precision of his custody at Caesarea, he could not there be provided with.

4. ὑπεπλεύσαμεν] sailed under, i. e. 'in the lee of,' Cyprus. "Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam." Wetst., who also says, "Si ventus favisset, alto se commisissent, et Cyprus ad dexteram partem reliquissent, ut Act. xxi. 3, nunc autem coguntur legere littus Ciliciae, inter Cyprus et Asiam." With this explanation Mr. Smith agrees; and there can hardly be a doubt that it is the right one. The κατὰ τὴν Ἀσίαν τόποι of ver. 2 being to the west of Pamphylia (which was not in Asia, ch. ii. 10), the direct course thither would have been *S. of Cyprus*; but having the wind contrary, i. e. from the W. or N.W. ("the very wind which might have been expected in this part of the Mediter-

τοὺς ἀνέμους εἶναι ^c ἐναντίους, ⁵ τό τε ^d πέλαγος τὸ ^e κατὰ ^c — Mark vi. 48 || Mt. (xv. 39, ch. xxvi. 9 reff.) only. ^d Matt. xviii. 6 only +. ^e 2 Macc. v. 21 only. ^c = ver. 2. Luke x. 32. Matt. xxiv. 7. ^f here only +. Xen. Anab. vii. 8. 1. ^g = ch. xxi. 3. (ch. viii. 5 reff.) ix. 23 reff. ^h ver. 2 reff. ⁱ here only. 1 ch. xiv. 18 reff. ^{Prov. iv. 11 only. m} = ch. xx. 16 al. ^j = ch.

5. om την α 137. πλευσαντες Ητ. add δι ημερων δεκαπεντε c 137 syr-w-ast. κατηλθμεν ΑΝ: κατηχθημεν b d h o 14. 38. 57. 66. 76. 93-7-8-marg 113 lect-5 Ec: ηλθομεν 25 vulg Syr Jer. for μυρρα, λυστρα Δ vulg copt arm-mg Cassiod Bede: λυστραν Ν: μοιρων Ητ: σμυρναν m Bede-gr: σμυρα arm: txt B, and μυρα LP 13 rel syrr Chr Thl Ec Jer.
6. κακειθεν Α 1 24: κακεισε m 15. 25. 36. 40. 180. om την Ητ b c h k l o. aft αυτο ins τουτο Ν¹(Ν³ disapproving).

ranean at this season (summer). Admiral de Saumarez writes, Aug. 19, 1798, 'We have just gained sight of Cyprus, so invariably do the westerly winds prevail at this season.' Smith, p. 27), they kept under shelter of Cyprus, i. e. between Cyprus and Cilicia; and so διαπλεύσαντες, having sailed the whole length of the sea off Cilicia and Pamphylia, they came to Myra. See the account of the reverse voyage, ch. xxi. 3, where, the wind being nearly in the same quarter (see ver. 1, εὐθυδρομήσαντες εἰς τ. Κῶ), the direct course was taken, and they left Cyprus at a distance (for so ἀναφ. seems to imply) on their left, in going to Tyre. On the διαπλεύσαντες, &c., it may be well to quote (from Smith) the testimony of M. de Pagés, a French navigator, who, on his voyage from Syria to Marseilles, informs us that after making Cyprus, "the winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia), in order to meet the northerly winds, which we found accordingly."

5. Μύρρα] εἶτα Μύρα ἐν εἰκοσι σταδίοις ὑπὲρ τῆς θαλάττης ἐπὶ μετεώρου λόφου, Strabo xiv. 3.—Λέντλος ἐπιπεμφθεὶς Ἀνδριάκη Μυρέων ἐπινείω, τὴν τε ἄλυσιν ἐῤῥηξε τοῦ λιμένος, καὶ εἰς Μύρα ἀνῆκει. The neighbourhood is full of magnificent ruins; see Sir C. Fellows's Lycia, ch. ix. The name still remains. The various readings merely shew that the copyists were unacquainted with the place.

6.] The Alexandrian ship may have been laden with corn for Rome; but this cannot be inferred from ver. 38, for the ship had been lightened before, ver. 18.

On her size, see below, ver. 37. Most probably this ship had been prevented taking the direct course to Italy, which was by the south of Crete, by the prevailing

westerly winds. Under such circumstances, says Mr. Smith (p. 32), "ships, particularly those of the ancients, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the N. till they made the land of Asia Minor, which is peculiarly favourable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance; it abounds in harbours, while the sinuosities of its shores and the westerly current would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased. Myra lies due N. from Alexandria, and its bay is well calculated to shelter a wind-bound ship. The Alexandrian ship was not, therefore, out of her course at Myra, even if she had no call to touch there for the purposes of commerce." πλέον, the present, should be rendered on her voyage.

7. βραδυπλ.] It is evident that the ship was encountering an adverse wind. The distance from Myra to Cnidus is only 130 geogr. miles, which, with a fair wind, would not take more than one day. Mr. Smith shews that the wind was N.W., or within a few points of it. "We learn from the sailing directions for the Mediterranean, that, throughout the whole of that sea, but mostly in the eastern half, including the Adriatic and Archipelago, N.W. winds prevail in the summer months; . . . the summer Etesiae come from the N.W. (p. 197); which agrees with Aristotle's account of these winds,—οἱ ἐτησίοι λεγόμενοι μίξιν ἔχοντες τῶν τε ἀπὸ τῆς ἄρκτου φερομένων κ. ζεφύρου, de Mundo, ch. iv. According to Pliny (ii. 47), they begin in August, and blow for forty days."

μόλις] with difficulty: not as E. V., 'scarcely,' which being also an adv. of time, gives the erroneous idea to the

m here only τ.
n ver. 2 only τ.
6 ver. 13 only τ.
Died. Sic.
xiii. 3.

μὴ ^mπροσεδόντος ἡμᾶς τοῦ ἀνέμου, ⁿὑπεπλεύσαμεν τὴν
Κρήτην κατὰ Σαλμώνην, ^s ¹μόλις τε ^o παραλεγόμενοι
αὐτὴν ἤλθομεν εἰς τόπον τινα καλούμενον Καλοῦς
Λιμένας, ^o ὃ ἐγγὺς ἦν πόλιν Λασέα. ⁹ ῥικανοῦ δὲ

p ch. viii. 11
reiff.

7. προσεωντος N.

8. om τινα Δ 133 Syr.

πολις bef ην ΔN a² 13.

for λασαα, αλασσα A

10. 96. 109 syr-ing (*Alasa*): *Thalassa* vulg with and miss mentd by Jer: *Thessala* al:
λαισσα N³: txt BH¹LP p 13 rel syr copt æth-pl Chr Thl Ec Jer (of these, H¹LP rel
[exc m] Chr Thl Ec have [through common confusion of vowels] λασαία, λασσαία N¹).

English reader that the ship had *scarcely* reached Cnidus when the wind became unfavourable. γεν. κατὰ] having come over against, as E. V. Κνίδον]

Cnidus is a peninsula at the entrance of the Aegean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbours, Strabo, xiv. 2. "With N.W. winds the ship could work up from Myra to Cnidus; because, until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water, and, as formerly mentioned, a westerly current; but it would be slowly and with difficulty. At Cnidus that advantage ceased." Smith, p. 37.

μὴ προσεῶντ.] The common idea has been that the prep. in composition implies that the wind would not suffer them to *put in at* Cnidus. But this would hardly be reconcilable with the fact; for when off Cnidus they would be in shelter under the high land, and there would be no difficulty in putting in. I should be rather inclined to regard this clause as explaining the μόλις above, and the πρὸς in composition as implying *contribution*, or *direction*: "with difficulty, the wind not permitting us by favouring our course." ὑπεπλ. τ. Κρ.

κ. Σαλμώνην] "Unless she had put into that harbour (Cnidus), and waited for a fair wind, her only course was to run under the lee of Crete, in the direction of Salmone, which is the eastern extremity of that island."

Salmone (Capo Salomon) is described by Strabo (x. 4) as δὲν ἀκρωτήριον τὸ Σαμώνιον, ἐπὶ τὴν Αἴγυπτον νεύον, καὶ τὰς Ῥοδίων νήσους. Pliny (iv. 12) calls it Samnium.

8. μόλις παρ.] "After passing this point (Salmone), the difficulty they experienced in navigating to the westward along the coasts of Asia, would recur; but as the south side of Crete is also a weather shore with N.W. winds, they would be able to work up as far as Cape Matala. Here the land trends suddenly to the N., and the advantages of a weather shore cease, and their only resource was to make for a harbour. Now Fair Havens is the harbour nearest to Cape Matala, the farthest point to which an ancient ship

could have attained with N.W.-ly winds." Smith, ib.

παραλεγ. does not, as Servius on Æn. iii. 127 supposes, imply that the ship was *towed* ("funen legendo, i. e. colligendo, aspera loca prætereunt"), but, as Meyer explains it, that, the places on the coast being touched (or perhaps, rather, *appearing*) one after another, are, as it were, *gathered up* by the navigators.

Mr. Smith (p. 42) exposes the mistake of Eustathius (adopted by Valpy, from Dr. Falconer), by which the ship taking the *S. coast of Crete* is attempted to be explained: viz. *δυσλόμενος ἡ Κρήτη πρὸς τὴν βόρραν*: whereas there are, in fact, excellent harbours on the N. side of Crete,—Souda and Spina Longa.

Καλοῦς Λιμένας] The situation of this anchorage was ascertained by Pococke, from the fact of the name still remaining. "In searching after Lebena farther to the west, I found out a place which I thought to be of greater consequence, because mentioned in Holy Scripture, and also honoured by the presence of St. Paul, that is, 'the Fair Havens, near unto the city of Lasea;' for there is another small bay about two leagues to the E. of Matala, which is now called by the Greeks good or fair havens (*λιμένες καλοῦς*):" [Calolimounias of Mr. Brown's letter: see excursus as above.] Travels in the East, ii. p. 250: cited by Mr. Smith, who adds: "The most conclusive evidence that this is the Fair Havens of Scripture, is, that its position is precisely that where a ship circumstanced as St. Paul's was, must have put in. I have already shewn that the wind must have been about N.W.;—but with such a wind she could not pass Cape Matala: we must therefore look *near*, but to the E. of this promontory, for an anchorage well calculated to shelter a vessel in N.W. winds, but not from all winds, otherwise it would not have been, in the opinion of seamen (ver. 12), an unsafe winter harbour. Now here we have a harbour which not only fulfils every one of the conditions, but still retains the name given to it by St. Luke." Smith, p. 45. He also gives an engraving of the place from a sketch by Signr. Schrauz, the

ABLPs
abcd:
ghkl
mop12

^p χρόνου ^q διαγενομένου καὶ ὄντος ἤδη ^r ἐπισφαλούς τοῦ ^s πλοῦς διὰ τὸ καὶ τὴν ^t νηστείαν ἤδη ^u παρεληλυθέναι, ^v παρήνει ὁ Παῦλος ¹⁰ λέγων αὐτοῖς Ἄνδρες, ^w θεωρῶ ὅτι ^x μετὰ ^y ὑβρεως καὶ πολλῆς ^z ζημίας οὐ μόνον τοῦ ^a φορτίου καὶ τοῦ πλοίου ἰλλὰ καὶ τῶν ^b ψυχῶν ἡμῶν ^c μέλλειν ^e ἔσσεσθαι τὸν ^s πλοῦν. ¹¹ ὁ δὲ ἑκατοντάρχης τῷ ^d κυβερνήτῃ καὶ τῷ ^e ναυκλήρῳ μᾶλλον ^f ἐπέειθετο ἢ τοῖς

xiv. 15. 1 Pet. iv. 3. Jer. viii. 20. Dan. ii. 9 Theod. v ver. 22 only †. 2 Macc. vii. 25, 26 only. (-νεῖς, Wisd. viii. 9.) w ch. xix. 26 reff. x = ch. v. 26. xxv. 23 al. fr. 1 Macc. ix. 37. y = ver. 21 (2 Cor. xii. 10) only. τὴν ἀπὸ τῶν ὁμῶν ὕβριν, Jos. Antt. iii. 6, 4, end. (-ῖς, ch. xiv. 5. -ιστῆς, Rom. i. 30.) z ver. 21. Phil. iii. 7, 8 only. Ezra vii. 26. (-όν, 1 Cor. iii. 15.) a = here (Matt. xi. 30. xxiii. 4. Luke xi. 46 bis. Gal. vi. 5) only †. (Sir. xxi. 16. -τῖς, Matt. xi. 28.) b = ch. xv. 26 reff. c ch. xi. 28 reff. d Rev. xviii. 17 only. Prov. xxiii. 34. Ezek. xxvii. 8, 27, 28 only. (-ῶν, Prov. xii. 5. -νῆς, 1 Cor. xii. 28.) e here only †. f = ch. v. 36, &c. reff. u = Matt.

10. θεωρῶ **Ν¹**. rec φορτου, with b c¹ o Thl-fin Cc: txt ABH¹LPN p 13 rel 36.
40. 137 Chr Thl-sif. υμων L²N³ lect-12.

11. rec ἐπειθετο bcf μᾶλλον, with H¹LP rel syrr Thl-sif Cc: txt ABN k m p 13. 40

artist who accompanied Mr. Pashley in his travels. There is no ground for identifying this anchorage with καλὴ ἀκτὴ mentioned as a city in Crete by Steph. Byzant. For *this* is clearly *not* the name of a city, by the subjoined notice, *ᾧ ἐγγὺς ἦν πόλις Λασέα*. Nor is there any reason to suppose, with Meyer, that the name **καλοὶ λιμ.** was euphemistically given,—because the harbour was not one to winter in: this (see above) it may not have been, and yet may have been an excellent refuge at particular times, as now, from prevailing westerly winds.

Λασέα.] This place was, until recently, altogether unknown; and from the variety of readings, the very name was uncertain. Pliny (iv. 12) mentions *Lasos* among the cities of Crete, but does not indicate its situation. It is singular, and tends to support the identity of Lasos with our Lasea, that as here Alassa, so there Alos, is a various reading. The reading Thalassa appears to have been an error of a transcriber from -αλασσα forming so considerable a part of a word of such common occurrence.

There is a *Lisia* named in Crete in the Peutinger Table, which may be the same. On the very interesting discovery of *Lasea* by the Rev. G. Brown in the beginning of the year 1856, see the excursus at the end of Prolegg. to Acts. The ruins are on the beach, about two hours eastward of Fair Havens.

9. **ἱκανοῦ χρ.**] Not ‘since the beginning of our voyage,’ as Meyer:—the time was spent at the anchorage. **τοῦ πλοῦς**]

Not ‘sailing,’ but the voyage, viz. to Rome,—which henceforth was given up as hopeless for this autumn and winter. That this is the meaning of ὁ πλοῦς, see ch. xxi. 7. And by observing this, we

avoid a difficulty which has been supposed to attend the words. *Sailing* was not unsafe so early as this (see below); but to undertake so long a voyage, was.

τὴν νηστείαν.] The fast, κατ’ ἐξοχὴν, is the solemn fast of the day of expiation, the 10th of Tisri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. See Levit. xvi. 29 ff.; xxiii. 26 ff. This would be about the time of the autumnal equinox. The *sailing season* did not close so early: ‘Ex die igitur tertio iduum Novembris, usque in diem sextum iduum Martiarum, maria clauduntur.’ Vegetius (Smith, p. 45, note) de Re Milit. iv. 39.

10.] From the use of θεωρῶ here, and from the saying itself, it seems clear to me that Paul was not uttering at present any prophetic intimation, but simply his own sound judgment on the difficult question at issue. It is otherwise at vv. 22—24. As Smith remarks, “The event justified St. Paul’s advice. At the same time it may be observed, that a bay, open to nearly one half the compass, could not have been a good winter harbour.” (p. 47.)

μετὰ ὑβρεως is interpreted by Meyer as subjective—‘accompanied with presumption on our part?’ but not to mention that this would be a very unusual sense, ver. 21, κερδῆσαι τὴν ὑβριν ταύτην. κ. τ. ζημία, is decisive (De W.) against it. **ὅτι . . .**

μέλλειν.] A mixing of two constructions, see Winer, edn. 6, § 44. 8, remark 2. This is most flagrant in later writers, as Pausanias and Arrian,—see Bernhardt, Syntax, p. 369; but is also found earlier, e.g. Plat. Charm., p. 165: οὐκ ἂν αἰσχυνοίην ὅτι μὴ οὐχ ὀρθῶς φάναι εἰρηκέναι. Isæus, περὶ τοῦ φιλοκτ. κληρ. p. 57: ἐπειδὴ

ε here only +, *εὐθερίας*, Luke ix. 62.)
 η here bis, ver. 8 only. Ps. xvi. 30.
 ι ch. ii. 30 reff.
 κ here only +, Thod. Sic. xiv. 68 (see below (r)).
 λ Cor. ix. 19 reff.
 μ here only. Judg. xix. 30.
 ν = ch. v. 38 reff.
 ο ch. xiii. 13 reff.
 π Rom. i. 10, xi. 14. Phil. iii. 11 only. w. opt., here only.
 ρ ch. vi. 6. Tit. iii. 12 only +. (see above (k)).
 σ here only. Gen. xiii. 14 al.
 τ ch. viii. 26, 36. Phil. iii. 14.)

ὑπὸ [τοῦ] Παύλου λεγομένοις. 12 ε ἀνευθέτου δὲ τοῦ
 ἡ λιμένος ἰ ὑπάρχοντος πρὸς κ παραχειμασίαν ἰ οἱ πλείονες
 μ ἔθεντο μν βουλὴν ὁ ἀναχθῆναι ἐκεῖθεν, ρ εἴ ρ πως δύναιτο
 ἡ κατανητήσαντες εἰς Φοῖνικα ἱ παραχειμάσαι ἡ λιμένα τῆς
 Κρήτης σ βλέποντα ἱ κατὰ υ λίβα καὶ ἱ κατὰ ν χώρον.

ABL
 a b c
 g h k
 m o p

vulg arm Chr-comm Thl-fin.
 om ABN p.

rec ins του, with H²LP 13. 36 rel Chr Thl Ec :

12. rec πλειους, with H²LP 13. 36 rel Chr Thl Ec: txt ABN p 40. rec
 κακειθεν, with H²P rel syr Thl Ec: txt ABLN b c h k o p 13. 36. 40 vulg Syr arm
 Chr. δυνανται A.

δὲ προσδιαμεμαρτύρηκεν ὡς υἶν εἶναι γνήσιον Εὐκλήμονος τοῦτον . . . See other references in Winer, l.c.

11. τ. ναυκλήρω] the owner of the ship. Wetst. cites from Plutarch, ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος. So Hesych.: ναύκληρος, ὁ δεσπότης τ. πλοίου,—and Xen. Œcon. viii. 12: φορτίων, ὅσα ναυκλήροι κέρδους ἕνεκα ἄγεται. (Kuin.)

12.] See above on ver. 8. The anchorage was sheltered from the N.W., but not from nearly half the compass. Grotius and Heinsius's rendering of πρὸς παραχειμ., 'ad vitandam tempestatem,' is contrary to usage, besides being singularly inconsistent with the fact in more ways than one. For this purpose the anchorage was εὐθετος, and in it they had (see next verse) actually ridden out the storm, before they left it.

ἐκεῖθεν] The κάκειθεν of the rec. would be thence also, as from their former stopping-places. Φοῖνικα] Ptolemy (iii. 17) calls the haven Φοινικοῦς, and the city (lying some way inland) Φοῖνιξ. Strabo (x. 4) says, τὸ δὲ ἔνθεν ἰσθμὸς ἐστὶν ὡς ἑκατὸν σταδίων, ἔχων κατοικίαν πρὸς μὲν τῇ βορείῳ θαλάττῃ Ἀμφιμάλλαν, πρὸς δὲ τῇ νοτίῳ Φοινικὴ τῶν Λαμπέων. This description, and the other data belonging to Phœnice, Smith (p. 48) has shewn to fit the modern Lutro, which, though not known now as an anchorage, probably from the silting up of the harbour, is so marked in the French admiralty chart of 1738, and "if then able to shelter the smallest craft, must have been capable of receiving the largest ships seventeen centuries before." See an inscription making it highly probable that Alexandrian ships did winter at Lutro, in the excursus at the end of Prolegg. to Acts.

βλέποντα κατὰ λίβα κ. κατὰ χώρον] looking (literally) down the S.W. and N.W. winds; i.e. in the direction of these winds, viz. N.E. and S.E. For λίψ and χώρος are not quarters of the

compass, but winds; and κατὰ, used with a wind, denotes the direction of its blowing,—down the wind. This interpretation, which I was long ago persuaded was the right one, I find now confirmed by the opinion of Mr. Smith, who cites Herod. iv. 110, ἐφέροντο κατὰ κῦμα καὶ ἄνεμον, and Arrian, Periplus Euxini, p. 3, ἄφνω νεφελὴ ἐπαναστάσα ἐξερράγη κατ' εὐρον. So also κατὰ ῥόον, Herod. ii. 96. And in Jos. Antt. xv. 9. 6, the coasts near Cæsarea are said to be δύσορμα διὰ τὰς κατὰ λίβα προσβολάς. See also Thucyd. vi. 104. In the reff., the substantive is not one of motion like λίψ, χώρος, or ῥόος, but of fixed location, as μεσημβρία σκόπος. The direction then is towards the spot indicated, just as in the present case it is in that of the motion indicated. The harbour of Lutro satisfies these conditions; and is even more decisively pointed out as being the spot by a notice in the Syneedemus of Hierocles, Φοινικὴ ἦτοι Ἀράδωνα νήσος Κλαῦδος. Now Mr. Pashley found a village called Aradiena a short distance above Lutro, and another close by called Anopolis, of which Steph. Byz. says, Ἀράδην πόλις Κρήτης· ἡ δὲ Ἀναπόλις λέγεται, διὰ τὸ εἶναι ἄνω. From these data it is almost demonstrated that the port of Phœnice is the present port of Lutro. Ptolemy's longitude for port Phœnice also agrees. See Smith, pp. 51 ff. Mr. Smith has kindly sent me the following extract from a letter containing additional confirmation of the view: 'Loutro is an excellent harbour; you open it unexpectedly, the rocks stand apart and the town appears within. During the Greek war, when cruising with Lord Cochrane, . . . chased a pirate schooner, as they thought, right upon the rocks; suddenly he disappeared, and when rounding in after him,—like a change of scenery, the little basin, its shipping, and the town of Loutro, revealed themselves.' See Prof. Hackett's note,

13 ^w ὑποπνεύσαντος δὲ ^x νότου δόξαντες τῆς ^y προ-
 θέσεως ^z κεκρατηκένοι, ^a ἄραντες ^b ἄσσον ^c παρελέγοντο
 τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ^d ἔβαλεν κατ'

13. Sir. xliii. 16 al.

iii. 8.

only. So Thucyd. ii. 23 al.

d = here only. see note.

y = Rom. viii. 28. ix. 11. Eph. i. 11. iii. 11.

(Heb. vi. 18.) κρ. τῆς προθ., Diod. Sic. xvi. 20.

b here only. comparat., = ch. xxv. 10 reif.

^w here only +.

x = ch. xxviii.

13. Luke xii.

55. xi. 31 Mt.

xiii. 29. Rev.

xxi. 13 only.

Exod. x.

2 Macc.

a = here

c ver. 8.

13. ὑποπνεύσαντες(sic) Ν.

impugning the above view and interpretation; which however does not alter my opinion. Dean Howson gives his solution thus: "The difficulty is to be explained simply by remembering that sailors speak of every thing from their own point of view, and that the harbour (see chart in C. and H. ii. 397) does look—from the water towards the land which encloses it—in the direction of S.W. and N.W." But I cannot believe, till experience can be shewn to confirm the idea, that even sailors could speak of a harbour as 'looking' in the direction in which they would look when entering it. 13. ὑποπνεύσαντος]

as E. V., softly blowing, compare ὑπομειδιάω. The S. wind was favourable for them in sailing from Fair Havens to Phœnice. δόξ. τ. προθ. κεκρατ.]

imagining that they had (as good as) accomplished their purpose; i.e. that it would now be a very easy matter to reach Phœnice. ἄραντες "may be translated either 'weighed,' or 'set sail;'

for ancient authors supply sometimes τὰς ἀγκύρας, and sometimes τὰ ἱστία Julius Pollux, however, like St. Luke, supplies neither, which is certainly the most nautical way of expressing it: he says, αἶροντες ἀπὸ τῆς γῆς, lib. i. 103." Smith, p. 55. ἄσσον παρ.] They crept close along the land till they passed Cape Matala. "A ship which could not lie nearer to the wind than seven points, would just weather that point which bears W. by S. from the entrance of Fair Havens. We see therefore the propriety of the expression ἄσσον παρ., 'they sailed close by Crete,' which the author uses to describe the first part of their passage." Smith, p. 56. The Vulg. has: 'quum sustulissent de Asson,' connecting ἄραντες with Ἄσσον, and understanding the latter as the name of a Cretan town. There is an Asus mentioned by Pliny (iv. 12), but it is 'in Mediterraneo,' not on the coast,—and the construction would be inadmissible. Erasmus, Luther, &c., have taken Ἄσσον as the accusative of direction, 'when they had weighed for Assus.' But besides the local objection, this construction also would be most harsh, as ἄραντες does not indicate

the progress of their voyage, but only the setting out. Heinsius took ἄραντες = ἀναφανέντες, ch. xxi. 3,—'postquam Asos attollere se visa est' (Meyer). But there can be little doubt that all of these are mistakes, and that ἄσσον is the adverb.

14. ἔβαλεν κατ' αὐτῆς] These difficult words have been taken in three ways:

(1) (The common interpretation) referring αὐτῆς to τὴν Κρήτην just mentioned. Thus they might mean, (α) 'drove (us) against Crete,' or (β) 'struck (blew) against Crete,' i.e. in the direction of Crete. Now of these, (α) is contrary to the expressed fact:—they were not driven against Crete. And (β) is as inconsistent with the implied fact. Had the wind blown in the direction of Crete at all, they, who gave themselves up to it, and were driven before it (ἐπιδόντες ἐφερόμεθα, ver. 15), must have been stranded on the Cretan coast, which they were not. (2) referring αὐτῆς to the ship, understood. This is adopted by Dr. Bloomfield and Mr. Smith. (The latter, I find by a letter received since this note was written, now understands it as I have explained it below.) But not to mention the harshness occasioned by having to supply a subject for αὐτῆς which has never yet been mentioned,—a decisive objection against this rendering is, that the ship throughout the narrative is τὸ πλοῖον, not ἡ ναῦς, in every place except ver. 41,—and τὸ πλ. occurs in the very next clause, which, had this been meant of the ship, would certainly have been expressed συναρπασθείσης δέ, or συναρπασθείσης δὲ αὐτῆς.

(3) referring αὐτῆς to προθέσεως. In that case ἔβαλεν κατ' αὐτῆς must either (α) = κατέβαλεν ἡμᾶς ἀπ' αὐτῆς, as Plato, Euthyph. 15 B, ἀπ' ἐλπίδος με καταβαλὼν μεγάλης ἀπέρχει, which is harsh, and hardly allowable; or (β) be understood, taking the neuter sense of βάλλω (ποταμὸς εἰς ἕλα βάλλων, Il. λ. 722), as meaning 'blew against it,' so as to thwart their design. And so Luther: 'erhöb sich wider ihr Bornehmen.' But this mixture of literal and figurative is also harsh, and hardly allowable. (4) A method has occurred to me of rendering the words, which seems to remove all harshness, whether of

c here only +.
(-ών, Isa.
xiii. 21 Aq.)
f here only +.
g ch. vi. 12 reff.
h here only +.
Wind. xii. 14
only.
xxvi. 36. see ch. ii. 2.)

αὐτῆς ἄνεμος ^c τυφωνικός ὁ καλούμενος ^f εὐρακύλων. ABLI
a b c
g h k
m o p
15 ^g συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ^h ἀν-
οφθαλμεῖν τῷ ἀνέμῳ ⁱ ἐπιδόντες ^k ἐφερόμεθα. 16 ^l νησίου
i = here only +. (ch. xv. 30 reff.)
l here only.
k = (nautical) here his only. Diod. Sic. xx. 16. (Lev.

14. for κατ' αὐτῆς, κατα ταυτῆς **N**. om ο καλ. *ευρ.* and συν of συναρπ. P¹(ins P-corr). rec *ευροκλύδων*, with H¹L P-corr p(*ευρο κλύδω*) rel Syr Chr Thl (Ec: *ευρυκλύδων* B² 40. 133: *ευρακλύδων* syr-ing-gr: *ευρακυκλων* arm: *aquilo maris* (omg τυφ. ο καλ.) aeth: *ευτρακῆλων* copt: *ευρακῆλων* sah: *ευρακοιδων* (itacism) 13: txt (see note) A B¹(see table) **N**, confirmed by *Euroaquilo* vulg Cassiod., by 13 sah and in some measure (*ευρακ.*) by syr arm copt.

15. *δυναμένου* B¹. aft *ἐπιδόντες* ins τω πλεοντι κ. συστειλαντες τα ιστια c 137: τη πνευση κ. συναγοντες τα ιστια syr-w-ast.

reference in αὐτῆς, or of construction. There can be no question that the *obvious* reference of αὐτῆς is to *Crete*. What then is *ἔβαλεν κατ' αὐτῆς*? *ἔβαλεν* applied to wind may be understood as above, neuter, or reflective, 'blew,' 'rushed.' Assuming this, and that there is no object to be supplied between *ἔβαλεν* and the preposition, κατ' αὐτῆς may surely be rendered, as in βῆ δὲ κατ' Οὐλύμποιο καρήνων,—κατ' Ἰδαίων ὀρέων,—κατὰ πέτρης, &c., viz. *down* (from) *Crete*, 'down the high lands forming the coast.' It is a common expression in lake and coasting navigation, that 'a gust came down the valleys.' And this would be exactly the direction of the wind in question. When they had doubled, or perhaps were now doubling, Cape Matala, the wind suddenly changed, and the typhoon *came down upon them from the high lands*;—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay past the cape, with its full violence. This, the hurricane rushing down the high lands when first observed, and afterwards *συναρπάζων τὸ πλοῖον*, seems to me exactly to describe their changed circumstances in passing the cape. A confirmation of this interpretation may be found by Luke himself using κατέβη to express the descending of a squall from the hills on the lake of Gennesareth, Luke viii. 23, where Matt. and Mark have only ἐγένετο and γίνεται. Mr. Smith also suggests κατὰ τοῦ κρημνοῦ, Luke viii. 33, as confirmatory. The above is also Dean Howson's view. See, in the excursus appended to the Prolegg. to Acts, the confirmation of this view in what actually happened to the Rev. G. Brown's party. τυφωνικός]

"The sudden change from a south wind to a violent northerly wind, is a common occurrence in these seas. (Captain J. Stewart, R.N., in his remarks on the Archipelago, observes, "It is always safe to anchor under the lee of an island with a northerly

wind, as it dies gradually away; but it would be extremely dangerous *with southerly winds, as they almost invariably shift to a violent northerly wind.*") The term 'typhonic' indicates that it was accompanied by some of the phenomena which might be expected in such a case, viz. the agitation and whirling motion of the clouds caused by the meeting of the opposite currents of air when the change took place, and probably also of the sea, raising it in columns of spray. Pliny (ii. 48), speaking of 'repentini flatus,' says, 'vorticem faciunt qui Typhon vocatur.' Aul. Gell. xix. 1, 'Turbines etiam crebriores . . . et figuræ quædam nubium tremendæ quas τυφῶνας vocabant.'" Smith, p. 60.

εὐρακύλων] I have adopted the reading of **ABN**, according to my principle of going, in all cases where there is no overpowering objection, by our most ancient MSS. It may be that *εὐρακύλων* had become in common parlance corrupted into *εὐροκλύδων*, an anomalous word, having no assignable derivation, but perhaps arising from the Greek sailors having changed the Latin termination into one having significance for themselves. Mr. Smith, in his appendix, 'On the Wind Euroclydon,' has satisfactorily answered the objections of Bryant to the compound *εὐρακύλων*,—by shewing that *εὐρος* properly, was not the S.E., but the E. wind; and that compounds of Greek and Latin in the names of winds are not unknown, e.g. *Euro-Auster*.

The direction of the wind is established by Mr. S., from what follows, to have been about *half a point N. of E.N.E.*; and the subsequent narrative shews that the wind *continued to blow from this point till they reached Malta*. 15. *συναρπ.*]

being hurried away, 'borne along,' by it: see reff. ἀντοφθαλμεῖν] It is hardly likely that this term, which is used so naturally and constantly of men facing an enemy (Polyb. i. 17. 3, and eight times more), and also metaphorically of resisting

δέ τι ^m ὑποδραμόντες καλούμενον Κ[λ]αῦδα, ⁿ ἰσχύσαμεν ^m here only +.
^o μόλις ^p περικρατεῖς γενέσθαι τῆς ^q σκάφης, ^r ἦν ἄραντες ⁿ ch. vi. 10.
^r βοηθείαις ^s ἐχρῶντο, ^t ὑποζωννύντες τὸ πλοῖον, φοβού- ^{ref.}
^u μενοί τε μὴ εἰς τὴν ^v σύρτιν ^w ἐκπέσωσιν ^w χαλίσαντες τὸ ^{only t.}
^{not =.} (-ος, 2 Macc. xii. 3, 6.) ^r Heb. iv. 16 only. ^{Ps.} vii. 10. ^{Sir.} xl. 24 al. (-θεῖν,
^{ch.} xxi. 28. ^{-θός,} Heb. xiii. 6.) ^s ver. 3. ¹ Cor. vii. 21 al. ^{L.P.} ^{Wis.} ii. 6. ^t here
^{only +.} 2 Macc. iii. 19 only. ^{Polyb.} xxvii. 3, 3. ^{Plat.} Rep. x. 616, 3. ^{εἶναι} γὰρ τοῦτο τὸ φῶς συν-
^{δεσμον} τοῦ οὐρανοῦ, ^{οἷον} τὰ ὑποζώματα τ. ^{τριηρών,} οὕτω πᾶσαν ἐνέχον τὴν περιφοράν, ^{see}
^{Thucyd.} i. 29. ^u here only +. ^v = vv. 26, 29 only. ^{Diod.} Sic. ii. 60, ^{ἐκπεσεῖν} εἰς
^{ἄμμου,} and al. ^w ch. ix. 23 reff.

16. ὑποδραμόντες B¹ 93-5. ^{rec} κλαυ-, with ΔΗ¹LP N (but λ erased) p rel 13.
 36. 40. 137 syr syr-mg-gr Chr Ttl (Ec: καν- B vulg aeth Jer, Kyra or Keuda Syr,
 Gaudem Cassiod.—rec -δην, with H¹LP rel: -δαν c 25 lect-12, -dam fuld: -δα B¹ p
 13. 40. 137 vulg syr syr-mg-gr copt aeth. (A has only KAA, the remaining letters are
 gone at the end of a line.) ^{rec} μόλις bef ισχυσαμεν (corr'n of order?), with H¹LP
 rel 36 syrr copt aeth-pl Chr: txt ABN m p 13 (40) vulg.
 17. βοηθείαις H¹ c p 36. 96 lect-12: -θιαν N¹. ^{εκπεσεωσιν} N¹. ^{ins} και bef
 χαλ. P. ^{om} το N¹.

temptation (μὴ δύνασθαι τοῖς χρήμασιν
 ἀνοφθαλμεῖν, Polyb. xxviii. 17. 18),
 should have been originally a naval term,
 derived from the practice of painting eyes
 on either side of the beaks of ships. More
 probably the expression was transferred to
 a ship from its usage in common life.

ἐπιδόντες] So Plutarch de Fortun. Rom.
 cited in note on ver. 26. Either 'the
 ship,' or 'ourselves,' may be supplied:
 or better perhaps, *neither*, but the word
 taken generally—giving up. ἐφερό-
 μεθα] passive: we were driven along.

16. ὑποδραμόντες] running under
 the lee of. "St. Luke exhibits here as on
 every other occasion, the most perfect com-
 mand of nautical terms, and gives the ut-
 most precision to his language by selecting
 the most appropriate: they ran before
 the wind to leeward of *Clauda*, hence it
 is ὑποδραμόντες: they sailed with a side
 wind to leeward of *Cyprus* and *Crete*:
 hence it is ὑπεπλεύσαμεν" (Smith, p. 61,
 note).

Κλαῦδα] Here again, there
 can be little doubt that the name of the
 island was Καῦδα, or Γαῦδα, as we have
 in some MSS., or, as in Pliny and Mela,
 Gaudos: but Ptol. (iii. 7) has Κλαῦδος,
 and the corruption was very obvious. The
 island is the modern Gozzo. ἰσχύ-

σαμ. μόλ. κ.τ.λ.] "Upon reaching *Clauda*,
 they availed themselves of the smooth
 water under its lee, to prepare the ship to
 resist the fury of the storm. Their first
 care was to secure the boat by hoisting it
 on board. This had not been done at first,
 because the weather was moderate, and the
 distance they had to go, short. Under
 such circumstances, it is not usual to hoist
 boats on board, but it had now become
 necessary. In running down upon *Clauda*,
 it could not be done, on account of the

ship's way through the water. To enable
 them to do it, the ship must have been
 rounded to, with her head to the wind, and
 her sails, if she had any set at the time,
 trimmed, so that she had no head-way, or
 progressive movement. In this position
 she would drift, broadside to leeward. I
 conclude they passed round the east end of
 the island: not only because it was nearest,
 but because 'an extensive reef with nume-
 rous rocks extends from Gozzo to the N.W.,
 which renders the passage between the two
 isles very dangerous' (Sailing Directions,
 p. 207). In this case the ship would be
 brought to on the starboard tack, i. e. with
 the right side to windward." . . . "St.
 Luke tells us they had much difficulty in
 securing the boat. He does not say *why*:
 but independently of the gale which was
 raging at the time, the boat had been towed
 between twenty and thirty miles after the
 gale had sprung up, and could scarcely fail
 to be filled with water." Smith, pp. 64,
 65.

17.] ἄραντες, having taken
 on board. βοηθείαις] measures to
 strengthen the ship, strained and weak-
 ened by labouring in the gale. Pliny (ii.
 48) calls the typhoon 'præcipua navigan-
 tium pestis, non antennis modo, verum ipsa
 navigia contorta frangens.' Grot., Hein-
 sius, &c., are clearly wrong in interpret-
 ing βοηθεί., 'the help of the passengers.'

ὑποζωννύντες τ. πλ.] undergird-
 ing, or *frapping* the ship. "To frap a
 ship (*ceintrer un vaisseau*) is to pass four or
 five turns of a large cable-laid rope round
 the hull or frame of a ship, to support her
 in a great storm, or otherwise, when it is
 apprehended that she is not strong enough
 to resist the violent efforts of the sea: this
 expedient, however, is rarely put in prac-
 tice." Falconer's Marine Dict.:—Smith,

^x here only. ^x σκευός οὕτως ^k ἐφέροντο. ¹⁸ ὃ σφοδρῶς δὲ ^z χειμαζομένων ^{ABCLP}
^{Jonah i. 5.} ἡμῶν ^a τῇ ^a ἐξῆς ^b ἐκβολὴν ἐποιοῦντο, ¹⁹ καὶ τῇ ^c τρίτῃ ^{ABCLP}
^{viii. 12.} ^y here only. ^d αὐτόχειρες τὴν ^e σκευὴν τοῦ πλοίου ^f ἔρριψαν. ²⁰ μήτε ^{ABCLP}
^{Syr. xiii.} δὲ ἡλίου μήτε ^g ἄστρων ^h ἐπιφαινούντων ⁱ ἐπὶ ^k πλείονας ἡμέ-
^{13 (only?).} ρας, ¹ χεიმῶνός τε ^m οὐκ ^m ὀλίγου ⁿ ἐπικειμένου, ^o λοιπὸν ^{ABCLP}
^{(ρὸς, Exod.} ^{x. 19.)} ^z here only. ^{Prov. xxvi.} 10 only. ^a ch. xxi. 1 refl. ^b here only. ^{Jonah i. 5.} ^c alone, Luke xiii. 32
^{only. Exod. xxi. 29.} ^{w. ἡμέρα, Matt. xvi. 21 al. fr.} ^d here only ⁺. ^e here only. ^{Gen.}
^{xxxi. 25 Ald. (Jonah i. 5?) only.} ^{σκευὴν ἐκατὸν τριήρεσι, Diod. Sic. xiv. 79.} ^f ver. 29. ^{Matt.}
^{ix. 36. xv. 30. xxvii. 5.} ^{Luke iv. 35. xvii. 2 only.} ^{Gen. xxi. 15.} ^(-πτεῖν, ch. xxii. 23.) ^g ch. vii. 43 refl.
^h Luke i. 79. ^{Tit. ii. 11. iii. 4 only.} ^{Deut. xxxiii. 2.} ^{(-ρεῖα, 2 Thess. ii. 8.} ^{-νῆς, ch. ii. 20.)} ⁱ ch. xiii. 31 refl.
^{k = ch. ii. 40 refl.} ^{l = Matt. xvi. 3 (xxiv. 20) Mk. John x. 22. 2 Tim. iv. 21) only.} ^{Joh xxxvii. 6.}
^{m ch. xii. 18 refl.} ^{n = here (Luke v. 1. xxiii. 23. John xi. 38. xxi. 9. 1 Cor. ix. 16. Heb. ix. 10)}
^{only. Job xix. 3.} ^{o = 2 Tim. iv. 5.}

18. for δε, τε A 25 spec Syr aeth-pl.

19. rec εριψαμεν (corrū to suit person to suit αυτοχειρες: so Meyer, which is much more probable than that, as De W., -αμεν should have been altered to -av, to suit εποιουντο: see note), with HLP rel syrr copt aeth-pl Chr Thl Gc: txt AB²C a b o p 13. 36. 40 vulg spec, εριψαν B¹, εριψαν K.

20. πλειους K¹ e g 101. om λοιπον B.

p. 60, who brings several instances of the practice, in our own times. See additional ones in C. and H. ii. 404, f. Horace seems to allude to it, Od. i. 14. 3, 'ac sine funibus Vix durare carinae Possint imperiosius Aequor.' See refl. τὴν σύρτιν]

The Syrtis, on the African coast; there were two, the greater and the lesser (αἱ φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτες, Jos. B. J. ii. 16. 4), of which the former was the nearer to them. ἐκπέσωσιν] See

refl. and add φερόμενοι τῷ πνεύματι . . . ἐξέπιπτον πρὸς τὰς πέτρας, Herodot. viii. 13.

χαλ. τ. σκεύος] "It is not easy to imagine a more erroneous translation than that of our authorized version: 'Fearing lest they should fall into the quicksands, they strake sail, and so were driven.' It is in fact equivalent to saying that, fearing a certain danger, they deprived themselves of the only possible means of avoiding it." Smith, p. 67. He goes on to explain, that if they had struck sail, they must have been driven directly towards the Syrtis. They therefore set what sail the violence of the gale would permit them to carry, turning the ship's head off shore, she having already been brought to on the starboard tack (right side to the wind). The adoption of this course would enable them to run before the gale, and yet keep wide of the African coast, which we know they did. But what is χαλ. τὸ σκευός? It is interpreted by Meyer, De W., and most Commentators, of striking sail (as E. V.): but this (see above) could not be: "In a storm with a contrary wind or on a lee-shore, a ship is obliged to lie-to under a very low sail: some sail is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and

work herself to pieces." Encycl. Brit. art. 'Seamanship.' Smith, p. 72, who interprets the words, lowering the gear, i.e. sending down upon deck the gear connected with the fair-weather sails, such as the *suppara*, or top-sails. A modern ship sends down top-gallant masts and yards, a cutter strikes her topmast, when preparing for a gale. In this case it was perhaps the heavy yard which the ancient ships carried, with the sail attached to it, and the heavy ropes, which would by their top-weight produce uneasiness of motion as well as resistance to the wind. See a letter addressed to Mr. Smith by Capt. Spratt, R.N., quoted in C. and H. ii. p. 405, note 5.

οὕτως] i.e. "not only with the ship undergirded, and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtis." Smith, ib.

18. ἐκβολ. ἐποι.] "The technical terms for taking cargo out of a ship, given by Julius Pollux, are ἐκθέσθαι, ἀποφορτίσασθαι, κομφίσαι τὴν ναῦν, ἐπελάνθραι, ἐκβολὴν ποιῆσθαι τῶν φορτίων. So that both here, and afterwards in ver. 38 (ἐκούφιζον τ. πλοῖον), St. Luke uses appropriate technical phrases." Smith, ib.

Of what the freight consisted, we have no intimation. Perhaps not of wheat, on account of the separate statement of ver. 38. See ref.

19. τ. σκευὴν τ. πλ. ἔρρ.] ἡ σκευή is the furniture of the ship—beds, moveables of all kinds, cooking utensils, and the spare rigging.

αὐτόχειρες is used with ἔρριψαν as shewing the urgency of the danger—when the seamen would with their own hands, cast away what otherwise was needful to the ship and themselves. This not being seen, αὐτόχ. has been supposed to imply the first person, and ἔρριψαμεν

^p περιηρέιτο ἐλπίς πᾶσα ^q τοῦ σώζεσθαι ἡμᾶς. ²¹ πολλῆς ^{p = 2 Cor. iii. 16, Heb. x. 11 (ver. 40) only. Zech. x. 11.}
^r αἰτίας ^s ὑπαρχούσης, τότε ^t σταθεῖς ὁ Παῦλος ἐν
μέσῳ αὐτῶν εἶπεν Ἔδει μὲν, ὦ ἄνδρες, ^u πειθαρχήσαντάς
μοι μὴ ^v ἀνάγεσθαι ἀπὸ τῆς Κρήτης, ^w κερδήσαι τε τὴν
^x ὕβριν ταύτην καὶ τὴν ^x ζημίαν. ²² καὶ ^y τὰ ^y νῦν ^z παραινῶ
ὑμᾶς ^a εὐθυμεῖν ^b ἀποβολὴ γὰρ ^c ψυχῆς οὐδεμία ἔσται ἐξ
ὑμῶν ^d πλὴν τοῦ πλοίου. ²³ παρέστη γάρ μοι ταύτῃ τῇ
νυκτὶ τοῦ θεοῦ οὐ εἰμὶ [ἐγὼ] ^e καὶ ^e λατρεύω ἄγγελος,
²⁴ λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ ^f παρα-
στῆναι καὶ ἰδοὺ ^g κεχάρισται σοι ὁ θεὸς πάντας τοὺς
^h πλέοντας μετὰ σοῦ. ²⁵ διὸ ^a εὐθυμεῖτε, ἄνδρες· πιστεῦω

Jos. Antt. ii. 3. 2.

x ver. 10.

y ch. iv. 29 reff.

z ver. 9 only

(reff.).

a here bis.

James v. 13 only.

Ps. lxxvii. 18 Ald. only.

(see ver. 36 al.)

b Rom.

xi. 15 only.

(-βάλλειν, Mark x. 50.

Heb. x. 35.)

c = ch. xv. 26 reff.

d [John

viii. 10.]

ch. xv. 28. xx. 23.

Deut. i. 36.

e ch. vii. 7 reff.

f = Rom. xiv. 10.

Dan.

vii. 10.

g 2 Cor. ii. 10 reff.

h ver. 2 reff.

rec πασα bef ελπίς, with CH^r L(π. η ελ.) P^N rel 36 syr Chr: txt AB k m p 13 vulg spec copt.

^{21.} rec δε, with H^rLP rel syr copt Chr: txt ABC^N e p 13. 40. 137 vulg spec Syr æth-pl Thl-fin. om τότε Ἄ 21. εμμεσω Α. for αὐτων, ημων c 137.
om τας H^r. ζημῆμιαν(sic) P.

^{22.} ἀποβλη(sic) P. οὐδεμία bef ψυχῆς N¹ 80.

^{23.} for ταυτη, τηδε N¹. rec τη νυκτι bef ταυτη, with syr C^e: txt ABCH^rLP^N rel 40. 137 vulg arm Chr Thl-sif (Thl-fin om ταυτ.). rec αγγελος bef του θεου (corrⁿ of order), with H^rLP rel vulg spec; bef ω κ. λατρεω 13: txt ABC^N in 40. 137. rec om εγω, with BC¹H^rLP p 13 rel spec syr^r Chr Thl C^e: ins AC²N 40 vulg copt æth arm.

has crept in: see var. readd. ^{20.} The sun and stars were the only guides of the ancients when out of sight of land. The expression, all hope was taken away, seems, as Mr. Smith has noticed, to betoken that a greater evil than the mere force of the storm (which perhaps had some little abated:—χ. οὐκ ὀλίγου seems to imply that it still indeed raged, but not as before) was afflicting them, viz., the leaky state of the ship, which increased upon them, as is shewn by their successive lightenings of her.

^{21.} αἰτίας] “What caused the abstinence? A ship with nearly 300 people on board, on a voyage of some length, must have had more than a fortnight’s provisions (and see ver. 38): and it is not enough to say with Kuinoel, ‘Continui labores et metus a periculis effecerant ut de cibo capiend^o non cogitarent.’ ‘Much abstinence’ is one of the most frequent concomitants of heavy gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce it.” Smith, p. 75: who quotes instances. But doubtless anxiety and mental distress had a considerable share in it. τότε brings vividly before us the consequence of the αἰτία—when they were in that condition, languid and exhausted with fasting and fears.

κερδήσαι] ‘lucrificise,’ to

have gained, not = to have incurred,—but to have turned to your own account, i. e. ‘to have spared or avoided.’ So Jos. in ref. Aristotle, Magn. Mor. ii. 8, ὅ κατὰ λόγον ζημίαν ἦν λαβεῖν, τὸν τοιοῦτον κερδάναντα εὐτυχῇ φάμεν (‘if he escape it’). Plin. vii. 40, ‘quam quidem injuriam lucrificet ille.’ Cicero, Verr. i. 12, ‘lucratur indicia veteris infamiae’ (‘may have them wiped out,’ and so make gain of them by getting rid of them). ὕβριν]

See on ver. 10. “The ὕβριν was to their persons, the ζημίαν to their property.” C. and H. ii. 410, note 4.

^{22.} The neglect of precision in ἀποβολὴ ψυχῆς οὐδεμία . . . πλὴν τοῦ πλοίου is common enough. So Rev. xxi. 27, οὐ μὴ εἰσέλθῃ . . . πᾶν κοινὸν κ. ποιῶν βδέλυγμα . . . εἰ μὴ οἱ γεγραμμένοι ἐν τῷ β. τ. (ζῶης. See Winer, edn. 6, § 67. 1. e.

^{23.} Paul characterizes himself as dedicated to and the servant of God, to give solemnity to and bespeak credit for his announcement. At such a time, the servants of God are highly esteemed.

^{24.} κεχάρισται] “Etiam centurio, subserviens providentiæ divini, Paulo condonavit captivos, ver. 43. . . . Non erat tamen periculoso alioqui tempore periculum, ne videretur Paulus, quæ necessario dicebat, gloriose dicere.” Bengel. μετὰ σοῦ] “Paulus,

γὰρ τῷ θεῷ ὅτι οὕτως ἔσται ¹ καθ' ἵδιν ¹ τρόπον λελάληται ¹ μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ² ἐκπεσεῖν. ²⁷ Ὡς δέ ¹ τεσσαρεςκαιδεκάτη νύξ ἐγένετο ³ διαφορομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, ⁴ κατὰ ⁵ μέσον τῆς ⁶ νυκτὸς ⁷ ὑπενόουν οἱ ⁸ ναῦται ⁹ προσάγειν τινὰ αὐτοῖς χώραν. ²⁸ καὶ ¹⁰ βολίσαντες ¹¹ εὗρον ¹² ὄργυιās εἴκοσι, ¹³ βραχὺ δέ ¹⁴ διαστήσαντες καὶ πάλιν ¹⁵ βολίσαντες ¹⁶ εὗρον ¹⁷ ὄργυιās δεκαπέντε, ²⁹ φοβοῦμενοί

q here bis. Rev. xviii. 17 only t. (-τικός, 3 Kings ix. 27. Jonah i. 5.) r = here only. (ch. xvi. 20 reff.) Josh. iii. 9. 1 Kings vii. 10 al. fr. s here bis only t. (-λή, Luke xxii. 41.) t = ch. xix. 19. 1 Chron. xx. 2. u here bis only t. v = Luke xxi. 54. ch. v. 34 (John vi. 7. Heb. ii. 7 (from Ps. viii. 5), 9. xiii. 22) only. Isa. lviii. 17. w Luke xxii. 59. xxiv. 51 only. trans., Isa. lix. 2.

26. ημας bef δεi B.

27. επεγενετο A p vulg: txt BCH¹LPN rel 36 Chr. for προσαγειν, προσανεχειν B¹: προσαχειν B¹: προσεγγιζειν c 137: προσαραγειν 40: προσαγειν R¹.

28. for 1st και, οιντες R¹. οργυας (twice) b¹ p 13, so (once) H^r o. for 2nd ευρον, ευρομεν C¹.

in conspectu Dei, princeps navis, et consiliis gubernator." Ib. 26. δεῖ] Spoken prophetically, as also ver. 31: not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future at this crisis, and announcing the Divine counsel.

Mr. Humphry compares and contrasts the speech of Cæsar to the pilot under similar circumstances: τόλμα κ. δέδιθι μηθέν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἰστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην, Plut. de Fortun. Rom. p. 518. 27. διαφορ.] driven about, or up and down, as E. V., not 'drifting through,' as Dr. Bloomf., though this may have been the fact; see examples below. Plutarch speaking of the tumult during which Galba was murdered, τοῦ φορέιου καθάπερ ἐν κλύδωνι δεῦρο κάκεῖ διαφορομένον (probably from Tacitus, 'Agebatur huc illuc Galba, vario turbæ fluctuantis impulsu,' Hist. i. 40); Philo, de Migr. Abr. p. 454, ἐπαμφοτεριστὰ πρὸς ἑκάτερον τοῖχον, ὥσπερ σκάφος ὑπ' ἐναντίων πνευμάτων διαφορόμενον, ἀποικλίνοντες. The reckoning of days counts from their leaving Fair Havens: see vv. 18, 19.

ἐν τῷ Ἀδρίᾳ] Adria, in the wider sense, embraces not only the Venetian Gulf, but the sea to the south of Greece:—so Ptolemy (iii. 16), ἡ δὲ Πελοπόννησος ὀρίζεται . . . ἀπὸ δυσμῶν καὶ μεσημβρίας τῷ Ἀδριατικῷ πελάγῳ. So also (iii. 4) ἡ δὲ Σικελία ὀρίζεται . . . ἀπὸ δὲ ἀνατολῶν ὑπὸ τοῦ Ἀδρίου πελάγους. In fact, he bounds Italy on the S., Sicily on the E., Greece on the S. and W., and Crete on the W. by this sea, which notices sufficiently indicate its dimensions. So also Pausanias (v. 25), speaking of the straits of Messina, says that the sea there is θαλάσσης χειμεριωτάτης

πάσης. οἱ τε γὰρ ἄνεμοι ταρασσουσιν αὐτὴν ἀμφοτέρωθεν τὸ κύμα ἐπάγοντες, ἐκ τοῦ Ἀδρίου, καὶ ἐξ ἐτέρου πελάγους ὃ καλεῖται Τυρσηνόν. ὑπενόουν] What

gave rise to this suspicion? Probably the sound (or even the apparent sight) of breakers. "If we assume that St. Paul's Bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura: but before reaching it, the land is too low and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within this distance, it is impossible to avoid observing the breakers: for with north-easterly gales, the sea breaks upon it with such violence, that Capt. Smyth, in his view of the headland, has made the breakers its distinctive character." Smith, p. 79.

I recommend the reader to study the reasonings and calculations by which Mr. Smith (pp. 79—86) has established, I think satisfactorily, that this χώραν could be no other than the point of Koura, east of St. Paul's Bay, in Malta.

προσάγειν] was approaching them. The opposite is ἀναχωρεῖν, 'recedere.' 'Lucas optice loquitur, nautarum more.' Kuin.

28. βολίσαντες] βολίζειν, ἡγουν βάθος θαλάσσης μετρεῖν μολυβδίνη καθέτω, ἢ τοιοῦτω τινί. Eustath. on Il. ε. p. 427 (Westst.).

ὄργυιās] ὄργυια σημαίνει τὴν ἑκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους (Etymol. Magn.) = therefore very nearly one fathom. Every particular here corresponds with the actual state of things. At twenty-five fathoms depth (as given in evidence at the court-martial on the officers of the Lively, wrecked on this point in 1810), the curl of the sea was seen on the

τε μή που^x κατὰ^y τραχεῖς τόπους^k ἐκπέσωμεν, ἐκ^x
 πρύμνης^a ῥίψαντες^b ἀγκύρας τέσσαρας^c εὐχοντο^x
 ἡμέραν^d γενέσθαι. 30 τῶν δὲ^a ναυτῶν^e ζητούντων^z
 φυγεῖν ἐκ τοῦ πλοίου καὶ^f χαλασάντων τὴν^g σκάφην^h
 εἰς τὴν θάλασσαν, ἡⁱ προφάσει^j ὡς ἐκ^k πρώρας^l
 ἀγκύρας μελλόντων^m ἐκτείνειν, 31 εἶπεν ὁ Παῦλοςⁿ
 τῷ ἐκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν μὴ οὗτοι^o

xi. 2. d ch. xii. 18 reff. e = ch. xiii. 8 reff. f ch. ix. 25 reff. g ver. 16.
 h Mark xii. 40 || L. John xv. 22. Phil. i. 18. 1 Thess. ii. 5 only. Ps. exl. 4. i = ch. xxiii. 15
 reff. k ver. 41 only+. (-ρεύς, Ezek. xxvii. 29.) l = here only. Ps. lix. 8 (10). elsw.
 w. χεῖρ, ch. xxvi. 1 al.

29. for τε, δε CN c p 13 vulg syr copt Thl-sif. rec *μηπως* (corrⁿ to simpler word), with H¹LP rel 36 copt Chr: *μηπω* A: txt BCN c p 13. 40 Thl-sif. (που is written above the line by N¹ or corr¹.) rec (for κατα) eis, with H¹LP rel 36 Chr: txt ABCN c p 13. 40 Thl-sif. rec *εκπεσωσιν*, with c d f p sah: txt ABCH¹LPN 13 rel 137 vulg syrr copt Chr. [*ευχοντο*, so B¹CH¹.]
 30. εκφυγειν A c 96. 137-42. πρωρης A d 13: *πλωρης* N¹. rec *μελλοντων* bef *αγκυρας* (corrⁿ of order for *euphony*), with H¹LPN rel ann Chr Thl (Ec: txt ABC m p 13. 40.

rocks in the night, but no land. The twenty fathoms would occur somewhat past this: the fifteen fathoms, in a direction W. by N. from the former, after a time sufficient to prepare for the unusual measure of anchoring by the stern. And just so are the soundings (see Capt. Smyth's chart, Smith, p. 88), and the shore is here full of *τραχεῖς τόποι*, mural precipices, upon which the sea must have been breaking with great violence. 29. *ἐκ πρύμνης*] The

usual way of anchoring in ancient, as well as in modern navigation, was *by the bow*: 'anchora de prora jacitur.' But under certain circumstances, they anchored *by the stern*; and Mr. Smith has shewn from the figure of a ship which he has copied from the "Antichità de Ercolano," that their ships had hawse-holes aft, to fit them for anchoring by the stern. "That a vessel *can* anchor by the stern is sufficiently proved (if proof were needed) by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the instance of the battle of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading Acts xxvii." C. and H. ii. p. 414. The passage from Caesar, Bell. Civ. i. 25, 'has quaternis ancoris ex quatuor angulis distinebat, ne fluctibus moverentur,' is not to the pur-

pose, for it was in that case a platform composed of two vessels, and anchored by the four corners. "The anchorage in St. Paul's Bay is thus described in the Sailing Directions: 'The harbour of St. Paul is open to E. and N.E. winds. It is, notwithstanding, safe for small ships; the ground, generally, being very good: and while the cables hold, there is no danger, as the anchors will never start.'" Smith, p. 92. *εὐχοντο*] Uncertain, whether their ship might not go down at her anchors: and, even supposing her to ride out the night safely, uncertain whether the coast to leeward might not be iron-bound, affording no beach where they might land in safety. Hence also the ungenerous but natural attempt of the seamen to save their lives by taking to the boat. See Smith, p. 97.

30.] "We hear of anchors being laid out from both ends of a ship (*ἐκατέρωθεν*), Appian, Bell. Civ. p. 723." ib. *ἐκτείνειν*] because in this case they would carry out the anchors to the extent of the cable which was loosened.

31. *ἐὰν μὴ κ.τ.λ.*] "Mirum est quod reliquos vectores salvos posse fieri negat, nisi retentis nautis: quasi vero Dei promissionem exinanire penes ipsos fuerit. Respondeo, Paulum hic de potentia Dei præcise non disputare, ut eam a voluntate et mediis sejungat: et certe non ideo fidelibus virtutem suam Deus commendat, ut contemptis mediis torpori et socordiae indulgeant, vel temere se projiciant, ubi certa est cavendi ratio. . . . Neque tamen propterea sequitur, mediis vel adminiculis alligatam esse Dei manum, sed quum Deus hunc vel illum agendi modum ordinat, hominum sensus continet, ne præscriptas sibi metas

16 M. i. ix. 12.
17, John
xviii. 10, 26.
18 only. Deut.
xiii. 1.
19 John ii. 15
only. 2 Kings

20 only. 2
ch. vii. 18
reft.
21 only. 27
reft.
22 = and constr.,
ch. xxiv. 4.
23 ch. ii. 46 reft.
24 ch. ii. 19 reft.
25 ver. 27.
26 Gen. xiv. 5.
27 w absol., Matt.
xxiv. 50, ch.
(iii. 5. x. 24
reft.) xxviii.
6.

28 x here only +
(-τία, ver.
21.)
29 Deut. ix. 7.
30 Jer. xx. 18.
31 2 Macc. v. 27 only.
32 x. 30. 1 Kings xiv. 45.
33 xxiv. 51.
34 vv. 22, 25.)
35 k so ch. xix. 7.

36 z = ver. 36 only. (ch. xviii. 2 al.)
37 d Luke xxi. 18.
38 e Rom. i. 21 reft.
39 h here only +.
40 i gen., Rev. ii. 17.
41 Winer, edn. 6, § 30. 7. c.
42 j Matt. xxiii. 30 bis.
43 Eph. ii. 3 only.

44 a = here only. ἐπι-
45 b ch. viii. 16 reft.
46 c Matt.
47 f = Luke i. 19. Gen.
48 g Matt.
49 h here only +.
50 i gen., Rev. ii. 17.
51 Winer, edn. 6, § 30. 7. c.
52 j Matt. xxiii. 30 bis.
53 Eph. ii. 3 only.

54 a = here only. ἐπι-
55 b ch. viii. 16 reft.
56 c Matt.
57 f = Luke i. 19. Gen.
58 g Matt.
59 h here only +.
60 i gen., Rev. ii. 17.
61 Winer, edn. 6, § 30. 7. c.
62 j Matt. xxiii. 30 bis.
63 Eph. ii. 3 only.

64 a = here only. ἐπι-
65 b ch. viii. 16 reft.
66 c Matt.
67 f = Luke i. 19. Gen.
68 g Matt.
69 h here only +.
70 i gen., Rev. ii. 17.
71 Winer, edn. 6, § 30. 7. c.
72 j Matt. xxiii. 30 bis.
73 Eph. ii. 3 only.

74 a = here only. ἐπι-
75 b ch. viii. 16 reft.
76 c Matt.
77 f = Luke i. 19. Gen.
78 g Matt.
79 h here only +.
80 i gen., Rev. ii. 17.
81 Winer, edn. 6, § 30. 7. c.
82 j Matt. xxiii. 30 bis.
83 Eph. ii. 3 only.

84 a = here only. ἐπι-
85 b ch. viii. 16 reft.
86 c Matt.
87 f = Luke i. 19. Gen.
88 g Matt.
89 h here only +.
90 i gen., Rev. ii. 17.
91 Winer, edn. 6, § 30. 7. c.
92 j Matt. xxiii. 30 bis.
93 Eph. ii. 3 only.

94 a = here only. ἐπι-
95 b ch. viii. 16 reft.
96 c Matt.
97 f = Luke i. 19. Gen.
98 g Matt.
99 h here only +.
100 i gen., Rev. ii. 17.
101 Winer, edn. 6, § 30. 7. c.
102 j Matt. xxiii. 30 bis.
103 Eph. ii. 3 only.

μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. ³² τότε ἀπέκοψαν οἱ στρατιῶται τὰ ^ησχοινία τῆς ^θσκάφης, καὶ εἶασαν αὐτὴν ^οἐκπεσεῖν. ³³ ἄχρι δὲ οὗ ^ιἡμέρα ^κἡμελλεν ^λγίνεσθαι, ^μπαρακάλει ὁ Παῦλος ἅπαντας ^νμεταλαβεῖν ^ξτροφῆς, λέγων ^οΤεσσαρεςκαιδεκάτην σήμερον ἡμέραν ^ππροσδοκῶντες, ^ρἄσπιτοι ^σδιατελείτε μηθὲν ^τπροσλαβόμενοι. ³⁴ διὸ ^θπαρακαλῶ ὑμᾶς ^ιμεταλαβεῖν ^κτροφῆς· τοῦτο γὰρ ^λπρὸς τῆς ὑμετέρας σωτηρίας ^μὑπάρχει· οὐδενὸς γὰρ ὑμῶν ^νἐθρῖξ ἀπὸ τῆς κεφαλῆς ^ξἀπολείται. ³⁵ εἶπας δὲ ταῦτα καὶ λαβὼν ἄρτον ^οεὐχαρίστησεν τῷ θεῷ ^ιἐνώπιον πάντων, καὶ ^κκλάσας ἤρξατο ἐσθίειν. ³⁶ ^ηεὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ ^θπροσελάβοντο ^ιτροφῆς. ³⁷ ^κἡμεθα δὲ ^λκαὶ ^μπᾶσαι ^νψυχαὶ ἐν τῷ πλοίῳ διακόσμου

ABCLP
8a b c d
f g h k l
m o p 12

31. μινωσιν bef εν τω πλοιω **N** c h.
32. rec οι στρατιωται bef απεκοψαν (corrⁿ of order for perspicuity), with H¹LP rel coptt Chr: txt ABCN c m 13. 40. 137 vulg syrr æth Thl-sif.

33. rec εμελλεν bef ημερα, with H¹LP rel syr æth Chr Thl Ec: txt ABCN p 13 vulg. [ημελλεν, so BCLP c l p 13. 40 Thl-sif.] rec μηδεν, with CH¹LP rel 36 Chr: txt ABN 40. προσλαμβανόμενοι (corrⁿ to suil προσδοκωντες) Δ 40 lect-12, -λαμβομαι, but μ marked for erasure, P.

34. aft διο ins kai B. παρακα(sic) **N**. rec προσλαβειν (from προσλ. above), with H¹LP rel Thl-sif Ec: txt ABCN b d h k o p 13. 36. 137 Chr Thl-fin. add τι **N**¹: τινος c. for προς, προ B 101 sah. ημετερας ALP a h syr Thl-fin: txt BCH¹N p 13 rel Chr Thl-sif. ουθενος A. rec (for απο) εκ (corrⁿ from Luke xxi. 18), with H¹LPN rel Thl Ec: txt ABC p 13. 36. 40. 137. rec πεσειται (corrⁿ to LXX, see 3 Kings i. 52, 1 Kings xiv. 45, 2 Kings xiv. 11. If, as Meyer supposes, απολ. were a corrⁿ from Luke xxi. 18, we should not have had the future, but as there, ου μη αποληται), with H¹LP rel syr sah Chr: txt ABCN m p 13. 40 vulg Syr copt æth arm Thl-fin.

35. rec ειπων (corrⁿ to more usual form), with H¹LP p 13 rel 36: txt ABCN 24. ηυχαρ. AP p 137: ευχαριστησας **N**: και ευχαριστησας 40.

36. απαντες **N**¹ (but a erased). προσελαβον Δ 40: προσελαβανον c: μετελαμ-βανον 137: μεταλαβαν(sic) **N**.

37. rec ημεν (corrⁿ to more usual form), with CH¹LP 13. 36 rel Chr: txt ABN p 40. rec εν τω πλοιω bef αι πασαι ψ. (corrⁿ of order to connect ψυχαι and διακ.), with H¹LP rel syr Chr: txt (A) BCN (k m p) 13. 40. 137 vulg (Syr) copt arm (Chr-comm Thl-sif). —om αι A k m p, πασαι bef αι Chr-comm Thl-sif. for διακοσμαι εβδομηκοντα ες, C o s p (so Scriv; noting "σῶς Tischendorf, vix rectē"). for διακοσμαι, ws (mistake arising from ω of πλοιω and C of the numeral, B sah. for ες, πεντε A: om m.

transilient." Calvin. 33.] This precaution on the part of Paul was another means taken of providing for their safety. All would, on the approaching day, have their strength fully taxed: which therefore needed recruiting by food. ἄχρι . . . οὐ . . . until it began to be day: i. e. in the interval between the last-mentioned occurrence and daybreak, Paul employed the time, &c. προσδοκῶντες] waiting the cessation of the storm. The following expressions, ἔσιτ. διατ., μηθ. προσλ., are spoken hyperbolically, and cannot mean

literally that they had abstained entirely from food during the whole fortnight.

πρός with a gen. ('e salute vestra') is only found here in N. T.: compare ref., and ἐλπίσας πρὸς ἑαυτοῦ τὸν χρησμόν εἶναι, Herodot. i. 75.

35.] "Paul neither celebrates an ἀγάπη (Olsh.), nor acts as the father of a family (Meyer), but simply as a pious Jew, who asks a blessing before he eats." De Wette.

36.] When we reflect who were included in these πάντες, —the soldiers and their centurion, the sailors, and passengers of various nations

d here only +
e constr., here
only.
f - here only.
Polyb. i. 25.
7. Thucyd.
viii. 23.
g Luke x. 39.
James i. 2
only. 2 Kings
i. 6.
h here only +.
οὐκ εἰκός
ἐπιλατ-
τον εἶναι τὸ
πέλαγος τὸ
Ἀδριατικόν, Strabo,
i. p. 11.
m here only. Prov. v. 5. Polyb. iii. 46. 1.
n Heb. xii. 25 only. Exod. xiii. 16. Deut. vi. 8. xi. 18 only.
o ver. 29 refl. p = Itev. v. 2. Esdr. i. 55 (52).
q ch. v. 26 refl. Acts only.
r Matt.
s = ch. v. 38 refl. w. ἵνα, here only.
t ver.
u here
v ch. x. 47 refl. constr., here only. Mic.
y IIom. ix. 19. 1 Pet. iv. 3 only +. 2 Macc. x. 5

τὸν ^d ἄρτέμωνα τῇ ^e πνεούσῃ ^f κατέιχον ^f εἰς τὸν ^t αἰγιαλόν.
41 ^g περιπεσόντες δὲ εἰς τόπον ^h διθάλασσον, ⁱ ἐπέκειλαν
τὴν ^k ναῦν· καὶ ἡ μὲν ^l πρῶρα ^m ἐρείσασα ἔμεινεν ⁿ ἀσάλευ-
τος, ἡ δὲ ^o πρύμνα ^p ἐλύετο ὑπὸ τῆς ^q βίας [τῶν ^r κυμάτων].

42 τῶν δὲ στρατιωτῶν ^s βουλὴ ἐγένετο ἵνα τοὺς ^t δεσμώ-
τας ἀποκτείνωσιν, μήτις ^u ἐκκολυμβήσας ^v διαφύγῃ· 43 ὁ
δὲ ἑκατοντάρχης, βουλόμενος ^w διασῶσαι τὸν Παῦλον,
^x ἐκόλυσεν αὐτοὺς τοῦ ^y βουλήματος, ἐκέλευσέν τε τοὺς
i. p. 11. i here only +. Hom. Od. i. 148. k here only. 3 Kings ix. 26. l ver. 39.
m here only. Prov. v. 5. Polyb. iii. 46. 1. n Heb. xii. 25 only. Exod. xiii. 16. Deut. vi. 8. xi. 18 only. 1 ver. 39.
o ver. 29 refl. p = Itev. v. 2. Esdr. i. 55 (52). q ch. v. 26 refl. Acts only. r Matt. s = ch. v. 38 refl. w. ἵνα, here only. t ver. u here v ch. x. 47 refl. constr., here only. Mic. y IIom. ix. 19. 1 Pet. iv. 3 only +. 2 Macc. x. 5

40. rec αρτεμονα, with LP 13 rel: txt AB²CH²N a b² c d f g l m² p syr-mg-gr, αρτο-
μωνα B¹.

41. rec επωκειλαν, with B²H²(εποκειλαν) LP rel 36: txt AB¹CN p 13. 40. for
πρωρα, πρωτη Α. πριμνα B¹. εμενεν AH² c h vulg: txt BCLPN 13 rel copt
Chr Thl (Ec. διελυετο L m 137 lect-12: ελυτο N. απο N¹ k. om των
κυματων (possibly because the transcriber's eye passed from των to των in ver 42)
ABN¹: ins CH²LPN² 13. 36 rel Chr: a vi maris vulg: a fluctibus maris oth.

42. om δε C¹. ins ινα bef μητις N³. εκκολυβησας(sic) N: εγκολυμβ. g.
rec διαφυγοι (grammatical emendation, see note), with k m: txt ABCH²LPN p 13 rel
36. 137 Chr Thl.

43. εκατονταρχος P. τον παυλον bef διασωσαι A 13. 68. 8-pe. for βουληματος,
βηματος N¹: βουλευματος a f. for τε, δε C e p 13. 40. 137 syr copt.

which is the foresail. The usual technical name of the foresail was δόλων, that of the mizen, ἐπίδρομος. See on the whole question, Smith's Dissertation on the Ships of the Ancients, appended to his Voyage and Shipwreck of St. Paul. Mr. Pusey informs me that Syr. translates ἀρτέμωνα by 'armnon parvum' (armnon being its word for σκεῖος, ver. 17), and syr. in a note says that ἀρτέμων is "a small armnon at the ship's head."

τῇ πνεούσῃ] scil. αἶρα. Dat. commodi;—for the wind (to fill);—or (according to Meyer and De Wette) of direction, — to the wind. (4) They made for the beach. The expression, κατέειχεν [ναῦν or νητ] εἰς . . . for "to steer to land," is not uncommon in the classics: cf. examples in Wetst. It seems to get this meaning by a pregnant construction, "to keep the ship [or, to keep one's course in the ship] in hand [and direct it] towards . . ."

41. τόπον διθάλασσον] At the west end of St. Paul's Bay is an island, Selmoon or Salmonetta, which they could not have known to be such from their place of anchorage. This island is separated from the mainland by a channel of about 100 yards wide, communicating with the outer sea. Just within this island, in all probability, was the place where the ship struck, in a place where two seas met. ἐπ-

έκειλαν] ἐπικέλλειν is used by Homer

(ref.) in the sense of 'adpellere navem.' Its commoner use is intransitive: see Hom. ib. ver. 138, and Apollon. Rhod. ii. 352, 382; iii. 575. In Od. ε. 114, it is said of the ship itself, ἡπέιρων ἐπέκελσε. The ἐποκέλλειν of the rec. is used several times by Thucydides, and has the same twofold usage: cf. Thucyd. iii. 12; iv. 28; viii. 102: they ran the ship a-ground.

"The circumstance which follows, would, but for the peculiar nature of the bottom of St. Paul's Bay, be difficult to account for. The rocks of Malta disintegrate into very minute particles of sand and clay, which when acted on by the currents, or by surface agitation, form a deposit of tenacious clay: but in still water, where these causes do not act, mud is found; but it is only in the creeks where there are no currents, and at such a depth as to be undisturbed by the waves, that mud occurs. . . . A ship therefore, impelled by the force of the gale into a creek with a bottom such as that laid down in the chart, would strike a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." Smith, p. 103.

42.] ἵνα gives not only the purpose, but the substance of the βουλή. Their counsel was,—to kill, &c.: this it was, and to this it tended. διαφύγοι has probably been

ABCFP
S a b c
f g h k
m o p l

δυναμένους ^z κολουμβάν ^a ἀπορρίψαντας πρώτους ἐπὶ ^z here only +
τὴν γῆν ^b ἐξιέναι, ^{4k} καὶ τοὺς λοιποὺς ^c οὓς μὲν ἐπὶ ^z here only
^d σανίσιν ^c οὓς δὲ ἐπὶ τινων τῶν ^e ἀπὸ τοῦ πλοίου. ^a = and constr.,
καὶ οὕτως ^f ἐγένετο πάντας ^w διασωθῆναι ἐπὶ τὴν γῆν. ^z here only.
XXVIII. ¹ Καὶ ^w διασωθέντες τότε ^ε ἐπέγνωμεν ὅτι ^z here only.
Μελίτη ἢ νῆσος καλεῖται. ² οἱ τε ^h βάρβαροι ⁱ παρείχαν ^z here only.
οὐ τὴν ^k τυχοῦσαν ¹ φιλανθρωπίαν ἡμῖν ^m ἄφαντες γὰρ ^b ch. xiii. 42
ⁿ πυρὰν ^o προσελάβοντο πάντας ἡμᾶς διὰ τὸν ^p ὑέτον ^c 1 Cor. xi. 21
τὸν ^q ἐφεστῶτα καὶ διὰ τὸ ^r ψῦχος. ³ ^s συστρέφαντος δὲ ^d here only.
^z here only.
9 Ed-vat. F

(not AB). Cant. viii. 9. Ezek. xxvii. 5 only. e see ch. xii. 1. xv. 5. f constr., ch. iv. 5
ref. g constr., Luke vii. 37. ch. xix. 34. xxii. 29. Ezek. xvi. 62. see ch. xxvii. 39. h here
bis. Rom. i. 14. 1 Cor. xiv. 11 (bis). Col. iii. 11 only. Ezek. xxi. 31. i = ch. xvi. 16 ref. xxii.
2. 1 Tim. vi. 17. k = ch. xix. 11 ref. 1 Tit. iii. 4 only +. 2 Macc. vi. 22. (-πως,
ch. xxvii. 3.) m = Luke viii. 16. xi. 33. xv. 8 [xxii. 55 v. r.] only. Judith xiii. 13. n here
bis only +. Judith vii. 5 al. o = Rom. xiv. 1. 3. xv. 7. Philom. 17. Ps. xxvi. 10. lxxii. 24.
p ch. xiv. 17 ref. q = here only. ὁ ἐφεστῶς ζῳός, Polyb. xviii. 3. 7. see 2 Tim. iv. 6.
r John xviii. 18. 2 Cor. xi. 27 only. Gen. viii. 22. s here (Matt. xvii. 22 v. r.) only. Judg.
xi. 3 B. 2 Macc. xiv. 30. (συστροφῇ, ch. xix. 40.)

εκκολουμῶν B. αποριψαντας CN. της γης N¹ c.

CHAR. XXVIII. 1. aft διασωσαντες ins oi περι (τον) παυλον εκ του πλοος (beginning of an ecclesiastical portion) C³-marg L b g k m o Thl-sif: τον is omd by C³: alii aliter: oi περι τ. π. βαρβαροι 1-marg. rec επγνωσαν (corr to suit ch xxvii. 39 P), with C³-marg H¹LP rel 36 Chr: txt ABCN¹ c¹ p 13. 137 vulg syr copt aeth. μελιτηνη B¹.
2. rec δε (altern of characteristic τε), with H¹LPN rel 36 copt Chr: txt ABC c p 13. 40 syr aeth Thl-sif. [παρειχαν, so ABN.] rec αναφαντες (corr to more precise wording), with H¹LP rel 36 Chr₃ Thl Ec: txt ABCN¹ p 13. 40. προσανελαμ-
βανον N¹ c. om παντας A copt aeth Chr-ms: ημας bef παντας 13 lect-12 vss: om ημας 40. υφεστωτα L 13. om 2nd δια N¹.

a correction to suit ἐγένετο. But the subjunctive after the past is merely a mixture of construction of the historic past with the historic present, and is used where the scene is intended to be vividly set before the reader.

43.] ἀπορρίψαντας is reflective, sc. ἐαυτούς.

44. τοὺς λοιπούς] scil. ἐπὶ τὴν γῆν ἐξιέναι.

τινων τῶν ἀπὸ τ. π.] probably, as E. V., broken pieces of the ship:—some of the parts of the ship: the σανίδες being whole planks, perhaps of the decks.

διασωθ. ἐπὶ] may be = διασ. κ. ἀφικέσθαι ἐπὶ, —a constructio prægnaans, but this need not be, as διασωθῆναι is to get safe through, and ἐπὶ is simply the direction in which the act is carried out.

XXVIII. 1. Μελίτη] The whole course of the narrative has gone to shew that this can be no other than MALTA. The idea that it is not MALTA, but Meleda, an island off the Illyrian coast in the Gulf of Venice, seems to be first found in Constantine Porphyrogenitus, de Adminiculis Imperii, p. 36—νῆσος μεγάλη τὰ Μέλετα ἦτοι τὸ Μαλο-ζῆται, ἣν ἐν ταῖς πράξει τ. ἀποστ. ὁ ἅγιος Δουκᾶς μέμνηται, Μελίτην ταύτην προπαγορεύων. It has been adopted by our own countrymen, Bryant and Dr. Falconer, and abroad by Giorgi, Rhoer, and more recently Paulus. It rests principally on three mistakes:—1. the meaning of the

name Adria (see above on ch. xxvii. 27),—

2. the fancy that there are no poisonous serpents in Malta (ver. 3),—3. the notion that the Maltese would not have been called βάρβαροι. The idea itself, when compared with the facts, is preposterous enough. Its supporters are obliged to place Fair Havens on the north side of Crete,—and to suppose the wind to have been the hot Scirocco (compare ver. 2). Further notices of this question, and of the state of Malta at the time, will be found in the notes on the following verses. Observe, their previous state of ignorance of the island is expressed by the imperf. ἐπεγίνωσκον;—the act of recognition by the aor. ἐπέγνωμεν.

2. βάρβαροι] A term implying very much what our word natives does, when speaking of any little-known or new place. They were not Greek colonists, therefore they were barbarians (Rom. i. 14). If it be necessary strictly to vindicate the term, the two following citations will do so: ἔστι δὲ ἡ νῆσος αὕτη (Malta) Φοινίκων ἀποικος, Diod. Sic. v. 12.—ἐν δὲ Σικελίᾳ ἔθνη βάρβαρα τὰδε εἰσὶν, Ἐδυνοί, Σικανοί, Σικελοί, Φοίνικες, Τρῶες, Σεϋλας, Περιπλος, p. 4. προσελάβ.] received us, not to their fire (Meyer), but as in ref.

ὑέτόν] 'Post ingentes ventos solent imbres sequi.' Grot. τὸν ἐφεστ.] not, 'which came on suddenly' (Meyer), but which was

τοῦ Παύλου ἰφρυγάνων τι ἡ πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν ἡ πυρὰν ἡ ἔχιδνα ἡ ἀπὸ τῆς ἡ θέρμης ἡ διεξελθοῦσα καθῆψεν τῆς χειρὸς αὐτοῦ. ἡ ὥς δὲ εἶδον οἱ ἡ βάρβαροι κρεμύμενοι τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον ἡ Πάντως ἡ φοινεύς ἐστιν ὁ ἡ ἄνθρωπος οὗτος, ὃν ἡ διασωθέντα ἐκ τῆς θαλάσσης ἡ ἡ δίκη ἡ ζῆν οὐκ εἴασεν. ὃ δὲ μὲν οὖν ἡ ἀποτινάζας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν

7. Isa. xl.
John xxi. 6.
Matt. iii. 7. L.
xii. 34. xxiii.
23 only τ.
Isa. lix. 5. Aq.
Matt. xiii.
3. 1.
3. al. 3r.
xxiv. 3.
x here only.
1. 17.
επιθεσθε, α.
Mark xiv. 51.)
τῶν ὀργάνων εἰς ἀκίνητον καθῆψτε.
xxi. 22 reff.
7 only. Demosth. 422, 11; 722, 25.
ii. 7 only. (-αγμα, Isa. i. 31, Symm.)

y here only. Job xx. 25.
So Xen. Cynege. vi. 9.
c ch. vii. 52 reff.
d see ch. xxiii. 21 reff.
e = here (2 Thess. i. 9. Jude f Luke ix. 5 only. Judg. xvi. 20 A. 1 Kings x. 2. Lam.

z here only t. trans., Polyb. viii. 8. 3, τὰς πρώρας a ch. v. 30 reff. 1 Macc. i. 61. b ch. m o p l

3. σφρυγάνων (but σ marked for erasure) **N**¹. rec om τι (as unnecessary), with HrLP rel 36 syr Chr: ins ABCN (perhaps *prima manu*: in small letters) 13. 40 vulg (not an) Thl-fin, τε p. επιθεντες (sic) **N**. rec (for απο) εκ (see note), with rel Chr Thl-sif Ec: txt ABCNLP b c k o p 13. 36. 40. 137 Thl-fin, a calore vulg. rec exeθουσα (corrū, the compound διεξ. not being elsw found in N T, and its force not being seen, vide note), with BCN p 13. 36 rel Chr-comm Thl-fin Ec: txt AHP p a d f g k l o Thl-sif. καθηψατο C b h o 36. 40. 137 Chr Phot Niceph.
4. εἶδαν B. rec ελεγον bcf προς ἀλλήλους (corrū of order for perspicuity), with HrLP rel copt Chr Ec: om προς ἀλλήλους Syr: txt ABCN c m p 13. 40. 137 vulg syr Thl. om 2nd της **N**¹.
5. αποτιναζόμενος (corrū from ch xiii. 51, xviii. 6? so De W.) AHP p rel 13. 36. 40. 137 Chr Thl-fin: txt BPN a c f m Thl-sif Ec. for κακον, πονηρον c: om **N**¹.

on us:—another instance of overlooking the present sense of ἔσσηκα. ψῦχος]

This is decisive against the Scirocco, which is a hot and sultry wind even so late as the month of November, and moreover (Smith, p. 109) seldom lasts more than three days.

3. συστρέψαντος] “vineti officium faciebat submisce, aliis quoque inserviens.” Bengel. φρυγάνων] From the circumstance of the concealed viper, these were probably heaps of neglected wood gathered in the forest. ἐπιθέντος κ.τ.λ.] The difficulty here is, that there are now no venomous serpents in Malta. But as Mr. Smith observes, “no person who has studied the changes which the operations of man have produced on the animals of any country, will be surprised that a particular species of reptiles should have disappeared from Malta. My friend, the Rev. Mr. Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from the island since it has become more frequented. Perhaps there is no where a surface of equal extent in so artificial a state as that of Malta is at the present day,—and no where has the aboriginal forest been more completely cleared. We need not therefore be surprised that, with the disappearance of the woods, the noxious reptiles which infested them should also have disappeared.” pp. 111, 112. The reading ἐκ τ. θερμ.

has been an explanation of ἀπό, which here signifies from locally, not ‘on account of.’

To suppose the converse (“the ἀπό was adopted by those who thought the sense was ‘on account of the fire,’” Dr. Bloomf.),—is simply absurd; for 1) no man ever could suppose the sense of ἐκ in such a connexion to be this: and 2) even if any one did, he would not have substituted another ambiguous preposition, ἀπό. Paul had placed the faggot on the fire, and was settling or arranging it in its place, when the viper glided out of the heat and fixed on his hand. διεξελθ. gives the more precise sense, and is a less usual word than ἐξελθ. The serpent glided out through the sticks. καθῆψεν] attached itself: a usage unexampled in earlier Greek. The narrative leaves no doubt that the bite did veritably take place. 4.] The natives, who were sure to know, here positively declared it to have been a venomous serpent. I make these remarks to guard against the disingenuous shifts of rationalists and semi-rationalists, who will have us believe either that the viper did not bite, or that if it did, it was not venomous. πάντως φον.

ἐστ.] “vincula videbant,” Beng. The idea of his being a murderer is not to be accounted for (as Elsner, Wolf, Kuin.) by the member which was bitten (for this would fit any crime which the hand could commit),—nor by supposing (Heinsius) the bite of a serpent to have been the Maltese punishment for murder; it is accounted for by the obviousness of the crime as belonging to the most notorious delinquents, and the

οὐδὲν κακόν. ⁶ οἱ δὲ ^ε προσεδόκων αὐτὸν ^η μέλλειν ^ε ^{ch. iii. 5 reff.}
^ι πίμπρασθαι ἢ ^κ καταπίπτειν ^λ ἄφνω νεκρόν. ^μ ἐπὶ ^ν πολὺν ^{h = (ch. xxi. 27}
 δὲ αὐτῶν ^π προσδοκόντων καὶ ^ο θεωρούντων μηδὲν ^ρ ἄτοπον ^{ref.}
 εἰς αὐτὸν γινόμενοι, ^α μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι ^{i here only +}
 θεόν. ⁷ Ἐν δὲ ^τ τοῖς ^ι περὶ τὸν τόπον ἐκείνον ^ς ὑπῆρχεν ^{εὐθὺς διόκει}
^ι χωρία τῷ ^υ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ^{δς} ^{καὶ π.μ.}
^{1 ch. ii. 2. xvi. 26 only. Josh. x. 9. m here only. (see ch. xx. 9, 11.) 2 Kings iii. 1. μίσος οὐκ}
^{ἐπὶ πολὺ ἀντέχει, Thuc. ii. 64. n absol., ch. xxvii. 33 reff. o w. particip., ch. xvii. 16.}
^{p Luke xxiii. 41. ch. xxv. 5. 2 Thess. ii. 2 only. Job iv. 8. q here only. Josh. viii. 21. Jos.}
^{B. J. v. 9. 3, καλὸν πρὸ ἀνηκίστον συμφόρας μεταβαλίσθαι: and freq. act. inter., Job x. 8. 2 Macc.}
^{vi. 29 Ed-vat. F(not AB). r = here only. ἤρξατο ταπεινούσθαι τὰ περὶ τὰς Θήβας, Diod. Sic.}
^{i. 50, see ch. xiii. 13. s ch. iii. 6 reff. t ch. i. 18 reff. u and constr., ch.}
^{xiii. 50 reff.}

6. προσεδόκων H¹L 13. 40 Thl-sif. πιπρασθαι A o¹ 1. 3. 4. 68 Ec-ed: πεπρασθαι
 lect-12: ἐμπίπρασθαι 27-9: ἐμπίπρασθαι N¹ 40. 66². 98-marg 105. προσδοκόντων
 A: -κόντων L f k p. θεωρώντων N¹: θεωρήσαντων c: θεωμένων l. μηθεν B.
 rec μεταβαλλόμενοι, with H¹LN 13 rel: txt ABP b c p 40. ελεγον B.
 rec θεον bef αυτον ειναι, with H¹LP rel Chr Ec: ειναι αυτον θεον A: αυτον θεον ειναι
 a c k m 13 Thl-sif: txt BN p vulg Thl-fin.

aptness of the assumed punishment,—death for death. ἡ δίκη] Justice, or Nemesis. What the Phœnician islanders called her, does not appear; but the *idea* is common to all religions. 5.] “Luke does not so much as hint, that any divine intervention took place.” De Wette. True enough: but why? Because Luke believed that the very dullest of his readers would understand it without any such hint. According to these rationalists, a fortunate concurrence of accidents must have happened to the Apostles, totally unprecedented in history or probability. Besides, did not the natives themselves in this case testify to the fact? None were so well qualified to judge of the virulence of the serpent,—none so capable of knowing that the hanging on Paul’s hand implied the communication of the venom:—yet they change him from a murderer into a god, on seeing what took place. Need we further evidence, that the divine power which they mistakenly attributed to Paul himself, was really exerted on his behalf, by Him who had said *ὅφειε ἀρῶσιν*? See below on ver. 8. The fact that St. Luke understood what the natives said, is adduced by Wordsworth as another proof (see his and my note on ch. xiv. 11) that the Apostles and Evangelists commonly understood unknown tongues. But such an inference here has absolutely nothing to rest on. Are we to suppose that these βέρβαροι had no means of intercourse with Greek sailors? 6.] Both these, the inflammation of the body, and the falling down dead suddenly, are recorded as results of the bite of the African serpents. Mr. Humphry quotes from Lucan, ix. 790, ‘Nasidium Marsi cultorem torridus agri

Percussit Prester (an African serpent named from this very verb πίμπρασθαι): illi rubor igneus ora Succendit, tenditque cutem, percunte figura:’ and, of the bite of the asp, ix. 815: ‘At tibi, Leve miser, fixus præcordia pressit Niliaca serpente cruor: nullogue dolore Testatus morsus, subita caligine mortem Accipis, et somno Stygias descendis ad umbras.’ ^{προςδοκόντων}] not, as E. V., ‘when they had looked,’—but when they were long looking. ^{μεταβαλ.]} There is no need to supply τ. γνώμην, though it is sometimes expressed:—so οἱ πλείστοι τῶν ἀνθρώπων μεταβάλλονται πρὸς τὰ παρόντα, κ. ταῖς τύχαις εἰκονσι, Lysias, pro Nicia fratre (West.): μεταβάλλεσθαι δοκεῖ καὶ οὐδὲν ἔχειν πιστὸν ἢ πόλις, Demosth. pro Megalop. (id.),—in neither of which places can τ. γνώμην well be understood. ^{θεόν}] “Comparabant vel Herculi qui in ulnis adhuc jacens angues superavit: vel Æsculapio, qui cum serpente pingitur.” Wetst. and so also Grot. But so much as this can hardly be inferred: nor are we sure of the theogony of these Phœnician barbarians. 7.] ^{πρῶτος} Μελιταίων was probably an official title: the more so, as Publius can hardly have borne the appellation from his *estates*, during his father’s lifetime. Two inscriptions have been found in Malta, at Citta Vecchia, which seem to establish this view: a Greek one, containing the words α(υ)λος κ(αστρι)κιος κυρ. προδινς ιππευς ρωμ πρωτος μελιταιων και πατρων αρξας και αμφιπολευς α σ (Αὐγούστῳ σεβαστῷ) θεω . . . , and a Latin one, with the same title, ‘Mel. primus.’ If so (and his Roman name further confirms it), Publius was *legatus of the Prætor of*

ἡ ἀναδεξάμενος ἡμᾶς ἡμέρας τρεῖς ^w φιλοφρόνως ^x ἐξέμισεν.
 8 ^y ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου ^z πυρετοῖς καὶ
^a δυσεντερίῳ ^b συνεχόμενον ^c κατακείσθαι πρὸς ὃν ὁ
 Παῦλος ^d εἰσελθὼν, καὶ ^e προσευξάμενος, ^f ἐπιθείς τὰς ^g
 χεῖρας αὐτῷ, ^h ἴασατο αὐτόν. ⁱ τούτου δὲ γενομένου καὶ
 οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες ^j ἀσθενείας ^k προσήρχοντο
 καὶ ^l ἠθεραπεύοντο, ^m οἱ καὶ πολλαῖς ⁿ τιμαῖς ^o ἐτίμησαν
 ἡμᾶς, καὶ ^p ἀναγομένοις ^q ἐπέθετο ^r τὰ ^s πρὸς τὰς ^t χρείας.
 11 Μετὰ δὲ τρεῖς μῆνας ^u ἀνήχθημεν ἐν πλοίῳ ^v παρα-

2 Macc. vi. 19, viii. 36
 Xen. Cyr. v. 5. 32.
 11 al. 18
 12 al. 18
 13 al. 18
 14 al. 18
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 99 al. 18
 100 al. 18

7. rec *treis* bef *hmeras*, with AHP LPS p (13) rel 36 Chr Thl Ec: om a 69: txt B c k m 40. 137.

8. rec *dysenteria*, with p rel 36 Chr: *-teriois* 13: *-ais* 25. 40: txt ABH LPS m. *προσελθων* P. aft *προσευξ.*, *ευξάμενος* is repeated by B¹, but marked for erasure.

9. rec for *δε, ουν* (*seemingly more natural copula*), with HLP rel 36 Thl Ec: txt ABH c g k p 13. 40. 137 syr copt Chr. aft *γενομ.* ins *υγιους* H^r. om 1st kai B. rec *εχοντες ασθενειας* bef *εν τη νησω*, with HLP rel 36 Syr Chr: txt ABH k m p 13. 40 vulg Syr copt Thl-fin. *προσρχων* B.

10. om oi P 73 lect-13. for *τα, τας* A 137: om B¹. rec *την χρεיא* (*Meyer thinks τας χρειας a gloss for τα προς την χρεיא, — De W., that the plur has crept in from ch xx. 34. But Bornemann rightly objects (1) that the τας preceding in A 137 shews the transcriber's eye to have passed on to τας of τας χρειας in earlier copies, (2) that the use of the plur is much rarer than of the singular: see also note*), with HLP p rel 36 Chr: txt ABH 13. 40. 137 vulg syr.

11. *ηχθημεν* H^r a b¹ k l m o. *διοσκοποις* P¹ (corr'd appy *eadem manu*) b p² 43.

Sicily, to whose province Malta belonged; see Cic. in Ver. ii. 4. 18. ἡμᾶς]

Hardly perhaps more than Paul and his companions, and, it may be, Julius. At ver. 10, a special reason had occurred for his honouring Paul and his company: at present, his hospitality must have been prompted by the courtesy of Julius, who could hardly fail himself to be included in it. The three days were probably till they could find a suitable lodging.

8. *πυρετοῖς*] Hippocrates also uses the plural. It probably indicates the recurrence of fever fits.

δυσεντερίῳ] *dysenteria*, Ἀττικῶς -ριον, Ἑλληνες. *Morix*; — *dysentery*. Dr. Falconer makes this an argument against 'Melita Africana' being meant. "Such a place, dry and rocky, and remarkably healthy, was not likely to produce a disease which is almost peculiar to moist situations." But Mr. Smith answers, that the changed circumstances of the island might produce this change also: and besides, that he is informed by a physician of Valetta, that the disease is by no means uncommon in Malta. ἐπιθείς τ.

χεῖρας αὐτῷ] It is remarkable, that so

soon after the 'taking up of serpents,' we should read of Paul having 'laid his hands on the sick and they recovered.' See the two in close connexion, Mark xvi. 18.

10. *τιμαῖς*] The ordinary interpretation of this as *rewards, gifts*, may be right, but is not necessary. In all the passages quoted to support it, ref. Sir., Cicero, ad Diversos, xvi. 9 ('Curio nisi ut medico honos haberetur'), the expression *τιμή* is *general*, and the context renders an inference probable as to *what sort of τιμή* is meant. See especially 1 Tim. v. 3, 17 and notes. Here there is no such unavoidable indication, whereas the other meaning is rendered probable by the form of the sentence, which opposes to these *τιμαί*, bestowed on them during their whole stay, τὰ πρὸς τ. χρείας, with which they were loaded at their departure. Render it therefore *honoured us with many honours* (or 'distinctions,' or 'attentions'). τὴν χρεῖαν has perhaps been an alteration after St. Paul's ἀπαξ κ. δις εἰς τὴν χρεῖαν μοι ἐπέψατε, Phil. iv. 16.

11.] They probably set sail (see on ch. xxvii. 9) not earlier than the sixth of the ides of March

* ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Τα-
βερῶν, οὓς ἰδὼν ὁ Παῦλος ἑὺχαριστήσας τῷ θεῷ ἔλαβεν
ἠθάρος.

16 Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ἑπέτράπη τῷ
Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι

ἀναλ. θ., Job xvii. 9. (-σεῖν, ch. xxiii. 11.)

g here only +. h = and constr., ch. xxvi. 1 reff.

xiv. 22.

k = ch. xii. 4 reff.

e = ch. xxvii. 1 reff.

i James ii. 17 only. Gen. xliii. 32. see Rom.

p 40 copt æth. [-θαν, so B18.] (13 def.)

ἡμων I e d g k o p 13. 36. 40 Thl-sif: ὡμιν K1.

txt ABK p 13. aft αχρι, π was written by K1, but marked and erased.

16. rec ἡλθομεν (the force of the compound not being regarded), with Lp rel 36 vulg
syr Chr Thl Gc: ἡλθον H^r: txt ABIN d m p 13. 40 Syr copt æth. (-θαμεν A, but not
B18 rel.) ins την bef ρωμην LK¹ (K² disapproving) c 137 lect-12 3-pe.

* rec aft ρωμην ins ὁ ἐκατόνταρχος ἐπαρέδωκε τοὺς δεσμίους τῷ
στρατοπεδάρχῳ (-χρ) H^rLP x¹ k¹ | 1 m). with τῷ θεῷ Παύλῳ ἐπέτράπη.
with H^rLP rel 36 syr-w-ast Thl Gc: om ABIN p 40 vulg (Syr) arm Chr. (13 def, but

υπαντησιν K¹: συναντησιν g.

rec αχρις, with H^rLP rel 36:

Ἀππίου Φόρου κ. Τ. Ταβερῶν]
Luke writes as one of the travellers to
Rome, who would come on Appii Forum
(forty-three miles from Rome) first. It
was on the Via Appia ("Censura clara eo
anno (τ. c. 442) Appii Claudii, et C. Plautii
fuit: memorie tamen felicioris ad posterum
nomen Appii, quod viam munivit et aquam
in urbem duxit, eaque unus perfecit."
Liv. ix. 29), which leaving Rome by the
Porta Capena, passed through the Pontine
marshes, as far as Capua. Being not far
from the coast (Strabo, v. 233), it was the
resort of sailors ('Forum Appi differtum
nautis, cauponibus atque malignis.' Hor.
Sat. i. 5. 3. It has been suggested to me,
that these may have been sailors belonging
to the canal boats, as Appii Forum is too
far inland to have been resorted to by
sailors from the coast), and an unpleasant
halting-place for travellers, having, besides,
'aqua deterrima' (ib. ver. 7).

The
'Tres Tabernæ' was a 'taberna deversoria,'
or way-side inn, ten miles nearer Rome.
Cicero mentions both in the letters to
Atticus, ii. 10, 'Ab Appii Foro hora
quarta: dederam aliam paullo ante Tribus
Tabernis.' The brethren were in two
parties: some had come the longer, others
the shorter distance, to meet the Apostle.
We have in Jos. Antt. xvii. 12. 1, an ac-
count of the pretended Alexander, on his
way to Rome, landing at Dicæarchia (Pu-
teoli, see above), and it is added, προσελ-
θόντος εἰς τὴν Ῥώμην λόγου τοῦ περὶ
αὐτοῦ, πᾶν τὸ τῇδε Ἰουδαίων πλῆθος
ἐπαντίζοντες ἐξήσαν. Suet. relates, on
Caligula's return from Germany, "populi R.
sexum, ætatem, ordinem omnem usque ad
vicinum lapidem effudisse se." Cal. c. 4.
And Tacit. Ann. iii. 5, speaking of the
honours paid by Augustus to the body of

Drusus, says, "ipsum quippe asperissimo
hiemis Ticinum usque progressum, neque
abscedentem a corpore simul urbem intra-
visse."

ἠθάρος] Both encouragement
as to his *own arrival*, as a prisoner, in the
vast metropolis,—in seeing such affection,
to which he was of all men most sensible;
and encouragement as to his *great work* so
long contemplated, and now about to com-
mence in Rome,—in seeing so promising a
beginning for him to build on. 16.]

[The omission of the words ὁ ἐκατ. . . . to
στρατοπεδάρχῳ (-χρ) may have been origi-
nally caused by the transcriber's eye pass-
ing from -αρχος to -αρχω, as in Syr. ('per-
misit centurio Paulo'): this done, the
emendation of the text so as to construe by
ejecting ὁ ἐκατόνταρχος was obvious.

It does not follow, from the singular being
used, that there was *but one* præfectus præ-
torio at this time, and *that one* Burrus;—
though it may have been so. The præfect
mentioned might be *one of the two* who
preceded Burrus, or one of the two who
followed him—so that no chronological
datum is here contained (against Wieseler,
who builds upon it: Chron. der Apostg.
p. 86). He attempts to meet the above
argument by accounting it improbable that
the prisoners would be *consigned to either*
of the præfects; this may have been so,—
but they certainly would be delivered to
one, not to both; and the fact might well
be thus related. Luke is not so precise in
Roman civil and military matters, as that
he necessarily should in this case have
written ἐν τῶν στρατοπεδάρχων. The

'præfectus prætorio' was the person offi-
cially put in charge with the prisoners sent
from the provinces: so Plin. Ep. x. 65,
"Vinetus mitti ad præfectos prætorii mei
debet." The prætorian camp was out-

αὐτὸν στρατιώτῃ. ¹⁷ ἔγένετο δὲ μετὰ ἡμέρας τρεῖς ¹ συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων ² πρώ-
 τους· ³ συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ,
 ἄνδρες ἀδελφοί, οὐδὲν ⁴ ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς
 ἄθεσιν τοῖς ⁵ πατρίοις, ⁶ δέσμιος ἐξ Ἱεροσολύμων ⁷ παρ-
 ἐδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, ⁸ οἵτινες ⁹ ἀνακρί-
 ναντές με ἐβούλοντο ¹⁰ ἀπολῦσαι διὰ τὸ μηδεμίαν ¹¹ αἰτίαν
¹² θανάτου ¹³ ὑπάρχειν ἐν ἐμοί. ¹⁴ Ἄντιλεγόντων δὲ τῶν
 Ἰουδαίων ¹⁵ ἠναγκάσθη ¹⁶ ἐπικαλέσασθαι Καίσαρα, οὐχ
 ὥς τοῦ ἔθνους μου ¹⁷ ἔχων τι ¹⁸ κατηγορεῖν. ¹⁹ διὰ ταύτην
 οὖν τὴν αἰτίαν ²⁰ παρεκάλεσα ὑμᾶς ²¹ ἰδεῖν καὶ ²² προσλαλῆσαι
 ἕνεκεν γὰρ τῆς ²³ ἐλπίδος τοῦ Ἰσραὴλ τὴν ²⁴ ἄλυσιν ταύτην
²⁵ περικείμεαι. ²⁶ οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὐτε

1 constr., ch. iv.
 5 refl.
 m mid., ch. x.
 21 refl.
 n ch. xiii. 50
 refl.
 o = ch. i. 6 refl.
 p = ch. xxvi. 9
 refl.
 q ch. vi. 14 refl.
 r ch. xiii. 3
 refl.
 s ch. xvi. 25,
 27 refl.
 t ch. xxi. 11.
 Matt. xvii. 22
 al. Job xvi.
 12.
 u ch. iv. 9 refl.
 v ch. xxvi.
 32 refl.
 w ch. xiii. 28
 refl.
 x ch. viii. 16
 refl.
 y Luke xx. 27.
 ch. xiii. 45.
 Rom. x. 21.
 L.P., exc.
 John xix. 12.
 Hos. iv. 4.
 z = ch. xxvi.

11. Gal. ii. 3, 14. 1 Macc. ii. 25. a ch. xxv. 11 refl.
 c constr., ch. xxi. 13. xxiii. 17, 18. Luke vii. 40. xii. 50. Winer, § 44. 3.
 e = here only. Xen. Cyr. i. 5. 7. ὑμᾶς παρεκάλεσα. f = ch. xvi. 40. Luke viii. 20 al. 4 Kings
 viii. 29. g ch. xiii. 43 only. Exod. iv. 16 AB2. Wisd. xiii. 17 only.
 of pers., 2 Cor. i. 6. Phil. i. 20. Ps. lxi. 6. i ch. xii. 6 refl.
 2 Mk. Heb. v. 2. xii. 1 only τ. 4 Macc. xii. 3. h Luke xvii.

has not space enough for the addition.)

for εαυτ., αὐτον B.

add εξω της

παρεμβολης 137 demid syr-w-ast.

17. rec for αὐτον, τον παυλον, with H¹LP rel Syr aeth: txt ABIN k p 13. 36. 40. 137
 vulg syr copt Chr., δε aft συνελθ. is written twice by N¹. rec ανδρες
 αδελφοι bef εγω, with H¹LP rel 36 Syr Chr: txt ABI(N) c p 13. 40. 137 vulg syr
 copt arm Thl-fin.—for εγω, λεγων N¹ (but corrd).

18. ins πολλα bef ανακριναντες c 137 syr-w-ast. ανακρινοντες N¹. add
 με N¹ (N³ disapproving).

19. aft ιουδαιων ins και επικραζοντων αιρε τον εχθρον ημων c 137 syr-w-ast. aft
 μου ins ου (but marked and erased) N¹ rec κατηγορησαι, with H¹LP rel 36 Chr:
 txt ABN p 13. 40. add αλλ ινα λυτρωσωμαι την ψυχην μου εκ θανατου c 137
 syr-w-ast.

20. παρεκαλεσαν (but ν erased) N¹. for προσλ., λαλησαι H¹. ενεκεν A,
 so N, but ι erased.

21. The greater part of this ver is def in P, and smaller portions of vv 22 and 23.
 [ειπαν, so ABH¹N p.]

side the Porta Viminalis, where it had been fixed and fortified by Sejanus: see Tacit. Ann. iv. 2.]

ἐπετράπη τῷ Π.] This permission probably resulted from the letters of Festus, expressing that no crime was laid to the charge of Paul; perhaps also partly from the favour of Julius, and his report of the character and bearing of Paul on the journey. στρατιώτῃ] a Prætorian, to whom he was chained; see below, ver. 20; and note on ch. xxiv. 23.

17.] The banishment of Jews from Rome (ch. xviii. 2) had either tacitly or openly been abrogated some time before this. Priscilla and Aquila had returned when the Epistle to the Romans was written, Rom. xvi. 3. Paul was naturally anxious to set himself right with the Jews at Rome—to explain the cause of his being sent there, in case no message had been received by them concerning him from Judæa,—and to do away if possible with the unfavourable

prejudice which such letters, if received, would have created respecting his character.

The fact of his sending for them, and their coming to him, seems to shew (as in the gloss on ver. 16: see digest) that he was not imprisoned in the Prætorian camp, but was already in a private lodging.

18. ἐβούλ. ἀπολῦσαι.] This may have been at ch. xxv. 8. The possibility of such a release is asserted by Agrippa, ch. xxvi. 32.

19.] ‘My appeal was a defensive and necessary step—not an offensive one, to complain of my nation.’ The inf.

aor. of the rec. would point to some one definite charge: κατηγορεῖν means ‘to play the accuser against my nation in any thing:’ indicating the habit.

20.] παρεκάλεσα is here in its primary meaning, I have called you to me.

διὰ ταύτ. τ. αἰτ., for the reason just stated: because I have no hostile feeling to my nation. Then ἕνεκεν γὰρ . . . adds another

¹ = here only. ¹ γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε ABLM
a b c d
g h k l
m o p l
¹¹ παραγενόμενός τις τῶν ¹¹ ἀδελφῶν ἀπήγγειλεν ἡ ἐλά-
¹⁰ λησέν τι περὶ σοῦ πονηρόν. ²² ὁ ἀξιούμεν δὲ παρὰ σοῦ
¹⁰ ἀκούσαι ἂ ¹⁰ φρονεῖς· περὶ μὲν γὰρ τῆς ¹⁰ αἵρέσεως ταύ-
¹⁰ της ἔγνωσθόν ἡμῖν ἔστιν ὅτι ¹⁰ πανταχοῦ ¹⁰ ἀντιλέγεται.
²³ ²³ ταξάμενοι δὲ αὐτῷ ἡμέραν * ἦλθον πρὸς αὐτὸν εἰς τὴν
²³ ξενίαν ²³ πλείονες. οἷς ²³ ἐξετίθετο ²³ διαμαρτυρόμενος τὴν
²³ βασιλείαν τοῦ ²³ θεοῦ, ²³ πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ

ἐδεξάμεθα bef περι σου AP 13 vulg aeth-pl Thl-fin: txt BHTLX p rel 36 syrr Chr Thl-sif (Ec.—for περι, κατα X.

22. ακουσαι bef παρα σου LN b d o 40 aeth: om ακουσαι 13.—for παρα, περι HT. rec εστιν bef ημιν, with H¹LP rel vulg spec syr copt Chr Thl-sif Ec: txt ABX k m p 13. 40 Thl-fin.—υμιν p.

23. * rec ἦκον, with H¹LP rel Chr Thl Ec: ηλθον ABX k p 13. 36. 40. (ηλθαν A.) διαμαρτυρουμενος p 36 Thl-fin: διαμαρτυραμενοι X¹: -ραμενος X³: παρατειθεμε-
 nos A. om 1st τε X¹: και πειθων d. rec ins τα bef περι (as rec in ch viii. 12, and
 tat in ch xix. 8), with L rel Chr Thl Ec: om ABHX a c p 13. 36. 40. 137 vulg spec.

motive; for not only so, but I may well wish to see and speak with you, being a prisoner for the hope of Israel (see ch. xxvi. 6, and notes).

21.] It may seem strange that they had received no tidings concerning him. But, as Meyer well remarks, (1) before his appeal, the Jews in Judæa had no definite reason to communicate with the Jews in Rome respecting him, having no expectation that Paul, then a prisoner in Judæa, and the object of their conspiracies there, would ever go to Rome, or come into connexion with their brethren there. And (2) since his appeal, it would have been hardly possible for them to have sent messengers who should have arrived before him. For his voyage followed soon after his appeal (ch. xxv. 13; xxvii. 1), and was so late in the year, that for the former reason it is as unlikely that any deputation from them should have left before him, as for the latter, after him. Had any left within a few days, the same storm would have in all probability detained them over the winter, and they could not certainly have made a much quicker voyage than Paul's ship to Puteoli. Still, as casual, non-official tidings might have reached them, Paul shewed this anxiety. It appears, however, that none had come. Olshausen's view, that the banishment of the Jews from Rome under Claudius had interrupted the relations between the Roman and Judean Jews, is hardly probable: see on ver. 17.

22.] The δέ and μέν are inverted: "μέν si dicitur non sequente δέ, aut intelligi potest δέ, aut omittitur illa pars orationis in qua

sequi debebat δέ, quæ aliquando præcedit." Herm. ad Viger., p. 839. It precedes, because it connects with the foregoing.

ἀξ. παρὰ σοῦ, we beg of thee: see ref.

τῆς αἵρ. ταύτ.] To which they perhaps inferred that Paul belonged, from ver. 20: or they might have heard thus much generally respecting him by rumour, though they had received no special message. Their short notice of Christianity is perhaps the result of caution, seeing as they did the favour shewn by the authorities towards Paul (see Hackett, p. 392): or perhaps of dissimulation.

Many Commentators have noticed the omission of all mention of the Christian Church at Rome, and of Paul's connexion with or work among them. And some recently in Germany (e.g. Bauer) have called in question the credibility of the Acts on this account. But without any reason: for the work of the Apostle among churches already founded is not the subject of our history, and is seldom related by Luke, without a special reason. Of the three years at Ephesus (ch. xx. 31),—the year and a half (ch. xviii. 11), and three months (ch. xx. 3) at Corinth, we know from the narrative nothing that took place among the Christians themselves. Besides, one great object of this history is to shew forth Paul as working out the Lord's implied command (ch. i. 8), to preach the Gospel 'to the Jew first, and also to the Gentile,' and, having every where done this, it is but natural that he should open his commission in Rome by assembling and speaking to the Jews.

23. τ. ξενίαν] Probably the μισθωμα of

^b ἀπό τε τοῦ ^c νόμου Μωυσέως καὶ τῶν ^c προφητῶν, ^d ἀπὸ ^b — ch. xvii. .
^{de} πρῶτⁱ ^d ἕως ^{df} ἑσπέρας. ²⁴ καὶ οἱ μὲν ^e ἐπέιθοντο τοῖς λε- c ch. xiii. 15
γομένοις, οἱ δὲ ^h ἠπίστον. ²⁵ ⁱ ἀσύμφωνοι δὲ ὄντες πρὸς reff.
ἀλλήλους ^k ἀπελύοντο εἰπόντος τοῦ Παύλου ¹ ῥῆμα ¹ ἔν, d 3 Kings xxii.
ὅτι ^m καλῶς τὸ πνεῦμα τὸ ἅγιον ⁿ ἐλάλησεν διὰ Ἡσαίου 35.
τοῦ προφήτου πρὸς τοὺς ^o πατέρας ^o ὑμῶν ²⁶ ^p λέγων ^q Πορεύ- e Matt. [xvi. 3]
θητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὼν Ἀκοῇ ἀκούσετε καὶ xx. 1 ul. Gen.
οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. xxxii. 24.
²⁷ ^r ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς f Luke xxiv. 29.
ὥσιν ^s βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ch. iv. 3 only.
^t ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὥσιν Lev. xi. 24.
ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ^u ἐπιστρέψωσιν καὶ g = Luke xvi.
ἰάσομαι αὐτούς. ²⁸ ^v γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς 31. ch. xvii.
ἔθνεσιν ^w ἀπεστάλη τούτο τὸ ^{wx} σωτήριον τοῦ θεοῦ· αὐτοὶ 1.
καὶ ^y ἀκούσονται *.

n ch. iii. 21 reff.

o ch. iii. 25 reff.

p constr., Rev. iv. 7, 8 al. see ch. xxi. 23.

q Isa.

vi. 9, 10.

r = Matt. xiii. 15 (from l. c.) only.

Deut. xxxii. 15.

s Matt. xiii. 15 (from

l. c.) only. Gen. xxxi. 35. 2 Macc. xi. 1. xiv. 27 only.

u = ch. iii. 19 reff.

v ch. xiii. 39 reff.

w see ch. xiii. 26.

iii. 41 only.

x = Luke ii. 30. iii. 6. Eph. vi. 17 only. Ps. xcvi. 2. Isa. lx. 6.

y fut. mid., John v. 25, 28. other

wise, Acts (ch. iii. 22, 23. xvii. 32) only. Num. ix. 8.

z ch. xv. 7 (reff.) only +.

24. aft μεν ins ουν N¹.25. for 1st δε, τε N¹.for δια, περι N¹.

π. τ. πατερας υμων bef δια ησ. τ.

προφ. A.—rec ημων (most prob altered to conform it to Paul's being a Jew, and to the tone of his other speeches: not as Meyer and Bornemann, altered to υμ. to distinguish him from the Jews, or because the speech was solely addressed to Jews. The υμ. here has an important and characteristic meaning), with H¹LP rel 36 vulg spec copt Chr Thl Ec Ambr Jer: om syr: txt ABN k p 13. 40 Syr Ath Cyr-jer Bas Did Vig Quazst.

26. rec λεγον, with AH¹ rel 36 Chr Ec: txt BLPN f 13 Thl. rec ειπε (commoner form), with c Thl Ec: txt ABEN¹LPN p 13 rel Chr. ακουσητε and βλεψητε AE p 13 Thl-sif: -σετε and -ψητε H¹N³ Bas: txt BLPN¹ rel 36 Chr Thl-fin Ec. συνειτε L p Thl-fin: συριετε 13.

27. εβαρυνθη N¹. aft 1st ωσιν ins αυτων AN b d o 13 tol (Syr) æth-pl arm Thl-fin Jer₂(om) Vig. om και τη καρδια συνωσιν N¹. επιστρεψουσιν AE p Thl-fin. rec ιασομαι (so in Matt xiii. 15), with E p 13 Chr Ec: txt ABH¹LPN g¹ l 137 Sev Thl.

28. rec εστω bef υμιν, with AEH¹LPN rel: txt B m p. rec om τουτο (as unnecessary?), with EH¹LPN³ tol æth Thl Ec: ins ABN¹ c p 13. 36. 40 vulg E-lat syrr copt Chr.

[29. * rec ins καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς ^z συζήτησιν, with H¹LP rel 36 syr-w-ast æth Chr Thl Ec: om ABEN c p 13. 40 am(with demid fuld &c) spec Syr copt. (In the paucity of uncial

ver. 30: hardly; as Olsh., the house of Aquila. πείθων] persuading: not

'teaching,' as Kuin., nor 'trying to persuade.' Meyer well remarks,—Paul, on his part, subjectively, performed that indicated by πείθων; that this did not produce its objective effect in all his hearers, does not alter the meaning of the word.

25. εἰπόντος] they departed, but not before Paul had said one saying. It is very remarkable, that the same prophetic quotation with which our Lord opened his teaching by parables, should form the solemn close of the historic Scriptures.

the πορεύθ. κ. εἰπόν is referred to himself in his application of the prophecy. These words are not cited by our Lord (Matt. xiii. 14).

28.] τοῦτο was probably omitted as superfluous, and perhaps to suit Luke iii. 6. It adds greatly to the force: this, the message of God's salvation, q. d.

'there is no other for those who reject this.'

αὐτοὶ καὶ ἀκ.] They will also (besides having it sent to them) hear it. "Quod expertus erat Paulus in multis Asiæ et Europæ urbibus, ut apud gentes sermonis felicior esset seges, idem et nunc futurum prospiciebat." Grot. [29.]

a ch. xiv. 22
 reff.
 b ch. xxiv. 27
 c 1. 7 q5.
 Matt. ii. 16.
 2 M. x. 4.
 see ch. xx.
 31.
 1. 1. only 4.
 (Deut. xxiii.
 18.) (οὐ-
 σθαί, Matt.
 xxi. 1, 7.
 d ch. ii. 41 reff.
 e w. πρός,
 here only. Esth. ii. 14.
 xix. 30.
 f ch. xx. 25 (reff.).
 g ch. xix. 8 reff.
 h ch. xxiii. 11. Sir.
 i here only †. Job xxxiv. 31 Symm. (-τος, Wisd. vii. 22.)
 k here only †. Job xxxiv. 31 Symm. (-τος, Wisd. vii. 22.)

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

MISS, and seeing that there are no considerable varr in the omitted passage, I have treated it as doubtful. It is perhaps one of those many additions which D alone of the first class MISS would have contained, had it been preserved to us, and was inserted on acct of the abrupt transition from ver 28 to ver 30: but see notes.)]

30. rec (for ενεμ.) εμεινεν, with A E H¹ L P N³ rel 36 Chr: επεμεινεν c 137-56: txt B (N¹)

p 13.—ενεμιναν(sic) N¹. rec aft δε ins ο παυλος, with H¹ L P rel 36 tol Syr syr-w-ast
 æth Chr Thl (Ec: om ABEN c p 13. 40 vulg copt arm. aft αυτον ins ιουδαιους
 137: ιουδαιους τε και ελληνas c tol syr-w-ast.

31. aft διδασκων, add quoniam hic est Christus filius Dei, per quem omnis mundus
 judicabitur tol: aft ακωλυτως, λεγων οτι ουτος εστιν χριστος ιησους ο υιος του θεου δι'
 ου κοσμος ολος μελλει κρινεσθαι syr demid. om ιησου N¹ c. at end add
 αμην c 15-8. 36. 40-3. 96 am fuld harl syr Chr-ms.

SUBSCRIPTION. πραξεις των αγιων αποστολων A E H¹ L: om d g l m: επληρωθησαν
 αι πρ. τ. αγ. απ. P: τελος των πραξιων h o: τελ. συν θεω των πρ. τ. απ. 137: τελος τ.
 πραξ. τ. αγιων αποστ. f: πραξεις των αποστολων p: txt B N.

This verse has not the usual characteristic of spurious passages,—the variety of readings in those manuscripts which contain it. It may perhaps, after all, have been omitted as appearing superfluous after ver. 25.]

30, 31.] It is evident that Paul was not released from custody, but continued with the soldier who kept him,—(1) from the expressions here; *he received all who came in to him*, but we do not hear of his preaching in the synagogues or elsewhere: he preached and taught *with all boldness* and *unhindered*, both being mentioned as re-

markable circumstances, and implying that there were reasons why this could hardly have been expected: and (2) from his constantly speaking of himself in the Epistles written during this period, as a *prisoner*, see Eph. vi. 19, 20; Col. iv. 3, 4; Philem. 9; Philipp. passim. On the whole question regarding the chronology of his imprisonment,—and the reason of this abrupt ending of the history, see Prolegg. to Acts, § iv. 4—7:—and on its probable termination and the close of St. Paul's life, see the Prolegg. to the Pastoral Epistles, § ii. 17 ff.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

I. ¹ Παῦλος ^a δοῦλος Ἰησοῦ χριστοῦ, ^b κλητὸς ἀπό- ^a Phil. i. 1.
James i. 1.
2 Pet. i. 1.

b = vv. 6, 7. 1 Cor. i. [1] 2, 24. Jude 1 al. 2 Kings xv. 11.

TITLE.—rec παυλου του αποστολου η προς ρωμαιους επιστολη: επ. παυ. πρ. ρω. 1: του αγιου και πανευφημου αποστ. παυ. επ. προς ρω. L 14. 44. 80: παυλου επ. πρ. ρω. m: πρ. ρω. παυ. επ. k: παυ. επ. πρ. ρω. 17: txt ABCN n o and D at head of pages. (προς ρ[.]α[.]υς is legible in C.)

CHAP. I. 1. χριστου bef ιησου B(sic: see table) am(with fuld tol &c) Orig₂ Aug Ambr Ambrst Bede.

CHAP. I. 1—7.] ADDRESS OF THE EPISTLE, WITH AN ANNOUNCEMENT OF PAUL'S CALLING, TO BE AN APOSTLE OF THE GOSPEL OF THE SON OF GOD. "Epistola tota sic methodica est, ut ipsum quoque exordium ad rationem artis compositum sit. Artificium quum in multis apparet, quæ suis locis observabantur, tum in eo maxime, quod inde argumentum principale deducitur. Nam Apostolatus sui approbationem exorsus, ex ea in Evangelii commendationem incidit: quæ quum necessario secum trahat disputationem de fide, ad eam, quasi verborum contextu manu ducente, delabitur. Atque ita ingreditur principalem totius Epistolæ quæstionem, fide nos justificari: in qua tractanda versatur usque ad finem quinti capitis." Calvin.

Paul in the addresses of his Epistles never uses the common Greek formula *χαίρειν* (James i. 1), but always a *prayer for blessing* on those to whom he is writing. In all his Epistles (as in both those of Peter, and in the Apocalypse) this prayer is for *χάρις* and *εἰρήνη*, except in 1 and 2 Tim., where it is for *χάρις*, *ἐλεος*, and *εἰρήνη*, as in 2 John. In Jude only we find *ἐλεος*, *εἰρήνη*, and *ἀγάπη*. The address here differs from those of most of Paul's Epistles, in having *dogmatic clauses* parenthetically inserted:—such are found also in the Epistle to Titus, and (in much less degree) in that to the Galatians. These dogmatic clauses regard, 1. the *fore-announcement of the*

Gospel through the prophets: 2. the *description and dignity of Him* who was the subject of that Gospel: 3. the *nature and aim of the apostolic office* to which Paul had been called,—including the *persons addressed* in the objects of its ministration.

1. δοῦλος Ἰ. χ.] so also Phil. i. 1, and Tit. i. 1 (δοῦλος θεοῦ, ἀπόστ. δὲ χ. Ἰ.),—but usually ἀπ. χ. Ἰ. (2 Cor. Eph. Col. 1 Tim. 2 Tim.): [κλητὸς] ἀπ. χ. Ἰ. (1 Cor.),—simply ἀπόστολος (Gal.),—δέσμιος χ. Ἰ. (Philem.), but in almost all these places the reading varies between χριστοῦ Ἰησοῦ and Ἰησοῦ χριστοῦ. The expression answers to the Hebr. שֶׁפָּרַדְתִּיךָ, the especial O. T. title of Israel, and of individuals, as Moses, Joshua, David, Daniel, Job, and others, who as prophets, kings, &c., were raised up for the express work of God. See Umbreit's note, Der Brief an die Römer auf dem Grunde des alten Testaments ausgelegt; p. 153 f. It must not be rendered *slave* with Schrader, nor *pious cultor* with Fritzsche: because, as Mehring remarks, the former excludes the element of freewill, while the latter does not express the entire dedication to Christ.

κλητὸς ἀπόστ.] In naming himself a *servant of Jesus Christ*, he bespeaks their attention as a *Christian speaking to Christians*: he now further specifies the *place which he held by the special calling of God*; called, and that to the very highest office, of an *apostle*; and even more—

στολος, ἄφωρισμένος εἰς εὐαγγέλιον θεοῦ. ὁ ἐπρω-
 ἐπηγγέλματο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
 ἁγίαις περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρ-
 ματος Δαυεὶδ κατὰ σάρκα, τοῦ ὀρίσθέντος υἱοῦ θεοῦ

Lev. xx. 20.
 d ch. xv. 16
 1 Tim. ii. 8.
 2 Tim. iii. 16.
 h = Gal. iv. 4.
 Phil. ii. 7.
 Acts xix. 26.
 k = ch. iv. 1 ix. 3, 5.
 1 Cor. x. 15.
 Gal. iv. 23.
 1 Acts xvii. 26 reiff.

among the Apostles, not one by original selection, but one *pecially called*. "Ceteri quidem apostoli per diuinam cum Jesu consuetudinem educati fuerunt, et primo ad sequelam et disciplinam vocati, deinde ad apostolatum producti. Paulus, persecutor antehac, de subito apostolus per vocationem factus est. Ita Judæi erant sancti ex promissione: Græci, sancti ex mera vocatione, ver. 6. Præcipuum ergo vocatus apostolus cum vocatis sanctis similitudinem et conjunctionem habebat." Bengel.

ἄπόστολος must not be taken here in the wider sense, of a *missionary*, as in ch. xvi. 7, but in its higher and peculiar meaning, in which the Twelve bore the title (ὅς καὶ ἀποστόλους ὠνόμασεν, Luke vi. 13), and Paul (and perhaps Barnabas), and James the Lord's brother. This title was not conferred on Paul by the ἀφορίσατε δὴ μοι of the Holy Spirit, Acts xiii. 2, but in *virtue of his special call by the Lord in person*; compare σκεὺς ἐκλογῆς, Acts ix. 15, with ἐξελεξάμην, John vi. 70; xiii. 18; xv. 16; Acts i. 2. "Neque enim iis assentior, qui eam de qua loquitur vocationem ad æternam Dei electionem referant." Calvin.

ἄφωρισμένος] not in Acts xiii. 2, merely, though that was a particular application of the general truth:—but (as in Gal. i. 15, ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου) *from his birth*. "Idem Pharisei etymon fuerat: hoc autem loco Paulus se non solum ex hominibus, ex Judæis, ex discipulis, sed etiam ex doctoribus segregatum a Deo significat." Bengel.

εἰς] for the purpose of announcing. εὐαγγέλιον θεοῦ = τὸ εὐαγ. τοῦ θ., which (see reff.) is the usual form. Bp. Middleton (on ver. 17) remarks on the *anarthrousness* of Paul's style, and cites from Dion. Hal. de Comp. Verb. c. 22, as a character of the αὐστηρὰ ἁρμονία, that it is ὀλιγοσύνδεσμος, ἄναρθρος. See the passage cited at length in the Prolegomena, § v. 2, —the good tidings sent by (not concerning) God. The genitive is not, as in τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, one of apposition, but of *possession* or *origin*; God's Gospel. And so, whenever the expression 'the Gospel of Christ' occurs, it is not 'the Gospel about Christ,' but *Christ's Gospel*; that Gospel which

flows out of His grace, and is His gift to men. Thus in the very beginning of the Epistle, these two short words announce that the Gospel is *of God*,—in other words, that *salvation is of grace only*.

2.] This *good tidings* is no new invention, no after-thought,—but was *long ago announced* in what God's prophets wrote concerning His Son:—and announced by way of *promise*, so that God stood pledged to its realization. ἐπειδὴ δὲ καὶ καινοτομίαν ἐνεκάλουν τῷ πράγματι, δέκνυσιν αὐτὸ πρεσβύτερον Ἑλλήνων ὅν, καὶ ἐν τοῖς προφήταις προδιαγραφόμενον. Chrys. Hom. ii. p. 431. γραφ. ἁγ.] not, 'in sacred writings,'—nor 'in passages of Holy Writ':—but in the *Holy Scriptures*.

The expression used is defined enough by the adjective, to be well understood without the article;—so πνεῦμα ἁγίωσ. below,—πν. ἁγιον passim. See Winer, edn. 6, § 19. 2 (and for nouns in government, Middleton, ch. iii. § 6). But one set of writings being holy, it was not necessary to designate them more particularly. See also above on εὐαγγ. θεοῦ. This expression (εὐαγγ. ὁ προεπηγγ.) is used in the strictest sense. Moses gave the *Law*: the prophets proclaimed the *Gospel*. See Umbreit's note, p. 159.

3. περὶ τοῦ υἱοῦ αὐτοῦ] belongs to ὁ προεπ. above,—which he promised beforehand, &c., concerning His Son, i. e. 'which (good tidings) He promised beforehand, &c., and indicated that it should be concerning His Son.' This is more natural than to bind these words to εὐαγγ. θεοῦ which went before. Either meaning will suit ver. 9 equally well. Christ, the Son of God, is the *great subject* of the good news:

γενομένου] not ὄντος, see John i. 1—3, and notes. κατὰ σάρκα] On the side of His humanity, our Lord ἐγένετο; that nature of His begins only then, when He was γενόμενος ἐκ γυναικός, Gal. iv. 4. σὰρξ is here used exactly as in John i. 14, ὁ λόγος σὰρξ ἐγένετο, to signify that *whole nature, body and soul*, of which the outward visible tabernacle of the FLESH is the concrete representation to our senses. The words ἐκ σπέρματος Δαυεὶδ cast a hint back at the *promise* just spoken of. At the same time,

¹⁰ ἐν ¹¹ δυνάμει ¹² κατὰ ¹³ πνεῦμα ¹⁴ ἁγίωσύνῃς ¹⁵ ἡ ἀναστάσεως ¹⁶ νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν, ¹⁷ δι' οὗ ἐλά-

n Gal. iv. 29. o here only. see John xiv. 17. 2 Tim. i. 7. 1 John iv. 6.
 vii. 1. 1 Thess. iii. 13 only. Ps. xcvi. 6. cxli. 5. 2 Macc. iii. 12 only.
 ii. 18 (bis). Rev. viii. 11 al. r 1 Cor. xv. 12 reff. L.P.H.

m Mark ix. 1.
 ch. xv. 13.
 19. 1 Cor. iv.
 20. xv. 13.
 Col. i. 29 al.
 p 2 Cor.
 q = James

in so solemn an enunciation of the dignity of the Son of God, they serve to shew that even according to the human side, His descent had been fixed in the line of him who was Israel's anointed and greatest king. 4.] The simple antithesis would have been, τοῦ μὲν γενομένου . . . οὗτος δὲ υἱοῦ θεοῦ κατὰ πνεῦμα, see 1 Tim. iii. 16. But (1) wonderful solemnity is given by dropping the particles, and taking up separately the human and divine nature of Christ, keeping ὁ υἱὸς αὐτοῦ as the great subject of both clauses, and thus making them, not contrasts to one another, but correlative parts of the same great whole. And (2) the Apostle, dwelling here on *patent facts*,—the announcements of prophecy,—the history of the Lord's Humanity,—does not deal with the *essential* subsistent *Godhead of Christ*, but with *that manifestation of it* which the great fact of the Resurrection had made to men. Also (3) by amplifying πνεῦμα into πν. ἁγίωσύνῃς, he characterizes the Spirit of Christ as one of absolute holiness, i. e. as *divine* and *partaking of the Godhead*: see below. ὁρισθέντος] “Multo plus dicit quam ἀφανισμένος, ver. 1: nam ἀφορίζεται unus e pluribus, ὁρίζεται unicuique quispiam.” Bengel. See reff. Nor does it = προορισθέντος, as vulg. *prædestinatus*, and as Irenæus (iii. 22. 1, p. 219) and Augustine de Prædest. Sanctorum, c. 15, vol. x. p. 982:—“Prædestinatus est ergo Jesus, ut qui futurus erat secundum carnem filius David, esset tamen in virtute Filius Dei secundum Spiritum Sanctificationis: quia natus est de Spiritu Sancto et Virgine Maria.” But this is one of the places where Augustine has been misled by the Latin:—the text speaks, not of the *fact* of Christ's being the Son of God barely, but of the *proof* of that fact by His Resurrection. Chrysostom has given the right meaning: τί οὖν ἔστιν ὁρισθέντος; τοῦ δειχθέντος, ἀποφανθέντος, κριθέντος, δολογηθέντος παρὰ τῆς ἀπάντων γνώμης καὶ ψήφου . . . Hom. ii. p. 432. That an example is wanting of this exact use of the word, is, as Olsh. has shewn, no objection to such use; the ὁρίζω here spoken of is not the objective ‘fixing,’ ‘appointing’ of Christ to be the Son of God, but the *subjective manifestation in men's minds that He is so*. Thus the objective words ποιεῖν (Acts ii. 36), γεννᾶν (Acts xiii. 33) are used

of the same *proof* or *manifestation* of Christ's Sonship by His Resurrection. So again ἐδικαιώθη, 1 Tim. iii. 16.

ἐν δυνάμει belongs to ὁρισθέντος,—not to υἱοῦ θεοῦ,—nor again is it a parallel clause to κατὰ πν. ἁγ. and ἐξ ἀναστ. νεκ. (as Chrys., who interprets it ἀπὸ τῶν θαυμάτων ἀπερ ἐπραττε, Theophyl. &c.) manifested with power (to be) the Son of God. See reff.

κατὰ πνεῦμα ἁγίωσύνῃς] ἁγίωσ. is not = ἁγιον; this epithet would be inapplicable here, for it would point out the *Third Person in the Blessed Trinity*, whereas it is the *Spirit of Christ Himself*, in distinction from His Flesh, which is spoken of. And this Spirit is designated by the gen. of quality, ἁγίωσύνῃς, to shew that it is not a human, but a divine Spirit which is attributed *here* to Christ,—a Spirit to which holiness belongs as its essence. The other interpretations certainly miss the mark, by overlooking the κατὰ σάρκα and κατὰ πνεῦμα, the two sides of the Person of Christ here intended to be brought out. Such are that of Theodoret (διὰ τῆς ὑπὸ τοῦ παναγίου πνεύματος ἐνεργουμένης δυνάμεως),—Chrys. (ἀπὸ τοῦ πνεύματος, δι' οὗ τὸν ἁγιασμόν ἔδωκεν), &c. Calvin and Olshausen seem to wish to include the notion of *sanctifying* (ἁγιασμός) in ἁγίωσύνῃς,—which however true, is more than strictly belongs to the words. See by all means, on the whole, Umbreit's important note, pp. 164—172.

ἐξ] not ‘from and after’ (as Theodoret, Luther, Grotius, al.), nor = ἀπὸ, which could not be used here, but by, as indicating the source, *out of* which the demonstration proceeds.

ἀναστάσεως νεκρῶν] not = ἀναστ. ἐκ νεκρῶν,—which, besides the force done to the words, would be a weakening of the strong expression of the Apostle, who takes here summarily and by anticipation the Resurrection of Jesus as being, including, involving (ἐγὼ εἰμι ἡ ἀνάστασις, John xi. 25) the (whole) Resurrection of the dead. So that we must not render as E. V. ‘the resurrection from the dead,’ but the resurrection of the dead, regarded as accomplished in that of Christ. It was the full accomplishment of this, which more than any thing declared Him to be the Son of God: see John v. 25—29. Thus in these words lies wrapped up the argument of ch. vi. 4 ff.

Ἰησ. χρ. τ. κυρ. ἡμ.] Having given this description of

see ch. xii. 3. **βομεν** ^s χάριν καὶ ^t ἀποστολὴν ^{uv} εἰς ^{uw} ὑπακοὴν ^{ux} πίστεως
 in. iv. Gal. ii. 9. Eph. iii. 2. **ἐν** πᾶσιν τοῖς ἔθνεσιν ^y ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ^z ἐν οἷς ^{G εν}
^t εἴστε καὶ ^u ὑμεῖς ^z κλητοὶ Ἰησοῦ χριστοῦ, ⁷ πᾶσιν τοῖς ^{εν}
^{Gal ii 8 only.} οὖσιν ἐν Ῥώμῃ ^a ἀγαπητοῖς θεοῦ, ^z κλητοῖς ^b ἀγίοις. ^{D κλη-}
^u ch. xvi. 26. ^v ch. xvi. 17. 1 Pet. i. 22. w ch. v. 19. 2 Cor. vii. 15. Heb. v. 8. 1 Pet. i. 2 al. 2 Kings xxii. 36 only. constr. ^{ABCDG}
^{ch. xvi. 26.} 2 Cor. x. 5. 1 Pet. i. 22. x objective, = Acts vi. 7. ^y Acts ix. 16 reff. ^{KLN a}
^z ref. 1 w. gen., here only. (see note.) a w. gen., Matt. xii. 18. Acts xv. 25 (of Paul). ch. xvi. 5, 8, 9. 1 Cor. ^{c d f g h}
^{x. 14.} Phil. ii. 12 only. Ps. cxxvi. 2. b = Acts ix. 13 reff. ^{k l m n}
^{o 17}

7. om εν ρωμη G schol-in-47 (το εν ρωμη, ουτε εν τη εξηγησει, ουτε εν τω ρητω) (On the omission of E, see prolegomena.)
 μνημονευει). for αγαπητ. θεου, εν αγαπη θεου G am fuld¹ D¹-lat Ambrst-ms: om E 82.

the Person and dignity of the Son of God, very Man and very God, he now identifies this divine Person with JESUS CHRIST, the Lord and Master of Christians,—the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office.

5. δὲ οὖν] as in Gal. i. 1; 1 Cor. i. 9, designating the Lord Himself as the Agent in conferring the grace and Apostleship.

ἐλάβομεν] not ‘all Christians,’—but **we**, the Apostle himself, as he not unfrequently speaks. No others need be here included in the word. *Those to whom he is writing* cannot be thus included, for they are specially contrasted with the subject of ἐλάβομεν by the following ὑμεῖς. Nor can the aor. ἐλάβομεν refer to any general bestowal of this kind, indicating, as it must, a definite past event, viz. the reception of the Apostleship by himself. To maintain (as Dr. Peile, Annotations on the Epistles, vol. i. Appendix) that the subject of ἐλάβομεν must be the same as the ἡμῶν which has preceded, is to overlook, not only the contrast just noticed, and the habit of Paul to use indiscriminately the singular or plural, when speaking of himself,—but also the *formulary* character of the expression, ‘Jesus Christ our Lord,’ in which the ‘we’ alluded to in ‘our’ is too faintly indicated to become the subject of a following verb.

χάριν] Hardly, as Augustine, “*gratiam cum omnibus fidelibus, apostolatum autem non cum omnibus communem habet*” (Olsh.): for he is surely speaking of that *peculiar* χάρις, by which he wrought in his apostleship more than they all; see reff.

ἀποστολὴν] Strictly, apostleship, ‘the office of an Apostle,’ see reff.: not any *mission*, or *power of sending ministers*, resident in the *whole church*, which would be contrary to the usage of the word. The *existence* of such a power is not hereby denied, but *this place* refers solely to the *office of Paul* as an Apostle. Keep the χάρις κ. ἀποστ. separate, and strictly consecutive, avoiding all nonsensical figures of Hendiadys, Hypallage, and the

like. It was the general bestowal of *grace*, which conditioned and introduced the special bestowal (καί, as so often, coupling a specific portion to a whole) of *apostleship*: cf. 1 Cor. xv. 10. εἰς] with a view to,—‘in order to bring about.’

ὑπακοὴν πίστεως] The anarthrous character above remarked (on εὐαγγ. θεοῦ, ver. 1) must be here borne in mind, or we shall fall into the mistake of supposing ὁ. π. to mean ‘*obedience produced by faith*.’ The key to the words is found in ref. Acts, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει, compared with Paul’s own usage of joining an objective genitive with ὑπακοή, see 2 Cor. x. 5, εἰς τὴν ὑπακοὴν τοῦ χριστοῦ. So that πίστει is the faith; not = ‘the gospel which is to be believed’ (as Fritzsche, citing ch. x. 16), but the *state of salvation*, in which men stand by faith. And so these words form an introduction to the great subject of the Epistle.

ἐν πᾶσιν τ. ἔθν.] in order to bring about obedience to the faith among all (the) nations. The *Jeus* do not here come into account. There is no inclusion, and at the same time no express exclusion of them: but Paul was commissioned as the *Apostle of the Gentiles*, and he here magnifies the great office entrusted to him. ὑπὲρ τ. ὀν. αὐτ.] on behalf of His name, i. e. ‘for His glory’: see reff.

“In the name of Christ is summed up what He had done and was, what the Christian ever bore in mind, the zeal which marked him, the name wherewith he was named.” Jowett. See also Umbreit’s note. The words are best taken as belonging to the whole, from δὲ οὖν to ἔθνεσιν.

6. ἐν οἷς . . .] The whole to χριστοῦ should be taken together: among whom ye also are called of Jesus Christ; otherwise, with a comma at ὑμεῖς, the assertion, ‘among whom are ye,’ is flat and unmeaning. De Wette and Calvin would take Ἰησοῦ χρ. as a gen. of possession, because the call of believers is generally referred to the FATHER: but sometimes the SON is said to call likewise, see John v. 25;

ἡ χάρις ὑμῖν καὶ ἡ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

⁸ Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-

viii. 25. (Wisd. xviii. 2.) 2 Macc. i. 11 only. e Matt. xxvii. 46 bis || Mk. (from Ps. xxi. 1.) John
xx. 17, 28. 1 Cor. i. 4. 2 Cor. xii. 21. Phil. i. 3. iv. 19. Phil. 4. 1. Rev. ii. 7. iii. 12 (four times)
only. Psalms and Prophets passim. f Acts xiii. 5 reff.

8. om δια ἡσ. χρ. κ¹ (ins corr¹) c.

rel Chr Thdrt Thl DEc : txt ABCD¹ K⁸ o 17

rec (for περὶ) υπερ (see note), with D³ GL Damasc.

1 Tim. i. 12:—and with ἀγαπητοὶ θεοῦ following so close upon it, the expression can I think hardly be taken otherwise than as called by Jesus Christ. ἐκλεκτοὶ αὐτοῦ, Matt. xxiv. 31, cited by De W. is hardly parallel.

7.] This verse follows, in the sense, close on ver. 1. ἀγ. θ., κλητ. ἀγ.] Both these clauses refer to *all the Christians addressed*: not (as Bengel) the first to Jewish, the second to Gentile believers. No such distinction would be in place in an exordium which anticipates the result of the Epistle—that Jew and Gentile are one in guilt, and one in Christ.

ἀπ. θ. πατ. ἡμ. κ. κυρ. ἰ. χ.] Not, as Erasmus, ‘*from God, the Father of us and of our Lord Jesus Christ*,’—but from *God our Father, and from the Lord Jesus Christ*. God is the *Giver of Grace and Peace*,—Christ the *Imparter*.

8—17.] OPENING OF THE EPISTLE. *His thankfulness for the faith of the Romans: remembrance of them in his prayers: wish to visit them: hindrances hitherto, but still earnest intention of doing so, that he may further ground them in that Gospel, of which he is not ashamed, inasmuch as it is the power of GOD TO ALL WHO BELIEVE. This leads to the announcement (in a citation from the Scripture) of one great subject of the Epistle,—viz.: JUSTIFICATION BY FAITH.*

8.] This placing himself in intimate connexion with his readers by mention of and thankfulness for their faith or Christian graces, is the constant habit of Paul. The three Epistles, Gal., 1 Tim., and Titus, are the only exceptions: Olsh. adds 2 Cor., but in ch. i. 3—22 we have an equivalent: see especially vv. 6, 7, 11, 14.

μὲν] The corresponding δέ follows, ver. 13. ‘Ye indeed are prospering in the faith: but I still am anxious *further* to advance that fruitfulness.’ There is no ἐπειτα to follow to πρῶτον.

τῷ θεῷ μου] ὅρα μεθ’ ὅσης διαθέσεως εὐχαριστεῖ. οὐ γὰρ εἶπε, τῷ θεῷ, ἀλλὰ τῷ θεῷ μου ὃ καὶ οἱ προφῆται ποιοῦσι, τὸ κοινὸν ἰδιοποιούμενοι. καὶ τί θαυμαστὸν εἰ οἱ προφῆται; αὐτὸς γὰρ αὐτὸ συνεχῶς ὁ θεὸς φαίνεται ποιῶν

ἐπὶ τῶν δούλων, θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἰδιαζόντως λέγων ἐαυτὸν. Chrys. Hom. iii. p. 436.

διὰ ἰ. χ.] “Velut per Pontificem magnum: oportet enim scire eum qui vult offerre sacrificium Deo, quod per manus Pontificis debet offerre.” Origen. So also Calvin, “Hic habemus exemplum, quomodo per Christum agenda sunt gratiae, secundum Apostoli praeceptum ad Heb. xiii. 15.” Olshausen says, “This is no mere phrase, but a true expression of the deepest conviction. For only by the Spirit of Christ dwelling in men’s hearts are thanksgivings and prayer acceptable to God.” But perhaps here it is better to take the words as expressing an acknowledgment that the faith of the Romans, for which thanks were given, *was due to, and rested on* the Lord Jesus Christ: see ch. vii. 25, and rendering there.

περὶ] This prep. and υπέρ both occur in this connexion, see 1 Cor. i. 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3; Eph. i. 16; Phil. i. 4:—and it is impossible to say, in cases of their confusion by the MSS., which may have been substituted for the other. The internal criticism which would adopt υπέρ as being the less usual, may be answered by the probability that υπέρ, being known to be sometimes used by Paul, may have been substituted as more in his manner for the more usual περὶ. So that manuscript authority in such cases must be our guide; and this authority is here decisive. The difference in meaning would be, that υπέρ would give more the idea that thanks were given by Paul on *their behalf*, as if he were *aiding them* in giving thanks, for such great mercies: whereas περὶ would imply only that they were the *subject* of his thanks,—that he gave thanks *concerning them*.

ἡ πίστις ὑμ.] “In ejusmodi gratulationibus Paulus vel totum Christianismus describit, Col. i. 3, sqq.,—vel partem aliquam, 1 Cor. i. 5. Itaque hoc loco *fidem* commemorat, suo convenienter instituto, vv. 12, 17.” Bengel. καταγγέλλεται] De Wette notices the other side of the report, as given by the Jews at Rome, Acts xxviii.

θεοῦ ἐλθεῖν πρὸς ὑμᾶς· ¹¹ ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα ^u μεταδῶ ^w χάρισμα ὑμῖν ^x πνευματικὸν ^y εἰς τὸ ^z στη-
ριχθῆναι ὑμᾶς, ¹² τοῦτο δέ ἐστιν ^a συνπαρακληθῆναι ἐν
ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. ^v
¹³ οὐ ^b θέλω δὲ ὑμᾶς ^{bc} ἀγνοεῖν, ἀδελφοί, ^c ὅτι πολλάκις
^d προσέθεμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ^e ἐκωλύθη ^f ἄχρι τοῦ
^g δευρο, ἵνα ^h τινὰ ^h καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν
ⁱ 7 al. Paul only, exc. 1 Pet. iv. 10+. ^x = Eph. i. 3. Col. iii. 16. ^y Acts iii. 19, vii.
¹⁹ ver. 20 al. ^z = Luke xxii. 32. ch. xvi. 25 al. ¹s. 1. 12 (14). ^v Acts iii. 19, vii.
b ch. xi. 25. 1 Cor. x. 1. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 13. ^c ch. ii. 4. vi. 3. ^{Wisd.} xii. 10.
^d = Eph. i. 9 (ch. iii. 25) only. ^e Exod. xl. 4. ^e Acts xvi. 6 reff. see Acts xxviii. 31. ^f Acts
xx. 6 reff. ^g = and w. art., here only. (Acts vii. 3 reff.) ^h = John iv. 36. ch. vi. 21,
22. Phil. i. 22. iv. 17. James iii. 18. Jer. xvii. 10.

12. *τοῦτο ἐστιν*, omg δε, A latt (but G-lat has *id est aut hoc enim est*). rec συμ-
παρακληθῆναι, with B² (sic: see table) L: txt AB¹CDGK. om 2nd εν G.
αὐτ πιστεως ins της G.

13. *for ου θελω, ουκ οιομαι* D¹G Ambrst. for δε, γαρ C 73 fuld: om k¹.
rec καρπον bef τινα: om τινα L 42. 115 Syr copt: txt ABC(D)GK¹ rel vulg gr-fl
lat-fl.—for τινα, τι D¹. for σχω, εχω G 77. om 2nd και G b o48. 109-78
reth.

incorrect; the passive of ὁδῶ, 'to shew the way,' 'to bring into the way,' must be 'to be shewn the way,' or 'brought into the way.' So Herod. vi. 73, ὡς τῷ Κλεομένει εὐδῶθη τὸ ἐς τὸν Δημόφρονον πρῆγμα.

ἐν τῷ θελ. τοῦ θεοῦ] In the course of,—by, the will of God. ἐλθεῖν belongs to εὐδωθήσονται, not to δεόμενος.

11. ἐπιποθῶ] not 'I vehemently desire': ἐπί does not intensify, but merely expresses the direction of the πόθος, see Herod. v. 93, and compare such expressions as μὴ προσ-εῶντος ἡμᾶς τοῦ ἀνέμου, Acts xxvii. 7.

ἵνα τί μεταδῶ χάρισμα πν.] That the χάρισμα here spoken of was no mere supernatural power of working in the Spirit, the whole context shews, as well as the meaning of the word itself in reff. And even if χάρισμα, barely taken, could ever (1 Cor. xii. 4, 9 are no examples, see there) mean technically a supernatural endowment of the Spirit, yet the epithet πνευματικόν, and the object of imparting this χάρισμα, confirmation in the faith, would here preclude that meaning. Besides, Paul did not value the mere bestowal of these 'gifts' so highly, as to make it the subject of his earnest prayers incessantly. The gift alluded to was παράκλησις, as De Wette observes. πνευμ., spiritual:—

springing from the Spirit of God, and imparted to the spirit of man. εἰς τὸ

στηρ. ὑμ.] Knowing the trials to which they were exposed, and being conscious of the fulness of spiritual power for edification (2 Cor. xiii. 10) given to him, he longed to impart some of it to them, that they might be confirmed. "The Apostle does not say εἰς τὸ στηρίξειν ὑμ., for this

belongs to God; see ch. xvi. 25. He is only the instrument: hence the passive." Philippi.

12.] εἴτα ἐπειδὴ καὶ τοῦτο σφόδρα φορτικὸν ἦν, ὅρα πῶς αὐτὸ παραμυθεῖται διὰ τῆς ἐπαγωγῆς. ἵνα γὰρ μὴ λέγωσι, τί γάρ; σαλευόμεθα καὶ περιφερόμεθα, καὶ τῆς παρὰ σοῦ δεόμεθα γλῶττης εἰς τὸ στήναι βεβαίως, προλαβὼν ἀναρεῖ τὴν τοιαύτην ἀντίρρῃσιν οὕτω λέγων (ver. 12). ὥς ἂν εἰ ἔλεγε, μὴ ὑποπτεύσητε ὅτι κατηγορῶν ὑμῶν εἶπον, οὐ ταύτη τῇ γνώμῃ ἐφθεγγάμην τὸ ῥῆμα· ἀλλὰ τί ποτέ ἐστιν, ὅπερ ἡβουλήθη ἐπεῖν; Πολλὰς ὑπομένετε θλίψεις ὑπὸ τῶν διωκόντων περιαντλούμενοι· ἐπεθύμησα τολῶν ὑμᾶς ἰδεῖν, ἵνα παρακαλέσω, μᾶλλον δὲ οὐχ ἵνα παρακαλέσω μόνον, ἀλλ' ἵνα καὶ αὐτὸς παράκλησιν δέξωμαι. Chrys. Hom. ii. p. 440. The inf. συμπαρακληθῆναι is parallel with στηριχθῆναι, ἐμέ being understood: that is, that I with you may be comforted among you, each by the faith which is in the other. That the gift he wished to impart to them was παράκλησις, is implied in the συνπαρακλ. See the same wish expressed in different words ch. xv. 32, and the partial realization of it, Acts xxviii. 15.

ἐν ἀλλήλοις, which might otherwise be ambiguous, is explained by ὑμῶν τε καὶ ἐμοῦ to mean which we recognize in one another: or as above and in A. V. R. The expression "mutual faith," of the E. V. should properly mean, faith which each has in the other. πίστις is used in the most general sense—faith as the necessary condition and working instrument of all Christian exhortation, comfort, and confirmation; producing these, and evidenced by them. 13. οὐ θέλω δὲ ὑμ. ἀγ.] A

i Acts xxviii.
2, 4 reff.
k Luke xxiv.
25. Gal. iii.
1, 5. 1 Tim.
1, 2. Tit. iii.
3 only, L.P.
Prov. xvii.
24.
1 ch. viii. 12.

ch. xv. 27. Matt. vi. 12. xviii. 21. Luke xlii. 4. Gal. v. 3 only †. Soph. Aj. 590.
n ch. ix. 5. Eph. vi. 21. Polyb. x. 41. 1. see ch. xii. 18. o Matt. xxvi. 41 || Mk. only. 2 Chron. xxix. 31. (-μωσ, m = Rev. iii. 16.
1 Pet. v. 2. -μία, Acts xviii. 11.) p constr., Gal. iv. 13. pass., 1 Pet. iv. 6. q Luke
ix. 26 (bis) || Mk. ch. vi. 21. 2 Tim. i. 8. Heb. ii. 11 al. Job xxxiv. 19 BN. Isa. i. 29 AN 1^{3b} only. r = Acts
viii. 10 reff.

τοῖς λοιποῖς ἔθνεσιν. 14 Ἑλλῆσιν τε καὶ ἰβαρβάροις, ἀποφ. κλ. a
σοφοῖς τε καὶ ἁνοήτοις ὁφειλέτης εἰμί. 15 οὕτως ἡ τὸ
κατ' ἐμὲ ὁ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελί-
σασθαι. 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον ἰδύναμις

ABCD
KLNA
cd f g
k l m
o 17

15. for το κατ ἐμε, ο ἐπ ἐμε G-gr: quod in me promptum est vulg G-lat Sedulj
Pel: quod in me est promptum sum D-lat Ambr Ambrst Ruf Sedulj. ins εν bef
υμιν D¹ (and lat¹) b¹ o am fuld¹ G-lat: επ G-gr. omi τοις εν ρωμη G.

16. for το, επι super G: de Aug Vig. rec aft ευαγγελιον ins του χριστου, with
D³KL rel Thl (Ec: om ABCD¹GN 17 vulg syrr copt arm Orig Eus Bas Cyr Chr Thdr

Pauline formula: see reff. καὶ ἐκωλ.
ἄχρι τ. δεῦρο is best as a parenthesis, as
it is impossible that ἴνα can depend on
ἐκωλύθη. So Demosth. p. 488. 7, ἐμοὶ δ',
ὡ ἄνδρες Ἀθ., δοκεῖ Λεπτίνης (καί μοι πρὸς
Διὸς μηδὲν ὀργισθῆς: οὐδὲν γὰρ φλαῦρον
ἔρῳ σε) ἢ οὐκ ἀνεγνωκέναι τοὺς Σόλωνος
νόμους ἢ οὐ συνίεναι. The reason of the
hindrance is given in ch. xv. 20—22: it
was, his φιλοτιμία to preach the gospel
where it had not been preached before,
rather than on the foundation of others.

καρπὸν] Not, 'wages,' or 'result of
my apostolic labour,' for such is not the
ordinary meaning of the word in the N. T.,
but fruit borne by you who have been
planted to bring forth fruit to God. This
fruit I should then gather and present to
God; cf. the figure in ch. xv. 16: see also
Phil. i. 22 and note. 14.] The connex-

ion seems to be this: He wishes to have
some fruit, some produce of expended la-
bour, among the Romans as among other
Gentiles. Till this was the case, he himself
was a debtor to every such people: which
situation of debtor he wished to change, by
paying the debt and conferring a benefit,
into that of one having money out at in-
terest there, and yielding a καρπός. The
debt which he owed to all nations was (ver.
15) the obligation laid on him to preach
the gospel to them; see 1 Cor. ix. 16.

ΕΛΛ.—ΒΑΡΒ.—ΣΟΦ.—ΑΝΟΗΤ.]
These words must not be pressed as apply-
ing to any particular churches, or as if any
one of them designated the Romans them-
selves,—or even as if σοφοῖς belonged to
Ἑλλησιν, and ἁνοήτοις to βαρβάροις. They
are used, apparently, merely as compre-
hending all Gentiles, whether considered
in regard of race or of intellect; and are
placed here certainly not without a pro-
spective reference to the universality of
guilt, and need of the gospel, which he is
presently about to prove existed in the
Gentile world. Notice that he does not

call himself a debtor to the Jews—for they
can hardly be included in βαρβάροις (see
Col. iii. 11). Though he had earnest de-
sires for them (ch. ix. 1—3; x. 1), and
every where preached to them first, this
was not his peculiar ὁφείλημα, see Gal. ii. 7,
where he describes himself as πεπιστευμέ-
νος τὸ εὐαγγέλιον τῆς ἁκροβυστίας, καθὼς
Πέτρος τῆς περιτομῆς. 15. οὕτως]

"Est quasi . . . illatio a toto ad partem
insignem." Bengel. As to all Gentiles,
so to you, who hold no mean place among
them. 16.] The οὐ γὰρ ἐπαισχύν-

νομαι seems to be suggested by the posi-
tion of the Romans in the world. 'Yea,
to you at Rome also: for, though your
city is mistress of the world, though your
emperors are worshipped as present deities,
though you are elated by your pomps and
luxuries and victories, yet I am not
ashamed of the apparently mean origin of
the gospel which I am to preach; for
(and here is the transition to his great
theme) it is,' &c. So for the most part,
Chrysostom, Hom. iii. p. 144.

δύναμις γὰρ θ. ἐστίν] The gospel, which
is the greatest example of the Power of
God, he strikingly calls that Power itself.
(Not, as Jowett, 'a divine power,' nor is
δικαιοσ. Θεοῦ below to be thus explained,
as he alleges.) So in 1 Cor. i. 24 he calls
Christ, the Power of God. But not only
is the gospel the great example of divine
Power; it is the field of agency of the
power of God, working in it, and inter-
penetrating it throughout. The bare
substantive δύναμις here (and 1 Cor. i. 24)
carries a superlative sense: the highest
and holiest vehicle of the divine Power,
the δύναμις κατ' ἐξοχήν. "It is weighty
for the difference between the Gospel and
the Law, that the Law is never called
God's power, ἡς, but light, or teaching,
in which a man must walk, Ps. xxxvi. 10;
exix. 105; Prov. vi. 23; Isa. ii. 5." Umbreit.
And the direction in which this power acts

γὰρ θεοῦ ἐστὶν ^s εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου- ^{s = ver. 5 reff.}
δαίω τε πρῶτον καὶ Ἑλληνι. 17 ^t δικαιοσύνη γὰρ ^t θεοῦ ἐν ^{t ch. iii. 5, 21,}
^{22, x 3.}
^{2 Cor. v. 21.}
^{James i.}

20. 2 Pet. i. 1. (Micah vi. 5.)

Procop Damasc Phot Tert Arnob Hil Ruf.
τε, *ιουδε*(sic) *Ν'*(*txt N-corr'*).
Chr Thdrt Damasc Thl Ec Ruf Bede.

om εἰς σωτηριαν G. for *ιουδαιω*
om πρῶτον BG Tert: ins ACDKLN 17 rel Orig

in the gospel is *εἰς σωτηρίαν*—it is a *healing, saving power*: for as Chrysostom reminds us, there is a power of God *εἰς κόλασιν*, and *εἰς ἀπόλειαν*, see Matt. x. 28.

But to *whom* is this gospel the power of God to save? *παντὶ τῷ πιστεύοντι*. The *universality* implied in the *παντί*, the *condition* necessitated in the *πιστεύοντι*, and the *δύναμις θεοῦ* acting *εἰς σωτηρίαν*, are the great subjects treated of in the former part of this epistle. *All* are proved to be *under sin*, and so *needing God's righteousness* (ch. i. 18—iii. 20), and the *entrance* into this righteousness is shewn to be *by faith* (ch. iii. 21—v. 11). Then the *δύναμις θεοῦ* in freeing from the dominion of sin and death, and as issuing in salvation, is set forth (ch. v. 11—viii. 39). So that if the subject of the Epistle is to be stated in few words, these should be chosen: *τὸ εὐαγγέλιον, δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι*. This expresses it better than merely '*justification by faith*,' which is in fact only a subordinate part of the great theme,—only the *condition necessitated by man's sinfulness for his entering the state of salvation*: whereas the argument extends *beyond this*, to the *death unto sin and life unto God and carrying forward of the sanctifying work of the Spirit*, from its first fruits even to its completion.

Ἰουδ. πρῶτον κ. [ΕΛΛ.] This is the *Jewish* expression for all mankind, as *Ἑλλ. κ. βαρβ.* ver. 14 is the *Greek* one. *Ἑλλ.* here includes *all Gentiles*. *πρῶτον* is not *first* in order of time, but *principally* (compare ch. ii. 9), spoken of *national precedence*, in the sense in which the Jews were to our Lord *οἱ Ἰδοι*, John i. 11. Salvation was *ἐκ τῶν Ἰουδαίων*, John iv. 22. See ch. ix. 5; xi. 24. Not that the Jew has any *preference* under the gospel; only he *inherits*, and has a *precedence*. οὐδὲ γὰρ ἐπεὶ δὴ πρῶτος ἐστὶ, καὶ πλέον λαμβάνει τῆς χάριτος· ἡ γὰρ αὐτὴ δωρεὰ καὶ τούτῳ κἀκεῖνον δίδωται· ἀλλὰ τᾶξέως ἐστὶ τιμὴ μόνον τῷ πρῶτος. Chrys. Hom. iii. p. 445. 17.] An explanation, *how* the gospel is the *power of God to salvation*, and *how* it is so to the *believer*:—because in it *God's righteousness* (not *His attribute* of righteousness,—the *righteousness* of God,) but *righteousness flowing from, and acceptable to Him*) is unfolded,

and the more, the more we believe. I subjoin De Wette's note on *δικ. θεοῦ*. "The Greek *δικ.* and the Heb. *הקדש* are taken sometimes for 'virtue' and 'piety' which men possess or strive after,—sometimes imputatively, for 'freedom from blame' or 'justification.' The latter meaning is most usual with Paul: *δικ.* is that which is so in the sight of God (ch. ii. 13), the result of His justifying forensic Judgment, or of '*Imputation*' (ch. iv. 5). It may certainly be imagined, that a man *might obtain justification by fulfilling the law*: in that case his righteousness is an *ἰδία* [*δικαιοσύνη*] (ch. x. 3), a *δικ. ἐκ τοῦ νόμου* (Phil. iii. 9). But it is impossible for him to obtain a 'righteousness of his own,' which at the same time shall avail before God (ch. iii. 20; Gal. ii. 16). The Jews not only *have* not fulfilled the law (ch. iii. 9—19), but *could* not fulfil it (vii. 7 ff.): the Gentiles likewise have rendered themselves obnoxious to the divine wrath (i. 24—32). God has ordained that the whole race should be included in disobedience. Now if man is to become righteous from being unrighteous,—this can only happen by God's grace,—because God *declares him righteous*, assumes him to be righteous, *δικαιοῖ* (iii. 24; Gal. iii. 8):—*δικαιοῦν* is not only negative, '*to acquit*,' as *קִיָּה* Exod. xxiii. 7; Isa. v. 23; ch. ii. 13 [where however see my note], but also positive, '*to declare righteous*;' but never '*to make righteous*' by transformation, or imparting of moral strength by which moral perfection may be attained. *Justificatio* must be taken as the old protestant dogmatists rightly took it, *sensu forensi*, i. e. *imputatively*. God justifies for Christ's sake (ch. iii. 22 ff.) on condition of faith in Him as Mediator: the result of *His justification* is *δικαιοσύνη ἐκ πίστεως*, and as He imparts it freely, it is *δικαιοσύνη θεοῦ* (gen. subj.) or *ἐκ θεοῦ*, Phil. iii. 9: so Chrys. &c. (*δικ. θεοῦ* is ordinarily taken for *δικ. παρὰ θεῶ*, as Luth.: '*die Gerechtigkeit die vor Gott gilt*;' compare ch. ii. 13; iii. 20; Gal. iii. 11; but that this is at least not necessary, see 2 Cor. v. 21). This justification is certainly an objective act of God: but it must also be subjectively apprehended, as its *condition* is subjective. It is the *acquittal from guilt, and cheer-*

u = Matt. xi.
25. xvi. 17.
al. Isa. lvi.
1.
v Han. ii. 4.
w = Luke xvii.
29. 1 Cor. iii.
13. 2 Thess.
ii. 3.

αὐτῷ ^u ἀποκαλύπτεται ἐκ πίστεως ^s εἰς πίστιν, καθὼς γέ-
γραπται ^v Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

18 w Ἀποκαλύπτεται γὰρ ^x ὁργή ^x θεοῦ ἀπ' οὐρανοῦ ^y ἐπὶ

x John iii. 36. (ch. iii. 5. ix. 22.) Eph. v. 6. Rev. xix. 15.

y = Acts xiii. 11 reff.

17. for γὰρ, δε A Clem. aft δίκαιος ins μου (as LXX-A) C¹; aft ἐκ πίστεως (as LXX-BN) syr Eus Jer: txt ABDGKLX rel Clem Chr Thdrt Iren-int Ambr.

fulness of conscience, attained through faith in God's grace in Christ,—the very frame of mind which would be proper to a perfectly righteous man,—if such there were,—the harmony of the spirit with God,—peace with God. All interpretations which overlook the fact of imputation (the R-Cath., that of Grotius, Baumgarten-Crusius, &c.) are erroneous." To say, with Jowett, that all attempts to define δικαιοσ. θεοῦ are "the after-thoughts of the theology, which have no real place in the interpretation of Scripture," is in fact to shut our eyes to the great doctrinal facts of Christianity, and float off at once into uncertainty about the very foundations of the Apostle's argument and our own faith: of which uncertainty his note here is an eminent example.

ἐν αὐτῷ] in it, 'the gospel': not, in τῷ πιστεύοντι. ἀποκαλύπτεται] generally used of making known a thing hitherto concealed: but here of that gradually more complete realization of the state of justification before God by faith in Christ, which is the continuing and increasing gift of God to the believer in the Gospel.

ἐκ πίστεως] "ἐκ points to the condition, or the subjective ground. πίστις is faith in the sense of trust, and that (a) a trustful assumption of a truth in reference to knowledge = conviction: (b) a trustful surrender of the soul, as regards the feeling. Here it is especially the latter of these: that trust reposed in God's grace in Christ, which tranquillizes the soul and frees it from all guilt,—and especially trust in the atoning death of Jesus. Bound up with this (not by the meaning of the words, but by the idea of unconditional trust, which excludes all reserve) is humility, consisting in the abandonment of all merits of a man's own, and recognition of his own unworthiness and need of redemption." De Wette.

εἰς πίστιν] ἀπὸ πίστεως ἄρχεται κ. εἰς πιστεύοντα λήγει (Eccum.) seems the most probable interpretation, making πίστιν almost = τοὺς πιστεύοντας, see ch. iii. 22: but not entirely,—it is still the aspect, the phase, of the man, which is receptive of the δικαιοσύνη θεοῦ, and to this it is revealed. The other interpretations,—'for the increase of faith' (Meyer),—'that faith

may be given to it' (Fritzsche, Tholuck, Krebs),—'proceeding from faith, and leading to a higher degree of faith' (Baumg.-Crus.),—do not seem so suitable or forcible. It will be observed that ἐκ π. εἰς π. is taken with ἀποκαλύπτεται, not with δικαιοσύνη. The latter connexion would do for ἐκ π., but not for εἰς π.

καθὼς γέγρ.] He shews that righteousness by faith is no new idea, but found in the prophets. The words (ref.) are cited again in Gal. iii. 11; Heb. x. 38, in the former place with the same purpose as here. They are used in Habakkuk with reference to credence given to the prophetic word: but properly speaking, all faith is one, in whatever word or act of God reposed: so that the Apostle is free from any charge of forcing the words to the present purpose. The two ways of arranging them, ὁ δίκαιος — ἐκ πίστεως ζήσεται, and ὁ δίκαιος ἐκ πίστεως — ζήσεται, in fact amount to the same: if the former, which is more agreeable to the Heb., be taken, ζήσεται must mean, 'shall live on,' endure in his δικαιοσύνη, by means of faith, which would assert that it was a δικαιοσύνη of faith, as strongly as does the latter. See by all means, on the quotation, Umbreit's note: and Delitzsch, der Proph. Habakkuk, p. 51 ff. This latter remarks (I quote from Philippi), "The Apostle rests no more on our text than it will bear. He only places its assertion, that the life of the just springs from his faith, in the light of the N. T."

CHAP. I. 18—XI. 36.] THE DOCTRINAL EXPOSITION OF THE ABOVE TRUTH: THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH. And herein, ch. i. 18—iii. 20,—inasmuch as this power of God consists in the revelation of God's righteousness in man by faith, and in order to faith the first requisite is the recognition of man's unworthiness, and incapability to work a righteousness for himself,—the Apostle begins by proving that all, Gentiles and Jews, are GUILTY before God, as holding back the truth in unrighteousness. And FIRST, ch. i. 18—32, OF THE GENTILES. 18.] He first states the general fact, of all mankind; but immediately passes off to the considera-

ABCD
KLSa
cd fg
k l m
n 17

πασαν ^z ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ^z ch. xi. 26
 ἐν ἀδικίᾳ ^a κατεχόντων, ¹⁹ ^b διότι τὸ ^c γνωστὸν τοῦ θεοῦ ^{(from Isa. lix. 20). 2 Tim. ii. 16. Tit. ii. 12. Jude}

15, 18 only. Jer. v. 6. (-βης, ch. iv. 5. -βεῖν, 2 Pet. ii. 6.) a = 2 Thess. ii. 6 (see note).
 b = Acts xviii. 10, or 1 Cor. xv. 9. c = Acts i. 19 reff. (see note.) constr., see Winer, § 34. 2.

18. ins τῶν bef ἀνθρώπων D¹G.

tion of the *majority* of mankind, the Gentiles; reserving the Jews for exceptional consideration afterwards. ἀποκ. γάρ] The statement of ver. 17 was, that the *RIGHTEOUSNESS* of God is revealed. The necessary condition of this revelation is, the *DESTRUCTION* of the *righteousness* of MAN by the revelation of God's anger against sin.

ἀποκαλύπτεται, not in the Gospel (as Grot.): not in men's consciences (as Tholuck, ed. 1, Reiche): not in the *miserable state of the then world* (as Köllner): but (as implied indeed by the adjunct ἀπ' οὐρανοῦ,—that it is a *providential, universally-to-be-seen* revelation) in the *PUNISHMENTS* which, ver. 24, God has made to follow upon sin, see also ch. ii. 2 (so De W., Meyer, Tholuck, ed. 5, &c.). So that ἀποκ. is of an *objective reality* here, not of an evangelic internal and subjective unfolding.

ὁργὴ θεοῦ is anthropopathically, but with the deepest truth, put for *the righteousness of God in punishment* (see ch. ii. 8; v. 9; Eph. ii. 3; Matt. iii. 7; John iii. 36). It is the opposite, in the divine attributes, to *Love* (De W.).

ἀπ' οὐρ. (see above) belongs to ἀποκαλύπτεται, not to θεοῦ, nor to ὁργὴ θεοῦ (ἢ ἀπ' οὐρ.).

ἀσέβειαν, *godlessness*; ἀδικίαν, *iniquity*: but neither term is exclusive of the other, nor to be formally pressed to its limits. They overlap and include each other by a large margin: the specific difference being, that ἀσέβ. is more the *fountain* (but at the same time partially the result) of ἀδικία,—which ἀδικ. is more the *result* (but at the same time partially the fountain) of ἀσέβεια. ἀδικ. is the *state* of the thoughts and feelings and habits, induced originally by forgetfulness of God, and in its turn inducing impieties of all kinds: We may notice by the way, that the word ἀσέβεια forms an interesting link to the Pastoral Epistles.

ἀνθρ. τῶν τὴν ἀλ. ἐν ἀδικίᾳ κατεχόντων] of men who hold back the truth in iniquity: who, possessing enough of the germs of religious and moral verity to preserve them from abandonment, have checked the development of this *truth* in their lives, in the love and practice of sin. That this is the meaning of κατεχόντων here is plain from this circumstance: that wherever κατέχω in the N. T. signifies 'to hold,' it

is *emphatic*, 'to hold fast,' or 'to keep to,' or 'to take or have complete possession of:' see for the first, Luke viii. 15; 1 Cor. xi. 2; xv. 2; 1 Thess. v. 21; Heb. iii. 6, 14; x. 23: for the second, Luke xiv. 9 (every other place except the lowest being excluded): for the third, Matt. xxi. 38; 1 Cor. vii. 30. Now no such emphatic sense will apply here. If the word is to mean 'holding,' it must be only in the loosest and least emphatic sense: 'having a half and indistinct consciousness of,' which does not at all correspond to the κατὰ, indicating vehemence of purpose, as in καταφιλέω, &c. But the meaning 'keeping back,' 'hindering the development of,'—while it has a direct example in Paul's own usage in reff., and in Luke iv. 42, and indirect ones in [the spurious John v. 4] Acts xxvii. 40; ch. vii. 6; Philem. 13,—admirably suits the sense, that men had (see vv. 19 ff.) knowledge of God sufficient, if its legitimate work had been allowed, to have kept them from such excesses of enormity as they have committed, but that this ἀλήθεια they κατείχον ἐν ἀδικίᾳ, i. e. *crushed, quenched*, in (as the element, conditional medium in which) their state and practice of unrighteousness. It is plain that to take ἐν ἀδικίᾳ for ἀδίκως (as Theophyl. and Reiche) is to miss the force of the expression altogether—the pregnant ἐν, 'in and by,' implying that it is their ἀδικία,—the very absence of δικαιοσύνη for which the argument contends,—which is the *status wherein*, and the *instrument whereby*, they hold back the truth lit up in their consciences.

19.] διότι, because, may either give the reason why the *anger of God is revealed*, and thus apply to all that follows as far as ver. 32, being taken up again at vv. 21, 24, 26, 28 (so Meyer): or may explain τῶν . . . κατεχ. (so Thol.): which latter seems most probable: the *subauditum* being, '(this charge I bring against them), because.' For he proves, first (ver. 20) that they *had* the ἀλήθεια; then (vv. 21 ff.) that they *held it back*.

τὸ γνωστὸν, that which is *known*, the objective knowledge patent and recognized in Creation:—so Chrys., Theodoret, Luther, Reiche, Meyer, De Wette, al.:—not 'that which may be known' (as Orig., Theophyl., &c., Erasm.,

d = ch. ii. 15. e ch. iii. 21. xvi. 26. John i. 31 al. fr. Jer. xl. (xxiii.) 6 only. f Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27 only. Gen. i. 2. Isa. xiv. 3. 2 Mace. ix. 5 only. i Eph. ii. 10 only. Isa. xxi. 16. only. Num. xxiv. 2. Job x. 4 only. F (not ABNj.) n here only. Wisd. xviii. 9 only. (-os, Acts xvii. 29.) viii. 6. p ch. ii. 1 only t. q = 1 Cor. xv. 9. vi. 29. Mal. i. 11. Dan. v. 23. xi. 38 Theod. g = Matt. xxv. 31. h = Mark x. 6. xiii. 19. 2 Pet. iii. 4. k = Matt. xxiv. 15. 2 Tim. ii. 7. Heb. xi. 3. Prov. i. 2, 6. l here m Jude 6 only t. Wisd. vii. 26 only. (-ότης, Wisd. ii. 23 o ch. iv. 11 reff. = 2 Cor. s = 1 Cor. r 1 Cor. i. 21 reff.

φανερὸν ἐστὶν^d ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς^e ἐφάνερωσεν. ABCD G K L N a b c d f g h i k l m n o 17
 20 τὰ γὰρ^f ἄορατα αὐτοῦ^g ἀπὸ^h κτίσεως κόσμου τοῖςⁱ ποιήμασιν^k νοούμενα^l καθαροῦται, ἢ τε^m αἰδῖος αὐτοῦⁿ δύναμις καὶ^o θειότης, ὁ εἰς τὸ εἶναι αὐτοὺς^p ἀναπολογη-
 21 τούς, ^q διότι^r γνόντες τὸν^r θεὸν οὐχ^s ὡς θεὸν^s ἐδόξασαν

19. for *διότι, ὅτι* D¹G Chr. rec γαρ bef θεος, with D³KL Ath₁ Thl Ec: txt
 ABCD¹GN in 17 Orig₃ Eus Ath₁ Chr Thdr̄t.
 20. for *αορ., ορατα* G-gr 115. om αιδιος L.

Beza, Grot., al.), which would assert what, as simple matter of fact, was not the case, that *all which could be known of God was φανερὸν ἐν αὐτοῖς*. He speaks *now* not of what they *might have known* of God, but of what they *did know*. Thus τὸ γνωστ. τ. θεοῦ will mean, *that universal objective knowledge of God as the Creator* which we find more or less in every nation under heaven, and which, as matter of historical fact, was proved to be in possession of the great Gentile nations of antiquity.

φαν. ἐστ. ἐν αὐτοῖς] is evident in them, i. e. in their hearts: not, to them (as Luth.),—nor, among them (as Erasmi, Grot., &c.): for if it had been a thing acknowledged among them, it would not have been κατεχόμενον. Every man has in him this knowledge; his senses convey it to him (see next verse) with the phenomena of nature.

ὁ θ. γ. ἐφ.] gives the reason why that which is known of God is manifest in them, viz. because God Himself so created the world as to leave impressed on it this testimony to Himself.

Notice, and keep to, the *historic aorist*, ἐφάνερωσεν, not 'hath manifested it' (perf.), but manifested it, viz. at the Creation. This is important for the right understanding of ἀπὸ κτ. κόσμ. ver. 20.

20.] For (justifying the clause preceding) His invisible attributes (hence the plur. applying to δύναμις and θειότης which follow), ἀπὸ κτίσεως κόσμ., from the time of the creation, when the manifestation was made by God: not = ἐκ κτίσεως κ. 'by the creation of the world;' which would be tautological, τοῖς ποιήμασιν νοούμενα following, besides that κτίσις κόσμου cannot = ἡ κτίσις, in the sense of 'the creation,' i. e. 'the creatures.' Umbreit has here a long and important note on O. T. prophecy in general, which will be found well worth study. τοῖς ποιήμ. νοούμε.] being understood (apprehended by the mind, see reff.) by means of

His works (of creation and sustenance,—not here of moral government), καθαροῦται, are perceived; not, 'are plainly seen,'—this is not the sense of κατὰ in καθαρόω, but rather that of looking down on, taking a survey of, and so apprehending or perceiving. ἢ τε αἰδ. αὐτ. δύν.]

His eternal Power. To this the evidence of Creation is plainest of all: Eternal, and Almighty, have always been recognized epithets of the Creator.

κ. θειότης] and Divinity (not Godhead, which would be θεότης). The fact that the Creator is divine;—is of a different nature from ourselves, and accompanied by distinct attributes, and those of the highest order,—which we call divine.

εἰς τὸ εἶναι αὐτ. ἀναπολ.] εἰς τό with an inf. never properly indicates only the result, 'so that;' but is often used where the result, and the intention, are bound together in the process of thought. This is done by a very natural habit in speaking and writing, of transferring one's self to the position of the argument, and regarding that which contributed to a result, as worked purposely for that result. And however true it is, that in the doings of the Allwise, all results are purposed,—to give the sense 'in order that they might be inexcusable,' would be manifestly contrary to the whole spirit of the argument, which is bringing out, not at present God's sovereignty in dealing with man, but man's inexcusableness in holding back the truth by unrighteousness. εἰς τό, then, in this case, is most nearly expressed by *wherefore*, or *so that*. See Winer, edn. 6, § 41. 6. οὐ διὰ τοῦτο ταῦτα πεποίηκεν ὁ θεός, εἰ καὶ τοῦτο ἐξέβη. οὐ γὰρ ἵνα αὐτοὺς ἀπολογίας ἀποστερήσῃ, διδασκαλίαν τοσαύτην εἰς μέσον προὔθηκεν, ἀλλ' ἵνα αὐτὸν ἐπιγνώσιν' ἀγνωμονήσαντες δὲ πάσης ἐαυτοὺς ἀπεστερήσαν ἀπολογίας. Chrys. Hom. iv. p. 450.

21. διότι] expands ἀναπολογητους—'without excuse, because . . . γνόντες]

ἡ ἡὐχαρίστησαν, ἀλλ' ἡ ἐματαιώθησαν ἐν τοῖς ὁ διαλο- ^t 1 Cor. xi. 21
γισμοῖς αὐτῶν, καὶ ἡ ἔσκοτίσθη ἡ ἡ ἀσύνητος αὐτῶν καρδιά. ^u here only.
¹ Kings xiii.
13. Jer. ii. 5.
²² ὁ φάσκοντες εἶναι σοφοὶ ἡ ἐμαυρίνθησαν ²³ καὶ ἡ ἡλλαξαν ^{(-ότης, ch.}
τὴν δόξαν τοῦ ἡ ἀφθάρτου θεοῦ ἐν ἡ ὁμοιώματι ἐ ἐικόνας ^{viii. 20.)}
φθαρτοῦ ἀνθρώπου καὶ ἡ πετεινῶν καὶ ἡ τετραπόδων καὶ ^{v = 1 Cor. iii.}
ἡ ἔρπετων. ²⁴ καὶ διὸ ^[καὶ] ἡ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ^{20 (from Ps.}
ταῖς ^{ἐπιθυμίαις τῶν} ^{καρδιῶν αὐτῶν} εἰς ὁ ἀκαθαρσίαν ^{xliii. 11.)}
^{James ii. 4.}
^{w = ch. xi. 10,}
^{from Ps.}
^{lxviii. 23}
^{(Matt. xxiv.}
^{29) Mk.}
^{Luke xxiii.}

45. Rev. viii. 12) only. x Matt. xv. 16 || Mk ver. 31. ch. x. 19 (from Deut. xxxii. 21) only.
y Acts xiv. 9. xxv. 19 only. Gen. xxvi. 20. 2 Macc. xiv. 27, 32 only. z = 1 Cor. i. 20 (Matt.
v. 15. Luke xiv. 34) only. Jer. x. 13. 2 Kings xxiv. 10. a Psal. cv. 20. 1 Cor. xv. 51, 52 reff.
b 1 Cor. ix. 25. xv. 52. 1 Tim. i. 17. 1 Pet. i. 4, 23. iii. 4 only +. Wisd. xii. 1. xviii. 4 only. (-σία, ch. ii. 7.)
c constr., Ps. l. c. d ch. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7 only. Deut. iv. 17, 18. e ch.
viii. 29 reff. f 1 Cor. ix. 25. xv. 53, 54. 1 Pet. i. 18, 23 only. Wisd. ix. 15 al. 2 Macc. vii.
16 only. g Acts x. 12 reff. Deut. xiv. 19, 20. h Acts x. 12. xi. 6 only. Gen. xxiv. 23.
i Acts as above (h). James iii. 7 only. Gen. i. 24. k = [ch. iv. 22.] Phil. ii. 9. l = Acts
vii. 42. constr., vv. 26, 28. ch. vi. 17. Eph. iv. 19. Isa. xxxiii. 23. Sir. iv. 19. m = 1 Thess.
iv. 5. 2 Pet. ii. 18. Xen. Cyr. i. 6. 34. n Sir. v. 2 BN³⁵ F (om. ACN¹). o Paul (ch.
vi. 19. 2 Cor. xii. 21. Eph. iv. 19 al⁵) only, exc. Matt. xxiii. 27. Prov. vi. 16.

21. om η Α. [ηυχαιστησαν, so ACDEN c d k l m n 17 Clem Orig Eus Ath
Cyr Thdr̄t Thl.] αλλα Β. καρδια bef αυτων D¹G vulg.

23. ηλλαξαντο K c g h k Orig, Eus Cyr Thdr̄t, Thl.

24. om και ABCN 17 vulg Orig Did Damase Aug Ambrst Pelag : ins DGKL rel syr

‘with the knowledge above stated.’ This participle testifies plainly that matter of fact, and not of possibility, has been the subject of the foregoing verses. From this point, we take up what they MIGHT HAVE DONE, but DID NOT. οὐχ ὡς θεὸν ἐδόξ.] They did not give Him glory (δοξάζω here principally of recognition by worship) AS GOD, i. e. as the great Creator of all, distinct from and infinitely superior to all His works. Bengel well divides ἐδόξασαν and ἡὐχαρίστησαν—“*Gratias agere* debemus ob beneficia : *glorificare* ob ipsas virtutes divinas.” They did neither : in their religion, they deposed God from His place as Creator,—in their lives, they were ungrateful by the abuse of His gifts. ἐματαιώθησαν] ἡρη, *vanus*

fuit, is used of worshipping idols, 2 Kings xvii. 15 ; Jer. ii. 5, and ἡρη, *vanitas*, of an idol, Deut. xxxii. 21 ; 1 Kings xvi. 26 al. : and hence probably the word ματαιῶ was here chosen. διαλογισμοῖς] their thoughts : but generally in N. T. in a bad sense : they became vain (idle, foolish) in their speculations. ἐσκοτίσθη ἡ

ἀσύν. αὐτ. καρδ.] ἀσύνητος is not the result of ἐσκοτ.,—‘became darkened so as to lose its understanding,’—but the converse, —their heart (καρδιά of the whole inner man,—the seat of knowledge and feeling) being foolish (unintelligent, not retaining God in its knowledge) became dark (lost the little light it had, and wandered blindly in the mazes of folly). 22. φάσκοντες εἶν. σοφ.] Not, ‘because they professed themselves wise,’ but while they professed themselves wise—professing themselves

to be wise. The words relate perhaps not so much to the schools of philosophy, as to the assumption of wisdom by the Greeks in general, see 1 Cor. i. 22, of which assumption their philosophers were indeed eminent, but not the only examples.

23. ἡλλαξαν κ.τ.λ.] quoted from ref. Ps., only τὴν δόξαν αὐτῶν, ‘their glory,’ of the Psalm, is changed to ‘God’s glory,’—viz. His Power and Majesty visible in the Creation. ἐν represents the conditional element in which the change subsisted. ἀφθάρτου and φθαρτοῦ

shew by contrast the folly of such a substitution : He who made and upholds all things must be incorruptible, and no corruptible thing can express His likeness. ὁμοιώματι εἰκόνος] the similitude of the form—εἰκόνος generalizes it to mean the human form, it not being

any one particular man, but the form of man (examples being abundant) to which they degraded God,—and so of the other creatures. Deities of the human form prevailed in Greece—those of the bestial in Egypt. Both methods of worship were practised in Rome. 24—32.] Immorality, and indeed bestiality, were the sequel of idolatry. 24.] The καὶ after διὸ may import, As they advanced in departure from God, so God also on His part gave them up, &c. :—His dealings with them had a progression likewise. παρέδωκεν] not merely permissive, but judicial : God delivered them over. As sin begets sin, and darkness of mind deeper darkness, grace gives place to judgment, and the divine wrath hardens men, and

^a ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ^o ἄρσενες ^q ἐν ^o ἄρσεσιν τὴν ^t ἀσχημοσύνην ^u κατεργαζόμενοι καὶ τὴν ^v ἀντιμισθίαν ἣν ἔδει τῆς ^w πλάνης αὐτῶν ἐν ἑαυτοῖς ^x ἀπολαμβάνοντες. ²⁸ καὶ καθὼς οὐκ ^y ἔδοκίμασαν τὸν θεὸν ^z ἔχειν ἐν ^a ἐπιγνώσει, ^b παρέδωκεν αὐτοὺς ὁ θεὸς ^b εἰς ^c ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ ^d καθήκοντα, ²⁹ ^e πεπληρωμένους ^f πάσῃ ^g ἀδικίᾳ, ^{hik} πονηρίᾳ, ^{il} πλεονεξίᾳ, ^{km} κακίᾳ,

xii. 23. -μοῦναι, 1 Cor. vi. 36. u = ch. ii. 9 reff. v. 20. 2 Pet. ii. 14. Jude 11. Ezek. xxxiii. 10. x Luke vi. 34. xxiii. 41 al. Num. xxxiv. 14. 2 Macc. iv. 46. vi. 21. viii. 6 only. y = here only. Jos. Antt. ii. 7. 4. see ch. xiv. 22 reff. 1 Cor. iii. 13 reff. z = 1 Tim. iii. 4. so ἔχειν ἐν αἰτίαις or δι' αἰτίας, Thuc. ii. 18. see Viger, p. 249. a ch. iii. 20 reff. Hos. iv. 1. b ver. 21. c 1 Cor. ix. 27. 2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8. Tit. i. 16. Heb. vi. 8 only. P.H. Prov. xxv. 4. Isa. i. 22 only. d Acts xii. 22 only. Deut. xxi. 17. 2 Macc. vi. 4. e constr., Luke ii. 40. 2 Cor. vii. 4 only. 2 Macc. vii. 21. f = Acts xx. 19 reff. g Luke xiii. 27. Acts i. 18. Ps. xxvii. 3. h Acts iii. 26 reff. vii. 22. k 1 Cor. y. 8. l Eph. iv. 19. 2 Pet. ii. 3 al. Ezek. xxii. 27. m = 1 Cor. xiv. 20 reff.

Orig Eus Ec. αρρενες (2nd) ACN¹ b¹ 17 Clem Orig Ath, Chr Thdrt : txt BDGL N-corr¹ Thl Ec. εν αρρεσι AN¹ 5. 17 Clem Orig Ath, Thdrt : txt BCDGL N-corr¹ Ath, Chr Thl Ec. for εαυτ., αυτοις BK 35.

28. om ο θεος A N¹ (ins corr¹) 2 Nyss Ath Damasc Hil-mss Viet-tun : Chr has it bef autous.

29. rec aft ἀδικία ins πορνεία, with L rel syrr Thdrt Thl Ec Ennod, and D¹EG vulg Lucif Ruf Ambrst aft κακία, omg πονηρία : om ABCKN 17 copt aeth Ephr Bas Chr Isid Max Gennad Damasc Aug Ruf-comm. κακία bef πλεονεξ. AN Ephr Aug : κακ. πον. πλ. C (d) 17 copt aeth Isid Max Damasc : κακ. πορνεία πλεον. D¹ (aft πορν. ins πονηρ. D³) G 2. 46. 71. 92 : txt BK (omg πονηρ.) L rel syr Bas Chr Thdrt Thl Ec.

pucliticia carent . . . Gravitas et ardor stili judicialis, proprietate verborum non violat verecundiam." Bengel.

27.] τὴν ἀσχημ. perhaps, as De W., 'the (well-known, too frequent) indecency,'—'cui ipsa corporis . . . conformatio reclamatur,' Bengel : but more probably the article is only generic, as in 2 Pet. i. 5—8 repeatedly.

τὴν ἀντιμισθίαν] The Apostle treats this ἀτιμία into which they fell, as a consequence of, a retribution for, their departure from God into idolatry,—with which *in fact* it was closely connected. *This shame*, and not its consequences, which are not *here* treated of, is the ἀντιμισθία of their πλάνη, their aberration from the knowledge of God, which they received. This is further shewn by ἣν ἔδει in the past tense. εἰ γὰρ καὶ μὴ γέ-
 εννα ἦν, μηδὲ κόλασις ἠπέλιγτο, τοῦτο πάσης κολάσεως χεῖρον ἦν. εἰ δὲ ἦδονται, τὴν προσθήκην μοι λέγεις τῆς τιμωρίας. Chrys. Hom. v. p. 457. ἐν ἑαυτοῖς, in their own persons, viz. by their degradation even below the beasts.

28.] The play on δοκιμάζω and ἀδόκιμος can hardly be expressed in any other language. 'Non probaverunt' and 'reprobum' of the Vulgate does not give it. Because they reprobated the knowledge of God, God gave them over to a reprobate mind, is indeed a very inadequate, but as far as the form of the two words is concerned, an accurate representation of it.

(Mr. Conybeare gives it,—“As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind.”) For ἀδόκιμος is not ‘judicii experts’ (as Beza, Tholuck, &c.), but *reprobate, rejected by God*. God withdrew from them His preventing grace and left them to the evil which they had chosen. The *active* sense of ἀδόκιμος, besides being altogether unexampled, would, in the depth of its meaning, be inconsistent with the assertion of the passage. God did *not* give them up to a mind which had *lost the faculty of discerning*, but to a mind judicially abandoned to that depravity which, being well able to exercise the δοκιμασία required, not only does not do so, but in the headlong current of its abandonment to evil, sympathizes with and encourages (ver. 32) its practice in others. It is the ‘*video meliora proboque*,’ which makes the ‘*deteriora sequor*’ so peculiarly criminal.

οὐκ ἔδοκίμασαν ἔχειν is not = ἔδοκίμ. οὐκ ἔχειν (as Dr. Burton): the latter would express more a *deliberate act of the judgment* ending in rejection of God, whereas the text charges them with *not having exercised* that judgment which would, if exercised, have led to the retention of God in their knowledge. ἔχειν ἐν ἐπιγν.: So Job xxi. 14,—“they say to God, Depart from us: for we desire not the knowledge of thy ways,” and xxii. 15—17.

29—31.] πεπληρωμένους belongs to the

n = Matt. xxi. 28, ch. xiv. 14, James t iii. 8, 17 al. Izek. xxxvii. 1. Nah. i. 10 XY only.

ⁿ μεστους ^{op} φθόνου, ^o φόνου, ^{op} ἔριδος, δούλου, ^s κακοηθείας, ^{ABC D} ψιθυριστάς, ^{30 u} καταλάλους, ^v θεοστυγείς, ^w ὑβριστάς, ^{KLN a c d f g k l m o 17} ὑπερηφάνους, ^{xz} ἀλαζόνας, ^a ἐφευρετὰς κακῶν, ^x γονεῖσιν

o [Gal. v. 20, 21.] p Phil. i. 15. 1 Tim. vi. 4. q as above (op). Matt. xxvii. 18 Mk. Tit. r 1 Cor. i. 11 reff.

s here only t. 3 Macc. iii. 22. vii. 3. κακοῦθεια, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα, Aristot. Rhet. ii. 13. t here only τ. (-ίζειν, Ps. xl. 7. -ισμός, 2 Cor. xii. 20.) u here only t. (-λία, 2 Cor. xii. 20. -λεῖν, James iv. 11.) v here only t. w 1 Tim. i. 13 only. Prov. vi. 17 al. (-τρια, Jer. xxvii. [1] 31. -τικός, Prov. xx. 1.) x 2 Tim. iii. 2. y as above (x). Luke i. 51. James iv. 6. 1 Pet. v. 5 only. Ps. cxviii. 21, 51. (-ρία, Mark vii. 22.) z as above (x) only. Job xxviii. 8. Prov. xxi. 24. Hab. ii. 5 only. a here only t.

φονῶν G D¹-lat Lucif Ennod: [εἶδος bef φονου Δ.

om δολου A Bas.

30. κακοαλalous D¹.

[vn 27—30 are in a diff hand from the rest of D.]

subject of ποιεῖν, understood.

The reading *πορνεία* appears to have arisen out of *πονηρία*, and is placed by some mss. after that word, by some after *κακία*, omitting *πον*. The Apostle can hardly have written it here, treating as he does all these immoralities of the heart and conscience as *results* of, and *flowing from*, the licentious practices of idolatry above specified.

Accurate distinctions of ethical meaning can hardly be found for all these words. Without requiring such, or insisting on each excluding the rest, I have collected the most interesting notices respecting them. Umbreit has illustrated their LXX usage and Hebrew equivalents.

ἀδικία] Perhaps a general term, comprehending all that follow: such would be according to the usage of the Epistle: but perhaps to be confined to the stricter import of *injustice*; of which on the part of the Romans, Wetst. gives abundant testimonies.

πονηρία] Ammonius interprets τὸ πονηρόν, τὸ δραστηκὸν κακοῦ, — used therefore more of the tempter and seducer to evil.

πλεονεξία] *covetousness* (not as 1 Thess. iv. 6, see there), of which the whole provincial government and civil life of the Romans at the time was full. ‘Quando | major avaritiæ patuit sinus?’ exclaims Juvenal, soon after this. Sat. i. 87.

κακία] more the *passive side of evil*—the capability of and proclivity to evil,—the opposite to ἀρετή:—so Arist. Eth. Nic. ii. 3. 6, ὑπόκειται ἅρα ἡ ἀρετὴ εἶναι . . . τῶν βελτίστων πρακτικῇ ἢ δὲ κακία, τὸναντιον.

φθόνου and **φόνου** are probably put together from similarity of sound. So Eurip. Troad. 770 ff., ὦ Τυνδάρειον ἔρνος, οὐποτ’ εἰ Διὸς | πολλῶν δὲ πατέρων φημί σ’ ἐκπεφυκέναι, | Ἀλάστορος μὲν πρώτον, εἶτα δὲ φθόνου, | φόνου τε, θανάτου θ’, ὅσα τε γῇ τρέφει κακά.

κακοηθείας] see reff. **ψιθυρ.** secret maligners,—**καταλ.** open slanderers. The distinction attempted to be set up by Suidas and others, between *θεομίσης*, ὑπὸ θεοῦ μισούμενος, and *θεομίσης*, ὁ μισῶν τὸν

θεόν, has been applied to *θεοστυγείς* also, which has therefore been written *θεοστυγεις*. But the distinction is untenable; all compound adjectives in *ης* being oxyton;

θεοστυγής is never found in an active sense, ‘*hater of God*,’ but always in a passive, *hated by God* (cf. Eur. Troad. 1205, ἡ θεοστυγῆς Ἑλένη; Cycl. 395, τῷ θεοστυγεῖ ἄδου μαγείρῳ; ib. 598: so *θεοφιλής*, Demosth. 1486 ult.: εὐτυχιστάτην πασῶν πόλεων τὴν ὑμετέραν νομίζω καὶ θεοφιλεστάτην; and Æsch. Eum. 831); and such is apparently the sense here. The order of crimes enumerated would be broken, and one of a totally different kind inserted between *καταλάλους* and *ὑβριστάς*, if *θεοστ.* is to signify ‘*haters of God*.’ But on the other supposition,—if any crime was known more than another as ‘*hated by the gods*,’ it was that of ‘*delatores*,’ abandoned persons who circumvented and ruined others by a system of malignant espionage and false information. And the crime was one which the readers of this part of Roman history know to have been the pest of the state; see Tacitus, Ann. vi. 7, where he calls the *delatores* ‘*Principi quidem grati, et Deo exosi*.’ So also Philo, ap. Damascen. (quoted by Wetst.) διάβολοι καὶ θείας ἀποπέμπτου χάριτος, οἱ τὴν αὐτὴν ἐκείνῳ διαβολικὴν νοσοῦντες καταχεχνίαν, θεοστυγείς τε καὶ θεομίσεις πάντη. It does not follow that the *delatores only* are intended, but the expression may be used to include all those abandoned persons who were known as *Diis exosi*, who were employed in pursuits hateful and injurious to their kind. So Wetst., Meyer, Rückert, Fritzsche, De Wette:—the majority of Commentators incline to the *active* sense,—so Theodoret, Eccl., Erasmus, Luther, Calvin, Beza, Estius, Grot., Tholuck, Reiche, &c. **ὑβριστάς**] opposed by Xenoph. Mem. i. and Apol. Socr. to σάφρων, ‘a discreet and modest man:’ but here perhaps, as said by Paul of himself, ref. 1 Tim., ‘*qui contumeliā afficit*,’ ‘an insulting person.’ **ὑπερηφάνους**]

^x_b ἀπειθεῖς, ³¹ ^c ἀσυνέτους, ^d ἀσυνθέτους, ^e ἀστοργούς, ^b Luke i. 17. Acts xxvi. 19. 2 Tim. iii. 2. Tit. i. 6. iii. 3 only. L.P. Deut. xxi. 18. (-θεῖν, -θεις, ch. xi. 30.) ^f ἀνελεήμονας, ³² ^g οἵτινες τὸ ^{hi} δικαίωμα τοῦ θεοῦ ^{hk} ἐπι- ^g ver. 21 reff. ^d here only. Jer. iii. 8, 10, 11 only. Demosth. p. 383. 6. ^e 2 Tim. iii. 3 ^g = Acts x. 41 reff. ^k = 1 Cor. x. 1 Acts ^g = ch. xiv. 3, 4 reff.

γνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ^{mn} ἄξιοι ⁿ θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ ^o συνευδοκοῦσιν τοὺς πράσσουσιν.

II. ¹ Διὸ ^p ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ ^q κρί-

only t. Eschin. p. 47, 29.

h Job xxxiv. 27.

xiii. 12 reff.

xxiii. 29 reff.

f here only. Prov. v. 9. xi. 17.

i = Luke i. 6. ch. ii. 26. viii. 4.

m = of persons, ch. xiii. 46.

o 1 Cor. vii. 12, 13 reff.

Heb. ix. 1, 10. Exod. xv. 25.

Matt. x. 10 al. Deut. xxv. 2.

p ch. i. 20 only t.

g = Acts x. 41 reff.

k = 1 Cor.

q = ch. xiv. 3, 4 reff.

³¹ rec. aft. *αστοργους* ins. *ασπονδους* (gloss in marg. to explain *ασυνθετους*), with CD³KLN³ ref. vulg. syrr. Chr(ong *ασυνετους*) Thdr̄t; pref. 17. 76 Thl; bef. *ασυνθετους* D³: om ABD¹GN¹ fuld¹ copt Ephr₂ Damasc Lucif.

³² επιγνώντες L 17: επιγινώσκοντες B 80: γνόντες Thl: ειδότες 116 Chr: add ουκ ενοησαν D Bas: ουκ εγνωσαν G 8-pe: ου συνηκαν 15: non intellexerunt, or the like, latt. ου μονον γαρ (see above) D¹: ου μ. δε 46 Bas: και ου μ. vulg arm Ambrst. ποιουντες and συνευδοκουντες B: ου μον. οι ποιουντες αυτα αλ. και οι συνευδοκουντες some mentd by Isid vulg(not am¹) D²-lat G-lat arm (Clem-rom) Ephr₁ Bas.

ἐστὶ δὲ ὑπερῆφανα καταφρόνησις τις πλὴν αὐτοῦ τῶν ἄλλων, Theophr. Char. 34. It may be observed that Aristotle, Rhet. ii. 16, mentions ὑβρισταὶ and ὑπερήφανοι as examples of τῶ πλούτῳ ἃ ἔπεται ἡθῆ.

ἀλαζόνας] see reff. δοκεῖ δὲ καὶ ἀλαζῶν εἶναι ὁ θρασὺς καὶ προσποιητικὸς ἀνδρείας, Aristot. Eth. Nic. iii. 10. δοκεῖ δὲ ὁ μὲν ἀλαζῶν προσποιητικὸς τῶν ἐνδόξων εἶναι, καὶ μὴ ὑπαρχόντων, καὶ μειζόνων ἢ ὑπάρχει . . . [ἐνεκα δόξης καὶ τιμῆς] . . . καὶ γὰρ ἡ ὑπερβολὴ καὶ ἡ λαν ἔλλειψις ἀλαζονικόν, Ibid. iv. 13.

ἔφευρ. κακ.] 'Sejanus omnium facinorum repertor habebatur,' Tacit. Ann. iv. 11:—'scelerumque inventor Ulixes,' Virg. Æn. ii. 161: στασιάρχει, φιλοπράγμονες, κακῶν εὐρεταί, παρασιπλόιδες, Philo in Place. § 4, vol. ii. p. 520:—πάσης κακίας εὐρετής (of Antiochus Epiph.), 2 Macc. vii. 31.

ἀσυνέτους, destitute of (moral) understanding, see Col. i. 9, and reff. Here perhaps suggested by the similarity of sound to ἀσυνθέτους, without good faith, οὐκ ἐμμένοντας ταῖς συνθήκαις, Suid. and Hesych. In the same sense, εὐσυνθετεῖν and ἀσυνθετεῖν are opposed by Chrysippus and Plutarch (see Wetst.).

ἀστοργούς] μὴ ἀγαπῶντας τινα, Hesych. And Athenæus, speaking of οἱ καλούμενοι ὄρνιθες μελεαγρίδες, —ἐστὶ δὲ ἀστοργον πρὸς τὰ ἐκγονα τὸ ὄρνεν, καὶ ὀλιγαρεῖ τῶν νεωτέρων, xiv. p. 655 c. "In hac urbe nemo liberos tollit, quia, quisquis suos heredes habet, nec ad cœnas nec ad spectacula admittitur." Petronius, 116. (Wetst.)

³²] The Apostle advances to the highest grade of moral abandonment,—the knowledge of God's sentence against such crimes, united with the contented practice of them, and

encouragement of them in others. τὸ δικαίωμα τ. θ.] the sentence of God, unmistakably pronounced in the conscience.

ὅτι κ.τ.λ.] viz. that they who do such things are worthy of death; this is the sentence, and must not be enclosed in a parenthesis, as in Wetstein, Griesbach, and Scholz.

θανάτου, what sort of death? Probably a general term for the fatal consequence of sin; that such courses lead to ruin. The word can hardly be pressed to its exact meaning: for many of the crimes mentioned could never be visited with judicial capital punishment in this world (as Grot.): nor could the heathen have any definite idea of eternal, spiritual death, as the penalty attached to sin (Calov.),—nor again, any idea of the connexion between sin and natural death. "Life and Death," remarks Umbreit, "are ever set over against one another in the O. T. as well as in the N. T., the one as including all good that can befall us, the other, all evil." p. 246.

The description here given by the Apostle of the moral state of the heathen world should by all means be compared with that in Thucyd. iii. 82—84, of the moral state of Greece in the Peloponnesian war: and a passage in Wisd. xiv. 22—31, the opening of which is remarkably similar to our text: εἰτ' οὐκ ἤρκεσε τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ . . . , ver. 22, and again ver. 27, ἡ γὰρ τῶν ἀνωνύμων εἰδῶλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν.

II. 1—29.] Secondly, THE SAME, that all are guilty before God, IS PROVED OF THE JEWS ALSO. And first, vv. 1—11, no man (the practice of the Jews being hinted

¹ καὶ ² ἐν ᾧ γὰρ ³ κρίνεις τὸν ἕτερον, σεαυτὸν ⁴ κατα-
⁵ κρίνεις· τὰ γὰρ αὐτὰ πρίσσεις ὁ ⁶ κρίνων. ⁷ οἶδαμεν δὲ
⁸ ὅτι τὸ ⁹ κρίμα τοῦ θεοῦ ἐστὶν ¹⁰ κατὰ ¹¹ ἀλήθειαν ¹² ἐπὶ τοῦς
¹³ τὰ τοιαῦτα πρίσσοντας. ¹⁴ ἀλογίζῃ δὲ τοῦτο, ὃ ἄνθρωπε
¹⁵ ὁ ¹⁶ κρίνων τοὺς τὰ τοιαῦτα πρίσσοντας καὶ ποίων αὐτά,
¹⁷ ὅτι σὺ ¹⁸ ἐκφεύξῃ τὸ ¹⁹ κρίμα τοῦ θεοῦ; ²⁰ ἢ τοῦ ²¹ πλούτου
²² τῆς ²³ χρηστότητος αὐτοῦ καὶ τῆς ²⁴ ἀνοχῆς καὶ τῆς
²⁵ μακροθυμίας ²⁶ καταφρονεῖς, ²⁷ ἀγνοῶν ²⁸ ὅτι τὸ ²⁹ χρηστὸν
³⁰ τοῦ θεοῦ εἰς μετάνοιάν σε ³¹ ἰάγει, ³² κατὰ δὲ τὴν ³³ σκλη-

CHAP. II. 1. ins κριματι bef κρινεις C¹ m 73. 80. 93. 179 syr-w-ast copt Jer.
 2. for δε, γαρ CN m 17. 80. 122-79 vulg D-lat copt arm Chr Pelag: txt
 AB D-gr GKL rel Thdrt Damasc Thl Ec Tert: om 23 æth.
 3. τουτω Α.

at) must condemn another, for all alike are guilty.

1.] The address passes gradually to the Jews. They were the people who *judged*—who pronounced all Gentiles to be born in sin and under condemnation:—doubtless there were also proud and censorious men among the Gentiles, to whom the rebuke might apply, but these are hardly in the Apostle's mind. This is evident by comparing τὰ γὰρ αὐτὰ πρίσσεις ὁ κρίνων with vv. 21—23, where the same charge is implied in a direct address to the Jew.

διδό, on account of this δικαίωμα θεοῦ decreeing death against the doers of these things—*for thou doest them thyself*. Therefore thy setting thyself up as a judge, is unjustifiable. πᾶς ὁ κρίνων] The Jew is not yet named, but hinted at (see above): not in order to conciliate the Jews (Rückert), but on account of the as yet purposely general form of the argument. This verse is in fact the major of a syllogism, the minor of which follows, vv. 17—20, where the position here declared to be unjustifiable, is asserted to be assumed by the Jew.

ἐν ᾧ . . .] For wherein (not 'in that'), as E. V.—i.e. 'in the matter in which.'

2.] οἶδ. δέ, 'atqui scimus'—now we know. κατὰ ἀλ.] according to truth, as E. V., De Wette:—not, 'truly,' 'revera' (as Raphael, &c.)—for οἶδαμεν, on which the emphasis is, implies certain knowledge. Nor does κατὰ ἀλ. belong to κρίμα, 'judgment according to truth' (as Olsh.),—but to ἐστίν, is, (proceeds) according to justice (John viii. 16).

3.] Here he approximates nearer to the Jews. They considered that because they were the children of Abraham they should be saved, see Matt. iii. 7, 9.

τοῦτο, viz. ὅτι σὺ ἐκφ., following. σὺ has the emphasis on it, *thou thyself*,—'thou above all others.'

4.] ἢ, or (introducing a new error or objection, see ch. iii. 29; vi. 3; xi. 2), 'inasmuch as God spares thee day by day (see Eccles. viii. 11), dost thou set light by His long-suffering, ignorant that His intent in it is to lead thee to repentance?'

πλούτου,—a favourite word with the Apostle (see refl.),—the fullness, 'abundance.'

χρηστ., as shewn by His ἀνοχή and μακροθ. (refl.)

ἀγνοῶν, not knowing,—being blind to the truth, that . . . Grot., Thol., al. would render it 'not considering:' but as De Wette remarks, it is a wilful and guilty ignorance, not merely an inconsiderateness, which is blamed in the question.

ἰάγει, is leading thee: this is its intent and legitimate course, which thy blindness will frustrate. 'Malo deducit quam invitat; quia illud plus quiddam significat. Neque tamen pro adigere accipio, sed pro manu ducere.' Calvin.

5.] I am inclined with Lachmann to regard the question as continued. If not, the responsive contrast to the question in ver. 4 would begin more emphatically than with κατὰ δὲ . . .; it would be σὺ δὲ κατὰ . . . or θησαυρίζεις δὲ σεαυτῷ κατὰ . . . But the enquiry loses itself in the digressive clauses following, and no where comes pointedly to an end. I have therefore not placed a mark of interroga-

ρότητί σου καὶ ¹ ἡμετανόητον καρδίαν ^m θησαυρίζεις σεαυτῷ ¹ here only, t. m. - Prov. i. 18.
ⁿ ὀργὴν ἐν ὡμέρᾳ ^{no} ὀργῆς καὶ ^p ἀποκαλύψεως ^q δικαιοκρισίας (Matt. vi. 19,
 20 al., Luke
 n abs., Luke
 xabs., 23, ch.
 iii. 5, iv.
 15 al.
^o τοῖς μὲν καθ' ἑσὺπομονήν ^t ἔργον ^τ ἀγαθοῦ ^u δόξαν καὶ ^o Rev. vi. 17.
 Zeph. ii. 3.

p = 1 Cor. i. 7. 2 Thess. i. 7 al.

q here only †. Hos. vi. 5 (for **עֲשֵׂה**) Incert. in Hexapl. (-κρίτης,

2 Macc. xii. 41.)

1 = Matt. xvi. 27. Rev. xxi. 12. Prov. xxiv. 12.

xxi, 19, ch. v, 3, 4. Hel

al. Ezra x. 2, see James i. 4. constr., 1 Thess. i. 3.

36 reff. sing., ch. xiii. 3.

u = ch. v. 2. viii. 18. ix. 23 al.

s = Luke
t = Acts ix

TABLE IX.

5. for ἀποκαλύψας, ανταποδοσεως A æth Cæs-arel. ins και bef δικαιοκρισίας D³KL³ 17 rel syr æth Orig₃ Eus Ephr Bas Chr Thdr⁷_{sap}; της 3. 33-5. 108-21: om ABD¹GN¹ vulg Syr copt goth Orig₃ Damasc Ec Iren-int Cyp Lucif.

tion at ἄγει or at θεοῦ, as Lachm. does,—but have left the construction to explain itself. **κατά**] not, ‘in proportion to’

6, 7.] This *retribution* must be carefully kept in its place in the argument. The Apostle is here speaking *generally*, of the general system of God in governing the world,—the judging according to each man's works—punishing the evil, and rewarding the righteous. No question *at present* arises, *how* this righteousness in God's sight is *to be obtained*—but the truth is only stated broadly at present, to be further specified by and by, when it is clearly shewn that by *ἐργα νόμου* no flesh can be justified before God. The neglect to observe this has occasioned two mistakes: (1) an idea that by this passage it is proved that not faith only, but works also in some measure, justify before God

(so Toletus in Pool's Syn.), and (2) an idea (Tholuck 1st edn. and Köllner) that by ἔργον ἀγαθόν here is *meant* faith in Christ. However true it be, so much is certainly not *meant* here, but merely the fact, that *every where, and in all, God punishes evil, and rewards good.* 7. 8. τοῖς κεν ἐστὶν

the rest as (γ). ἔργον, sing. of *moral habitude* in the whole, the *general course of life and action* (see reff.). δόξαν, *absolute imparted glory* like His own, see Matt. xiii. 43; John xvii. 22:—τιμήν, re-

τιμὴν καὶ ἄφθαρσίαν ὡς ζητοῦσιν ζωὴν αἰώνιον ὧς τοῖς δὲ
 ἐξ ἑριθείας καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις
 δὲ τῇ ἀδικίᾳ, ὁργὴ καὶ θυμός, θλίψις καὶ στε-
 νοχωρία, ἐπὶ πάντων ψυχὴν ἀνθρώπου τοῦ κατεργα-
 ζομένου τὸ κακόν, Ἰουδαίου τε πρώτου καὶ Ἑλλήνος·

x = John xviii. 37. ch. iii. 26. iv. 12, 14. Gal. iii. 7 al. y 2 Cor. xii. 20. Gal. v. 20. Phil. j. 17, ii. 3. James
 iii. 14, 16 only τ. z = ch. x. 21. Deut. xxi. 20. a = 1 John i. 6 al. b = Acts
 v. 36 reff. c ch. i. 18 al. d ver. 6. e Eph. iv. 21. f Ps. lxxvii. 49. g = Rev.
 xv. 1. Ezek. v. 15. h = 2 Thess. i. 6. i ch. viii. 33. 2 Cor. vi. 4. Isa. viii. 23. xxx. 6. j = Acts
 above (j). 2 Cor. xii. 10 only. (πειθεῖσθαι, 2 Cor. iv. 8.) k = Acts xiii. 11 reff. l Acts
 ii. 43 reff. Luke ix. 56 v. r. Num. xix. 11, 13. m = ch. i. 27. vii. 13, 15, 17, 19. 1 Cor. v. 3. 1 Pet
 iv. 3. Ps. lxxvii. 31 (29) 83^a Ald. n John xviii. 37. ch. iii. 26. iv. 12, 14. Gal. iii. 7 al. o 17
 xiii. 5. 3 John 11 only. Deut. xxx. 15. p John xviii. 37. ch. iii. 26. iv. 12, 14. Gal. iii. 7 al. q 17

8. ἐρηθείας A f: ερειθίας B¹D³G: ἐριθίας D¹. om μὲν BD¹GN¹ Thl: ins AD³KLN³
 rel 17 syr Orig Ephr Chr Thdr Damasc Thl Ec Ruf. rec θυμός και οργη, with
 D³KL 17 rel syr Thdr Ec: txt ABD¹GN¹ m vulg Syr arm Orig Ephr Damasc Thl.

9. ιουδαιω and ελληνι G m 1. 109 D¹-lat.

cognition, relative precedence, see Matt. x. 32; xxv. 34:—**ἀφθαρσίαν**, incorruptibility: so the aim of the Christian athlete is described, 1 Cor. ix. 25, as being to obtain **στέφανον ἀφθαρτον**. 8. **τοῖς δὲ ἐξ ἐριθείας**] as in reff., to be supplied by **οἷον**, those who live in, act from, are situated in and do their deeds from—**ἐριθεία** as a status, as **οἱ ἐξ** spoken of *place*. **ἐριθεία**,—not from **ἐρις**, from which it is distinguished 2 Cor. xii. 20; Gal. v. 20, but from **ἐρίθος**, a hired workman, whence **ἐριθένω** or **-ομαι**, properly ‘to work for hire,’ but met. and generally, ‘ambitum *exerere*,’ used principally of official persons, who seek their own purposes in the exercise of their office, and (according to the analogy of **παιδεία** from **παιδεύω**, **δουλεία** from **δουλεύω**, **ἀλαζονεία** from **ἀλαζονεύομαι**) **ἐριθεία**, ‘ambitus,’ ‘self-seeking,’ ‘greed.’ It stands opposed to **ὑπομονὴ ἔργον ἀγαθόν**, which requires self-denial and forbearance. There seems to be no reason why this, the proper meaning, should not here apply, without seeking for a more far-fetched one, as ‘*the party spirit of the Jews*,’ Rückert. The mistake of rendering it ‘contentiousness,’ and imagining a derivation from **ἐρις** prevailed universally (Orig., Chrys., Theodoret, Theophyl., Ecum., Hesych. (ἡριβεύετο, ἐριλουέκει), Vulg., Erasmus, Grot., &c., and even the more recent English Commentators, Bloomf., Slade, and Peile, **τοῖς ἐξ ἐριθείας**, i. e. **τοῖς ἐπιζουσι**) according to De Wette, down to Rückert, who first suggested the true derivation. It appears to have arisen from **ἐρεθίζω** being somewhat similar in sound. Aristotle uses it in the sense of ‘ambitus,’ canvassing for office, in Polit. v. 3.—**μεταβάλλοντι δὲ αἱ πολιτεῖαι** καὶ ἄνευ στάσεως διὰ τε τὰς ἐριθείας, ὥσπερ ἐν Ἑρατῷ ἐξ αἰρετῶν γὰρ διὰ τοῦτο ἐποίησαν κληρωτάς, ὅτι ἥρουντο τοὺς ἐριθενομέ-

vous. Fritzsche, who has an excursus on the word, renders **οἱ ἐξ ἐριθ.**,—‘*malitiosi fraudum machinatores*.’ Ignatius, ad Philad. § 8, p. 704, opposes **ἐρίθ.** to **χριστομαθία**. On the whole, **self-seeking** seems best to lay hold of the idea of the word: see note on Phil. i. 16, 17. **ἀπειθ. μ. τῇ ἀλ.**] Hindering (see ch. i. 18) the truth which they possess from working, by self-abandonment to iniquity. **ὁργὴ κ. θυμός**] According to this arrangement (see var. readd.) the former word denotes the *abiding, settled mind of God towards them* (ἡ ὁργὴ τ. θεοῦ μένει ἐπ’ αὐτόν, John iii. 36),—and the latter, the *outbreak of that anger at the great day of retribution*. So the grammarians: **θυμός** μέν ἐστι *πρόσκαιρος* (*excaecandescencia*, as Cicero); **ὁργὴ** δὲ *πολυχρόνιος μνησικακία*, Ammon. See the same further brought out by Tittmann, Syn. i. p. 131. 9. **θλίψις. κ. στεν.**] An expression from the LXX (see reff.): the former signifying more the outward weight of objective infliction,—the latter the subjective feeling of the pressure. It is possible, in the case of the *suffering Christian*, for the former to exist without the latter: so 2 Cor. iv. 8, **ἐν παντὶ θλιβόμενοι, ἀλλ’ οὐ στενοχωρούμενοι**. But here the objective weight of infliction and the subjective weight of anguish, are coexistent. **ἐπὶ πάντων ψ. ἀνθ.**] probably a periphrasis for the sake of emphasis and solemnity. Had it been (as Fritzsche and Meyer) to indicate that the soul is the suffering part of the man (nearly so Olsh.), it should have been as De W. observes, **ἐπὶ ψυχὴν παντὸς ἀνθρ.**, or **ἐπὶ πάντων ψυχὴν ἀνθρώπων** (see reff.). **κατεργ.**] **κατεργάζομαι** and **ἐργάζομαι** seem to have but this slight difference,—that **κατεργάζομαι**, answering rather to our ‘commit,’ is more naturally used of *evil*, as manifested

10 ὁ δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
 τὸ ἄγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. 11 οὐ γὰρ
 ἐστὶν προσωποληψία παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνό-
 μως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν
 νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται. 13 οὐ γὰρ οἱ

o = ver. 7.
 p = ch. v. 1.
 viii. 6. [x.
 15 (from Isa.
 lii. 7)] al.
 Matt. vii.
 23. xxvi. 10.
 Gal. vi. 10 al.
 Ps. xiv. 2.
 r Matt. xix. 17.
 Luke vi. 45.
 ch. vii. 13
 bis. xii. 21. xiii. 3, 4. Philem. 14 al. 2 Kings xiv. 17. see John v. 29. 1 Pet. iii. 11. s Eph. vi. 9. Col.
 iii. 25. James ii. 1 only t. (-πτης, Acts x. 34. -πειν, James ii. 9.) t here bis only t. 2 Mace.
 viii. 17 only; but not =. (-μος, 1 Cor. ix. 21.) u = Matt. xviii. 14. 1 Cor. i. 18. 2 Cor.
 ii. 15. iv. 3. 2 Thess. ii. 10. Lev. xxiii. 30. v = here only. (Gal. iii. 11. v. 4.) w = Acts
 xvii. 31. ver. 16. ch. iii. 6 al. Ps. xcvi. 13.

10. τω εργαζ. το αγαθον bef παντι G.

11. om τω D¹.

and judged of by *separate acts* among men, whereas *ἐργάζομαι*, answering to our 'work,' is used indifferently of both good and evil. That this is not always kept to, see *refl.*, especially ch. vii. 18, and Plato Legg. iii. p. 686, end, in both which places, however, *definite acts* are spoken of. The *pres. part.* denotes the status or habit of the man. **Ἰουδ. τε πρῶτον**] Because the Jew has so much greater advantages, and better opportunities of knowing the divine will: and, therefore, pre-eminent responsibility. 10. **εἰρήνη**] Here in its highest and most glorious sense, see *refl.*

11.] This remark serves as the transition to what follows, not merely as the confirmation of what went before. As to what *preceded*, it asserts that though the Jew has had great advantages, he shall be justly judged for his use of them, not treated as a favourite of Heaven: as to what *follows*, it introduces a comparison between him and the Gentile to shew *how fairly* he will be, for those greater advantages, regarded as *πρῶτος* in responsibility. And thus we gradually (see note on ver. 1) pass to the direct comparison between him and the Gentile, and consideration of his state.

12—16.] *The justice of a GENERAL judgment of ALL, but according to the advantages of each.* 12. ὅσοι γ. ἀνόμωσ . . .] For as many as have sinned without (the) law (of Moses): shall also perish without (the) law (of Moses): i. e. it shall not appear against them in judgment. Whether that will ameliorate their case, is not even hinted,—but only the *fact*, as consonant with God's justice, stated. That this is the meaning of ἀνόμωσ is clear from 1 Cor. ix. 21. That even these have sinned against a νόμος, is presently (ver. 14) shewn. Chrys. says (Hom. vi. p. 466), . . . ὁ μὲν γὰρ Ἑλλήν ἀνόμωσ κρίνεται τὸ δὲ ἀνόμωσ ἐνταῦθα οὐ τὸ χαλεπώτερον, ἀλλὰ τὸ ἡμερώτερον λέγει' (this is perhaps saying too much, see above) *τούτέστιν, οὐκ ἔχει κατηγοροῦντα τὸν νόμον. τὸ γὰρ ἀνόμωσ τοῦτ' ἐστὶ, χωρὶς τῆς ἐξ ἐκείνου*

κατακρίσεως, φησὶν, ἀπὸ τῶν τῆς φύσεως λογισμῶν καταδικάζεται μόνων. ὁ δὲ Ἰουδαῖος, ἐννόμωσ, τούτέστι, μετὰ τῆς φύσεως καὶ τοῦ νόμου κατηγοροῦντος' ὅσω γὰρ πλείονος ἀπήλασεν ἐπιμελείας, τοσοῦτω μείζονα δώσει δίκην. καὶ (De W.) serves to range ἀπολ., as well as ἤμαρτ. under the common condition ἀνόμωσ: As many as without the law have sinned, without the law shall also perish.

ἀπολοῦνται, the *result* of the judgment on them, rather than *κριθήσονται*, its *process*, because the absence of the law would thus seem as if it were the *rule by which they are to be judged*,—whereas it is only an *accident* of that judgment, which depends on other considerations. ἐν νόμῳ, under (in, as a status) the (Mosaic) law; not 'a law,' which would make the sentence a truism: it is on *that very* undeniable assumption, 'that *all who have had a law given shall be judged by that law*,' that the Apostle constructs his argument, asserting it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. As to the omission of the article, no inference can be drawn, as the word follows a preposition: see ver. 23, where ἐν νόμῳ unquestionably means 'in the law of Moses.' Besides, these verses are no general assertions concerning men who have, and men who have not, a law revealed (for *all have one*), but a *statement of the case as concerning Jews and Gentiles.* νόμος, throughout, signifies the law of Moses, even though anarthrous, in every place, except where the absence of the article corresponds to a *logical* indefiniteness, as e.g. ἐαντοῖς εἰσιν νόμος, ver. 14: and even there not 'a law:' see note. And I hope to shew that it is never thus anarthrously used as = ὁ νόμος, except where usage will account for such omission of the article. διὰ νόμ. κριθ.] Now, shall be judged by the law: for that will furnish the measure and rule by which judgment

^x ἀκροατὰι νόμον δίκαιοι ^y παρὰ τῷ θεῷ, ἰλλ' οἱ ^z ποιηταὶ νόμου ^a δικαιοθήσονται. ¹⁴ ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα ^b φύσει ^c τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος, ¹⁵ ^d οἵτινες ^e ἐνδείκνυνται τὸ ἔργον τοῦ νόμου ^f γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, ^g συμμάρτυρουσιν αὐτῶν τῆς ^h συνειδήσεως καὶ ^k μεταξὺ

^x J. 1. 22. ^y 1 Cor. iii. 19. ^z Gal. iii. 11. ^a above (x), Acts xv. 11. ^b only. ^c 1 Macc. ii. 67 only. ^d = Paul (Acts xiii. 39. ch. xiii. 20 al²³), only, exc. Luke xviii. 14. ^e constr., ch. viii. 5. ^f Matt. xvi. 23. ^g Luke ii. 49. ^h Thuc. viii. 31. ⁱ = Acts x. 41 reff. ^j = ch. ix. 17 (from Exod. ix. 16), 22. ^k 2 Cor. ii. 24. ^l Eph. ii. 7. ^m 1 Tim. i. 16 (2 Tim. iv. 14 [see note there] al²). ⁿ Heb. vi. 10, 11) only. ^o P. H. (Gen. i. 15, 17). ^p f see ver. 7 reff. ^q here only. ^r 2 Chron. xxxvi. 22. ^s Esdr. ii. 2. ^t 2 Macc. xi. 15 only. ^u 1 ch. viii. 16. ^v ix. 1 only. ^w 1. 10 reff. (Eccles. x. 20). ^x Wisd. xvii. 11 only. ^y k Acts xv. 9 reff.

13. rec ins του bef 1st νομον, with KL 17 rel Meion-e Chr Thdrt Phot: om ABDGN Damasc. om τω BD¹ k¹: ins AD³GKLX rel Meion-e Chr Thdrt. for αλλ' οἱ, αλλα G. rec ins του bef 2nd νομον, with D³KL 17 rel Meion-e Chr Thdrt Phot: om ABD¹GN Damasc. aft δικαιωθῃσονται ins παρα θεω G.

14. for γαρ, δε G aeth arm Orig₁(om₁). ins τα bef εθνη G k. rec ποιη (grammatical corrpn), with D³ rel Chr Thdrt: ποιει KL a 17: ποιουσιν D¹G: txt ABN Clem Orig₃ Damasc. for ουτοι, οι τοιουτοι G vulg D-lat Orig₁ Hil Pelag Fulg.

15. ενδιγννται Δ: ενδικν. GN. της συνειδησεως bef αυτων DG Aug: αυτοις τ. συν. tol¹ Chr Jer Ruf: αυτοις τ. σ. αυτων vulg Pelag Ambrst: txt ABKLX 17 rel.

will proceed. 13.] This is to explain to the Jew the fact, that not his mere hearing of the law read in the synagogue (= his being by birth and privilege a Jew) will justify him before God, but (still keeping to general principles and not touching as yet on the impossibility of being thus justified) the doing of the law. τοῦ has been apparently inserted in both cases in the later MSS. from seeing that νόμος was indisputably the law of Moses, and stumbling at the unusual expression οἱ ἀκροατὰι νόμου. But the οἱ in both cases is generic, and ἀκροατῆς-νόμου, ποιητῆς-νόμου (almost as one word in each case), 'a hearer-of-the-law,' a 'doer-of-the-law.' So that the correct English for οἱ ἀκροατὰι νόμου is hearers of the law, and for οἱ ποιητὰι νόμου, doers of the law. It is obvious, that with the omission of the τοῦ in both places, the whole elaborate and ingenious criticism built by Bp. Middleton on its use, falls to the ground. (See Middleton, Gr. Art. in loc.) His dictum, that such an expression as οἱ ἀκροατὰι νόμου is inadmissible, will hardly in our day be considered as deciding the matter.

14.] ἔθνη, the Gentiles; see ch. iii. 29; xi. 13; xv. 10, 12. In this place, ἔθνη τὰ μὴ νόμ. ἔχοντα is the only way in which the sense required could be expressed, for τὰ ἔθνη τὰ μὴ ν. ἔχ., would mean 'those Gentiles who have not the law,' as also would ἔθνη μὴ νόμον ἔχ., whereas the meaning clearly is, the Gentiles not having the law. νόμον] Again, 'the law,' viz. of Moses. A law, they have; see below. φύσει, by nature, τοῖς φυσικοῖς ἐπόμενα λογισμοῖς, Schol. in Matthai. τὰ

τοῦ νόμου π.] do things pertaining to the law, e.g. abstain from stealing, or killing, or adultery. But it by no means follows that the Apostle means that the Gentiles could fulfil the law, do the things, i.e. all the things enjoined by the law (as De Wette): he argues that a conscientious Gentile, who knows not the law, does, when he acts in accordance with requirements of the law, so far set up the (see below on the art.) law to himself. τὰ τοῦ νόμου is interpreted by Beza, Wetst., and Elsner, 'that which the law does,' i.e. make sanctions and prohibitions: but this can hardly be. The Apostle does not deny certain virtues to the Gentiles, but maintains the inefficiency of those, and all other virtues, towards man's salvation.

ἑαυτοῖς εἰσιν νόμος] are to themselves (so far) the law, not 'a law,' for a law may be just or unjust, God's law or man's law: there is but one law of God, partly written in men's consciences, more plainly manifested in the law of Moses, and fully revealed in Jesus Christ. The art. could not have been here used without stultifying the sentence by distributing the predicate, making the conscientious heathen to be to himself the whole of the law, instead of 'the law, so far as he did the works of the law.' Cf. Aristot. Eth. iv. 14, ὁ δὲ χαρίεις κ. ἐλευθέριος οὕτως ἔξει οἷον νόμος ὧν ἑαυτῷ.

15.] ἐνδείκν., by their conduct shew forth,—give an example of. τὸ ἔργ. τοῦ νόμου = τὰ τοῦ νόμου above: but sing. as applying to each of the particular cases supposed in the ὅταν . . . ποιῶσιν. If it had here been τὰ ἔργα τοῦ νόμου, it might have been understood to

ἀλλήλων τῶν ¹λογισμῶν ^mκατηγορούντων ἢ καὶ ⁿἀπο-
 λογουμένων. ¹⁶ ἐν ἡμέρᾳ ^oἣ ^pκρινεῖ ὁ θεὸς τὰ ^qκρυπτά
 τῶν ἀνθρώπων, κατὰ τὸ ^rεὐαγγέλιόν ^rμου διὰ ^sἸησοῦ
 χριστοῦ. ¹⁷ εἰ δὲ σὺ ^sἸουδαίος ^sἐπονομάζῃ καὶ ^tἐπαναπαύῃ
 n abs., Luke xxi. 14. Acts xxvi. 1 (xix. 33 reff.). L.P. Jer. xii. 1.
 xxiv. 50. p ver. 12 reff. q Matt. vi. 4 al. Deut. xxix. 29, constr., 1 Cor. iv. 5, xiv.
 25. 2 Cor. iv. 2. Isa. xxii. 9. r ch. xvi. 25. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess.
 i. 5. 2 Thess. ii. 14. s here only. Gen. iv. 17, 25. t = here (Luke x. 6) only. (Num.
 xi. 25.) Micah iii. 11. w. dat., 1 Macc. viii. 12.

διαλογισμῶν G.

16. rec (for ἦ) οτε, with DGKLX 17 rel vulg syr Ath Chr Thdrt (Ec Ruf; : txt A
 B(ηη.) tol Syr copt Cyr Damasc(ἐν ἦ) Ambr Aug Ambrst. χρ. bef ιησ. B(η¹ ?) : εν
 χριστω ιησ. Orig : om ιησ. Tert : δια ιω χυ is written by X-corr¹ over an erasure.
 add του κυριου ημων D G-lat Ambr.

17. rec for ει δε, ιδε (see note), with D³L rel syr Chr Thdrt Ec: txt ABD¹KX d²
 vulg G-lat Syr Clem Damasc Thl. επαναπαυει K 17(sic).

mean *the whole works of the law*, which
 the indefinite *εταν* prevents above.

γραφτὸν ἐν τ. κ. αὐτ.] Alluding to the
 tables of stone on which the law was
 written : see a similar figure 2 Cor. iii. 3.

συμμερτ. αὐτ. τ. συνειδ.] This is
 a *new* argument, not a mere continuation
 of the ἐνδεῖξις above. Besides their giving
 this example by actions consonant with the
 law, their *own* conscience, reflecting on
 the thing done, *bears witness to it as good*.

συμ., not merely = μερτ., as Grot.,
 Thol., nor = *una testatur*, viz. as well as
 their practice,—but *confirming by its*
testimony, the *syn* signifying the agree-
 ment of the witness with the deed, as *con*
in contestari, confirmare :—perhaps also
 the *syn* may be partly induced by the *syn*
in συνειδήσεως,—referring to the reflective
 process, in which a man confers, so to
 speak, with himself. καὶ μετ. ἄλλ.

κ.τ.λ.] and their thoughts (*judgments* or
reflections, the self-judging voices of the
 conscience, which being corrupted by sin-
 ful desires are often *divided*) among one
 another (i. e. thought against thought in
 inner strife) *accusing, or perhaps excusing*
 (these two participles are *absolute*, de-
 scribing the office of these judgments,—
 and nothing need be supplied, as ‘*them*,’ or
 ‘*their deeds*’). Notice the similarity of
 this strife of conscience, and its testimony,
 as here described, to the higher and more
 detailed form of the same conflict in the
 Christian man, ch. vii. 16.

16.] *To what has this verse reference?* Hardly to
 that just preceding, which surely speaks of
 a process going on *in this life* (so however
 Chrys. takes it. See also a fine passage in
 Bourdaloue’s Sermons, Vol. i. Sermon. ii. p.
 27, ed. Paris, 1854) : nor, as commonly as-
 sumed, to *κηρτήσονται* (ver. 12), which only
 terminates one in a series of clauses con-
 nected by γάρ :—but to the *great* affirma-
 tion of the passage, concluding with ver.

10. To this it is bound, it appears to me,
 by the τὰ κρυπτά τῶν ἀνθρώπων, answering
 to πᾶσαν ψυχὴν ἀνθρώπου, ver. 9. This
 affirmation is the *last* sentence which has
 been in the dogmatic form :—after it we
 have a series of quasi-parenthetic clauses
 οὐ γάρ—ὅσοι γάρ—οὐ γάρ—εταν γάρ ;
 i. e., the reasons, necessitated by the start-
 ling assertion, are one after another given,
 and, that having been done, *the time is*
specified when the great retribution shall
take place. κατὰ τὸ εὐαγγ. μου] See
 reff. according to (not belonging to
 κρινεῖ as the rule of judgment, but to the
 whole declaration, ‘as taught in,’ as form-
 ing part of’) the Gospel entrusted to me
 to teach. διὰ Ἰησ. χρ.] by Jesus
 Christ, viz. as the Judge—see John v. 22 :
 —belongs to κρινεῖ. See also Acts xvii.

31. 17—24.] *The pride of the Jews*
in their law and their God contrasted
with their disobedience to God and the
law. 17. εἰ δέ] This has been in the
 later MSS. changed into ιδέ, apparently to
 avoid the anacoluthon, or perhaps merely
 by mistake originally. The anacoluthon,
 however, is more apparent than real. It is
 only produced by the resumption of the
 thread of the sentence with οὖν, ver. 21.
 Omit (in the sense) only that word, and all
 proceeds regularly—‘*But if thou art de-*
nominated a Jew, and &c. . . , thou that
teachest thy neighbour, dost thou not teach
thyself?’ &c. The εἰ δέ σύ carries on the
 apostrophe from ver. 5, since when it has
 been broken off by reference to the great
 day of retribution and its rule of judg-
 ment; the σύ identifies the person ad-
 dressed here as the same indicated by the
 σου and σεαυτῷ there, and by ὁ ἄνθρωπε
 in ver. 1. Thus the Apostle by degrees *sets*
in his place as a Jew the somewhat inde-
 finite object of his remonstrances hitherto,
 —and reasons with him as such. ἐπον.]

No stress on ἐπ.,—art named, ‘denomi-

u Paul (ver. 17. ch. v. 3, 11. 2 Cor. x. 15 al.) only, exc. James i. 9. iv. 16. Jer. ix. 23, 24. v Acts xxiii. 14 reff. w ellipsis, here only, see ch. xii. 2. x Phil. i. 10. y = Luke xii. 56. Ps. xvi. 3. z = 1 Cor. xv. 41. Dan. vii. 3. a Luke i. 4. Acts xviii. 23. xxi. 21, 24. 1 Cor. xiv. 19. Gal. vi. 6 only τ. d Luke i. 79. 1 Thess. v. 4. 1 John i. 6. see Matt. iv. 16. Isa. ix. 2. e Heb. xii. 1 only. Hos. v. 2. Sir. xxxvii. 19 only. f Luke xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16 bis, 19. xii. 6, 11. Eph. v. 17. 1 Pet. ii. 15 only. Job v. 3. g = 1 Cor. iii. 1 reff. h 2 Tim. iii. 5 only τ. (-οὐδ' εἶναι Gal. iv. 19.) i = Luke i. 77. xi. 52 al. Mal. ii. 7. k constr., Acts xxi. 4, 21. (-οὐδ' εἶναι (Rev. xxi. 8) only. Exod. v. 21.

ree ins τω bef νομῶ, with D³KL 17 rel Thdrt Thl Ec: om ABD¹⁸ Clem Did Chr-
comm (and mss) Damase.

20. om διδασκ. νηπιῶν A.

21. ins τον bef ετερον L n 1. 30-8. 93.

nated,'—'hast the name put on thee;' see reff. ἐπανάτ.] Used of *false trust*, see reff. The τῶ of the rec. has been in-

serted in the later mss. before νόμῳ, be-
cause it here clearly applied to the 'law of
Moses,' and the absence of the article gave
offence. It is omitted, because 'the law'
is not here *distributed*—it is not *the law*
itself in its entirety, which is meant, but
the fact of having or of knowing the law:—
the strict way of expressing it would per-
haps be, 'in the fact of possessing a law,'
which condensed into our less accurate
English, would be in one word, in the
law: viz. 'which thou possessest.'

καυχ. ἐν ὃ.] viz. 'as thy *Covenant God*':
as being peculiarly thine.' 18. γιν.

τὸ θελ.] θεός having been just mentioned,
it is left to be inferred that θέλημα refers
to Him.

δοκιμ. τ. διαφ.] provest
(in the sense of sifting and coming to a
conclusion on) things which differ,—
ἐναντία ἀλλήλοις, δικαιοσύνην κ. ἀδικίαν,
κ.τ.λ. Theod. κρίνεις τί δεῖ πράξει κ. τί
μὴ δεῖ πράξει, Theophylact. The Vulg.
'probas utiliora,' and B. V. 'approvest the
things that are more excellent,' is some-
what flat in meaning, and not so applicable.

κατηχ. ἐκ τοῦ νόμ.] being (ha-
bitually, not in youth only,—force of pres.)
instructed (not merely catechetically but
didactically, in the synagogues, &c.) out of
the law (τοῦ νόμου, though after a prepo-
sition—because the law is *distributed*—it
is the book of the law, the law itself, out
of which the κατήχησις takes place).

19.] πέποιθας, sometimes with ἐαυτῷ or
ἐφ' ἑαυτῷ (see Luke xviii. 9), and some-
times with ὅτι (Luke, ib.; Gal. v. 10; Phil.
ii. 24; Heb. xiii. 18),—regardest thyself
as,—art confident in thyself as being.

ὀδηγὸν τυφλ.] We can hardly say
with Olsh., that the Apostle *undoubtedly*
refers to the saying of our Lord, Matt. xv.
14,—but rather that both that saying and
this were allusive to a title 'leaders of the
blind' given to themselves by the Phari-
sees, with which Paul as a Pharisee would
be familiar. Similarly, the following titles
may have been well-known and formal ex-
pressions of Jewish pride with reference to
those who were without the covenant.

20.] μόρφωσιν, not the mere apparent
likeness (Theophylact, &c.), but the *real*
representation. 'The law, as far as it went,
was a reflexion of the holiness and cha-
racter of God. Hardly so much is here
meant (Olsh.), as that the law contained a
foreshadowing of Christ,—for the Apostle
is speaking now more of *moral truth* and
knowledge, by which a rule of judgment is
set up, sufficient to condemn the Jew as
well as the Gentile. But after all, this
clause (ἔχοντα . . . νόμῳ) is not to be
pressed as *declaring a fact*, but taken sub-
jectively with regard to the Jew, after πέποι-
θας, and understood of *his estimate* of the
law.

ἐν τῷ νόμῳ, because the *book of*

the law, the whole law, is denoted.
22. ὁ βδελ. τὰ εἰδ. ἱεροσυλεῖς] The con-
trast here must be maintained; which it
will not be if we understand ἱεροσυλεῖς
of robbing the temple of God of offerings
destined for him (Jos. Antt. xviii. 3, 4).
And τὰ εἶδωλα leads into the kind of rob-
bery which is meant. Thou who abhor-
rest idols, dost thou rob their temples?
That it was necessary to vindicate Jews
from such a charge, appears from Acts
xix. 37: and Jos. Antt. iv. 8. 10 gives as
a law, μὴ συλᾶν ἱερὰ ξενικά, μηδ' ἂν ἐπανο-
μασμένον ἢ τιτι θεῷ κειμήλιον λαμβάνειν.

^m εἰδῶλα ⁿ ἱεροσυλεῖς ; ²³ ὅς ^ο ἐν νόμῳ ^ο καυχᾶσαι, διὰ τῆς ^m w. art., Acts
^p παραβάσεως τοῦ νόμου τὸν θεὸν ¹ ἀτιμάζεις ; ²⁴ τὸ γὰρ ^{xv. 20.}
ὄνομα τοῦ θεοῦ δι' ὑμᾶς ¹ βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται. ²⁵ περιτομὴ μὲν γὰρ ^ς ὠφέλει, ἐὰν ⁿ here only +.
¹ νόμον ¹ πράσσης· ἐὰν δὲ ^u παραβάτης νόμου ᾦς, ἡ ^{(-Λος, Acts}
περιτομή σου ^v ἀκροβυστία ^w γέγονεν. ²⁶ ἐὰν οὖν ἡ ^v ἀκρο- ^o ver. 17.
βυστία τὰ ^x δικαιώματα τοῦ νόμου ^y φυλάσση, οὐχὶ ἡ ^p w. gen., here
^v ἀκροβυστία ^z αὐτοῦ ^a εἰς περιτομὴν ^a λογισθῇσεται ; ²⁷ καὶ ^{xix. 37. -Αἰα,}
^b κρινεῖ ¹ ὁ ^{cd} φύσεως ^v ἀκροβυστία τὸν νόμον ^e τελοῦσα ^q Acts v. 41
^f Isa. lii. 5. Tit. ii. 5. ^s absol., = John vi. 63 only. ^{Hab. ii. 18. Xen. Anab. v. 1. 12.} ^t here
only, see John vii. 19. ^u here bis, Gal. ii. 18. ^{James ii. 9, 11 only +.} ^{Symm., Ps. xvi. 4; Ezek.}
^{xviii. 10.} ^v ch. iv. 9—12 al. ^{Paul only, exc. Acts xi. 3.} ^{Gen. xviii. 11.} ^w = Matt.
^{iv. 31 L. John ii. 9. x. 16.} ^x ch. i. 32 reff. ^y act., = Acts xvi. 4 reff. ^{Exod.}
^{xv. 26.} ^z indef. pron., Luke xxiii. 51. ^{John viii. 44. Eph. v. 12. 1 Pet. iii. 14. Jude 24 al.} ^{Winer,}
^{edn. 6, § 22. 3. b.} ^a = ch. ix. 8 reff. ^b see ch. xiv. 22. ^{James iv. 11, 12.} ^c here
only. ^d = Gal. ii. 15. (ch. i. 26 reff.) ^e = James ii. 8. ^{Gal. v. 16.}

25. om γὰρ d m vulg D-lat æth arm lat-fl. for πράσσης, φυλάσσης D¹-gr;
observes vulg D-lat; custodias Aug. ακροβυστία (but corrd) R¹.

26. for τα δικαιώματα, δικαιομα G-gr G²-lat harl¹. φυλάσσει L Damasc.
for ουχι, ουχ B⁸ 44 Damasc: txt D⁸KL 17 rel Chr Thdrt Thl Œc. (A uncert.)

27. om η εκ φυσ. ακροβ. G.

23.] ἐν νόμῳ, see above (ver. 17)
for the omission of the art.—but it is not
διὰ παραβάσεως νόμου, because a *παράβασις*
is τοῦ νόμου, the law being broken as a
whole (see James ii. 10: and on παρα-
βάτης νόμου below, ver. 25). And τῆς
παρ. τ. νόμ., is thy breaking of the law.
This question comprehends the pre-
vious ones.

24.] 'For what is written
in the prophet Isaiah, is no less true now
of you:' 'the fact is so, as it is written.'

25—29.] Inasmuch as CIRCUM-
CISION was the especial sign of the cove-
nant, and as such, a distinction on which
the Jewish pride dwelt with peculiar satis-
faction: the Apostle sets forth, *that circum-*
cision without the keeping of the law
is of no avail, and that true circumcision
and true Judaism are matters of the
heart, not of the flesh only. ἀλλ' ἡ περι-
τομή μέγα, φησίν. ὁμολογῶ κἀγώ, ἀλλὰ
πότε; ὅταν ἔχη τὴν ἔνδον περιτομήν. καὶ
σκόπει σύνεσιν, πῶς εὐκαίρας τὸν περὶ
αὐτῆς εἰσήγαγε λόγον. οὐ γὰρ εὐθέως ἀπ'
αὐτῆς ἤρξατο, ἐπειδὴ πολλὰ ἦν αὐτῆς ἡ
ὑπόληψις· ἀλλ' ἥλικα ἐνδείξεν αὐτοὺς ἀπὸ
τοῦ μείζονος προσκεκρουκότας καὶ τῆς εἰς
θεὸν βλασφημίας αἰτίους, τότε λοιπὸν
λαβὼν τὸν ἀκροατὴν κατεγνακότα αὐτῶν,
καὶ γυμνώσας τῆς προεδρίας, εἰσάγει τὸν
περὶ περιτομῆς λόγον, θαρρῶν ὅτι οὐδεὶς
αὐτῇ ψηφιεῖται λοιπόν. Chrys. Hom. vii.
474.

25.] περιτομή, chosen as an
example in point, and as the most com-
prehensive and decisive example; and μὲν
γὰρ binds it on to the foregoing reason-
ing: q. d. 'in the same way circumcision

&c.' νόμον, not τὸν νόμον, πράσσης,—
because the latter would import the *per-*
fect fulfilment of the whole law: whereas
the supposition is of acting according to
the law, *doing the law.* παραβάτης
νόμου here, not τοῦ νόμου, the παραβάτης
νόμου, like ἀκροατῆς-νόμου and ποιητῆς-
νόμου, ver. 13, being a designation generally
of a *law-breaker*, as those of a *law-hearer*
and *law-fulfiller.* ἀκροβ. γέγ. counts
for nothing: the Jewish transgressor is
no better off than the Gentile transgressor.

26. ἡ ἀκροβ.] i. e. οἱ ἐν τῇ ἀκρο-
βυστίᾳ. τὰ δικαιώμ.] plainly, the
moral requirements, not the ceremonial:
for one of the very first of the latter was,
to be circumcised. The case is an impos-
sible one: nor does the Apostle put it as
possible, only as shewing manifestly, that
circumcision, the sign of the covenant of
the Law, was subordinate to the keeping of
the Law itself. The articles shew how
completely hypothetical the case is—no less
than entire fulfilment of all the moral pre-
cepts of the law being contemplated.

οὐχὶ ἡ . . .] 'In such a case would not he
be counted as a circumcised person?'

27.] I prefer with De Wette (and Erasmus),
Luth., Bengel, Wetst., Knapp, and Meyer,
to regard this verse not as a continuation
of the question, but as a separate emphatic
assertion, and as leading the way to the next
verse.

κρινεῖ, 'shall rise up in judg-
ment against,' judge indirectly by his ex-
ample. See Matt. xii. 41, 42, where κατα-
κρίνω is used in a sense precisely similar.

ἡ ἐκ φύσεως ἀκροβ.] 'he, who

f = ch. iv. 11.
xiv. 20.
2 Cor. ii. 4.
Heb. ix. 12.
Winer, edn.
6, § 47 f.

g see note &
ver. 29 reff.
h here [Matt.
vi. 4, 6 rec.]

ch. 8, v. 29.
 2 Cor. x, 4.
 Gal. ii, 20.
 vi, 12. Eph.
 ii, 11. Phil.
 1. Matt. x, 40.
 iii, 6.
 v, 39. ch. 7.

29. αλλα (1st) D¹G.
του [bef θε.] D²G a.

for 2nd εν, os G D-lat.
aft θεου ins εστιν D¹ vulg lat.-ff.

αλλα (2nd) B. om

remains in his natural state of uncircumcision.' ἐκ φύσ. is contrasted with διὰ γράμ. κ. περιτ. below. The position of ἐκ φύσεως decides for this rendering and against joining it with τελοῦσα, which would require ἡ ἀκροβυστία, ἐκ φύσεως τὸν νόμον τελοῦσα. τὸν νόμ. τελ.) such is the supposition—that an uncircumcised man could fully act up to the (moral) requirements of the law. It is not ἡ τὸν νόμ. τελ.; because ἀκροβ. is used in the widest abstract sense: no distinction is made between one and another uncircumcised person, but some one man is taken as an example of ἀκροβυστία. So that the omission of the art. does not give a new hypothetic sense, 'if it fulfil the law,' but merely restates the hypothesis: fulfilling (as it does, as we have supposed) the law.

σὲ τὸν παραβάτην νόμου] Here again the position of διὰ γράμματος κ. περιτομῆς, between τὸν and παραβάτην, sufficiently shews that, as ἐκ φύσεως above, it is a qualification of σὲ τὸν παραβάτην νόμου. Bp. Middleton (it appears, Gr. Art. in loc. and compare his ref.) would take σὲ τὸν διὰ γράμματος κ. περιτομῆς (ὄντα), 'thee who art a professor of the law and a circumcised person,' and understand εἶναι after παραβάτην,—shall adjudge thee to be a transgressor of the law. But this appears exceedingly forced, and inconsistent with the position of παραβ. νόμου, which if it had been thus emphatic, would certainly have been placed either before, or immediately after κρίνει. We may well imagine that such an interpretation would not have been thought of, except to serve the supposed canon, that, 'if τὸν were immediately the article of παραβάτην, νόμου depending on it could not be anarthrous.' See above on παραβ. νόμ. ver. 25, and on ver. 13. διὰ γρ. κ. περ.] διὰ (see

ver. 13. διὰ γρ. κ. περ.] διὰ (see refl.) is here used of the *state in which the man is* when he does the act, *regarded as the medium* through which the act is done. It is rightly rendered *by* in E. V. (not,

'in spite of,' as Köllner and al.) γράμματος] 'litera scripta,' the *written word*: here in a more general sense than in ver. 29, where it is pressed to a contrast with πνεῦμα: thee, who in a state of external conformity with the written law and of circumcision, art yet a transgressor of the law. In vv. 28, 29, supply the ellipses thus: in ver. 28, fill up the subjects from the predicates, —οὐ γὰρ ὁ ἐν τῷ φανερῷ (Ἰουδαῖος) Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκί (περιτομῇ) περιτομή (ἐστίν); in ver. 29, fill up the predicates from the subjects, —ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖός (Ἰουδαῖός ἐστιν), καὶ περιτομή καρδίας ἐν πνεύματι οὐ γράμματος (περιτομή ἐστίν). Thus the *real Jew only*, and the *real circumcision only*, are expressed in both verses. This is the arrangement of Beza, Estius, Rückert, De Wette: Erasmus, Luther, Meyer, Fritzsche, take Ἰουδαῖος, and ἐν πν. οὐ γράμ., as the predicates in ver. 29; but the latter gives a very varied sense, besides that the opposition of ὁ ἐν τῷ φανερῷ, and ὁ ἐν τῷ κρυπτῷ is, as De W. observes, also valid.

29.] ἐν τῷ κρ. as belonging to 'Ioud. is parallel with καρδίας as belonging to περιτομή, both designating the inner and spiritual reality, of which the name of Jew and the carnal circumcision are only the signs.

περ. καρδ. is no new expression:—we have it virtually in Deut. x. 16; Jer. iv. 4; see also Acts vii. 51. ἐν πν.

ἐν ᾧ] in spirit, not in letter. Not merely 'spiritually, not externally:' nor does πν. allude to the *necessitating cause* of circumcision (the uncleanness of the inner man) (Ec., Grot., Estius, Fritzsche): —nor signify the *material* ('*quæ spiritu constat*,' Erasm.): nor the *rule* (Meyer), —but as De Wette rightly, the *living power or element*, wherewith that inner sphere of being is filled—ἐν being as in Acts xvii. 28, of that in which any thing lives and moves,—compare *κατὰ ἐν πν. ἀγία*, ch. xiv. 17,—*ἀγάπη ἐν πν.*, Col. i.

III. ¹ Τί οὖν τὸ ^ππερισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ^ρᾠφέλεια τῆς περιτομῆς; ² πολὺ ^τκατὰ ^τπάντα ^ττρόπον.
³ πρῶτον ^ςμὲν [^ςγὰρ] ὅτι ^εἐπιστεύθησαν τὰ ^υλόγια τοῦ
 θεοῦ. ³ ^ντί γάρ; εἰ ^ωἠπίστησάν τινες· μὴ ἡ ^χἄπιστία

^ρ = Num. xviii. 7. see Acts xv. 11.

^ς 1 Cor. xi. 18.

^τ = 1 Cor. ix. 17. constr., Acts xxi. 3. Gal.

ii. 7. 1 Thess. ii. 4. ^ππιστευθέντος τὴν ἐν Περγᾶμιν βιβλιοθήκην.

Diog. Laert. vii. 1. 29. Winer, edn. 6.

§ 39. 1.

i. 18.

20. Heb. iii. 19. see note.

u Acts vii. 38. Heb. vi. 12. 1 Pet. iv. 11 only. Num. xxiv. 4, 16 al.

x Phil.

w = 2 Tim. ii. 13. (Acts xxviii. 24 reff. -τος, Luke xii. 46.)

ps. xxix. 9.

q Jude 16 only. Job xxii. 3.

x = ch. xi.

CHAP. III. 1. om ἡ GN¹.

2. rec ins γαρ, with AD³KLH 17 rel syr Thdrst Phot Thl Œc; om BD¹G vulg Syr
 Chr Aug Orig. aft ἐπιστευθησαν ins αυτοις G².

3. ηπειθησαν Δ, deliquerunt Pacian.

8,—δουλεύειν ἐν καιν. πν., ch. vii. 6,—εἶναι ἐν πν., ch. viii. 9. So that πνεῦμα here is not man's spirit, nor properly the Holy Spirit, but the spirit, as opposed to the letter, of the Jewish law and of all God's revelation of Himself. οὗ viz. Ἰουδαίου,

—of the true Jew. περιτομή καρδ. as belonging to him, is subordinate. The ἔπαινος of such a character, (for ἔπαινος it must be,) can only come from Him who sees ἐν τῷ κρυπτῷ (Matt. vi. 4, 6), and can discern the heart.

III. 1—20.] TAKING INTO ALL FAIR ACCOUNT THE REAL ADVANTAGES OF THE JEWS, THESE CANNOT, BY THE TESTIMONY OF SCRIPTURE ITSELF CONCERNING THEM, EXEMPT THEM FROM THIS SENTENCE OF GUILTINESS BEFORE GOD, IN WHICH ALL FLESH ARE INVOLVED.

1—4.] *The circumcised Jew did unquestionably possess great advantages, which were not annulled by the rebellion of some.*

1.] οὖν, 'quæ cum ita sint.' If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision?

περισσόν] advantage, profit, pre-eminence,—see reff. It is best to take the question, not as coming from an objector, which supposition has obscured several parts of this Epistle, but as asked by the Apostle himself, anticipating the thoughts of his reader.

2.] πολὺ answers the first question of ver. 1, but takes no account of the second, as it is virtually included in the first. Nor can it be properly regarded as answered in ch. iv. 1 ff. (see there).

κατὰ πάντα τρ.] not merely omnino, but as E. V. in every way, i. e. in all departments of the spiritual life.

πρῶτον] The Apostle begins as if intending to instance several of these advantages, but having mentioned the greatest, leaves it to his reader to fill in the rest, and turns to establish what he has just asserted. For πρῶτον can only be first,—'secondly,' &c., being to follow:—not, 'primarium illud' (as Beza),—nor

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'præcipue' (as Calv.),—nor 'id quod præcipuum est' (as Calov.), all of which are attempts to avoid the anacoluthon: compare a similar one at ch. i. 8.

ἐπιστ.] see reff.—they were entrusted with.

τὰ λόγια τ. θεοῦ] These words look very like a reminiscence of Stephen's apology, see Acts vii. 38. These oracles are not only the law of Moses, but all the revelations of God hitherto made of Himself directly, all of which had been entrusted to Jews only. By these they were received into a special covenant, which advantage is therefore included in their being entrusted with the divine oracles.

3.] And this advantage is not cancelled, nor the covenant annulled, by their disobedience.

τί γάρ;] For what? ('quid enim?' Hor. Sat. i. 1. 7.) The γάρ confirms the preceding—the τί indicates some difficulty, or anticipated objection to it.

εἰ ἠπίστ. τινες] If we place an interrogation at γάρ, we must render this, suppose some were unfaithful; if only a comma, as in E. V., 'For what if...' The former seems preferable, as more according to usage. See Phil. i. 18.

ἠπίστησαν, did not believe. If this seem out of place here, where he is not speaking of faith or want of faith as yet, but of ἀδικία (ver. 5) and moral guilt, we may meet the objection by remembering that unbelief is here taken more on its practical side, as involving disobedience, than on the other. They were ἄπιστοι, unfaithful to the covenant, the very condition of which was to walk in the ways of the Lord and observe His statutes. The word may have been chosen on account of ἐπιστεύθησαν above and τ. πίστιν τ. θεοῦ below.

μὴ ἡ ἄπ. κ.τ.λ.] shall their unfaithfulness (to the covenant: see above, and Wisdom xiv. 25: in the root of the matter, their unbelief, as in reff.: and the substantive ἄπιστία is bound to the verb ἠπίστησαν, but its rendering must be ruled by the contrast to ἡ πίστις τοῦ θεοῦ, which must be "the

^y = Matt. xxiii. 23. Tit. ii. 1. Prov. 1. 22.
^z Paul (ver. 31. 1 Cor. xiii. 8 al. fr.) only, exc. Luke xiii. 7. Heb. ii. 14. Ezra iv. 21, 23. v. 5. vi. 8 only.
^a Paul (ver. 6 al.) only, exc. Luke xvi. 16. Joshi. xxi. 29. Gen. xlv. 17. 1 Cor. xii. 6. 1 Cor. xiii. 1 al.
^b subj., Matt. xxii. 16. John iii. 33. vii. 18. viii. 26. 2 Cor. vi. 8 f.
^c i. 10. Tit. i. 12. 1 John i. 10 al. Ps. cxv. 11 (2). Acts iii. 19 reff. Ps. l. 4 (6).
^d John viii. 44, 55. 1 Tim. vi. 23, 35. 1 Tim. iii. 16. Ps. l. c. Acts xxv. 9, 10 al. h = ch. i. 18 al. i ch. i. 17 reff.
^e = ch. v. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. Paul only (exc. Luke ix. 32. 2 Pet. iii. 5). Wisd. vii. 14. Diad. Sic. xiv. 45. k ch. iv. 1. vi. 1. vii. 7. viii. 31. ix. 14, 30 only. P. Josh. vii. 8. 1 = Jude 2 (only). Gen. xxxvii. 22. ἐπεφ. τινὶ πόλεμον, Polyb. xv. 18. 4. m = ch. ii. 5, 8. n Gal. iii. 15. 1 Cor. ix. 8. (see ch. vi. 19. 2 Cor. iii. 3. xv. 32. Gal. i. 11. 1 Pet. iv. 6.) o ver. 4 reff. p = Luke ix. 18. ch. vi. 2 al. q = ch. ii. 12 reff. r = ch. v. 9. Matt. xvii. 21. Luke xxi. 34. s here only t. Job xxxiv. 6 Aq. Theod.

καταργησῇ L b¹ o Chr-2-mss: καταργεῖ 47: κατεργασεῖ 5: κατηργησε 28. 76 syrr Cypri Pelag Vig.

4. for γινέσθω, εστω G-gr; *est* vulg D-lat Syr Cypri, *est* and *eslo* G-lat, *sit* Ambr: γενέσθω L c Chr. for δε, γαρ G D-lat Syr Cypri Ambrst Sedul: ουν arm.

for καθως, καθαπερ B^h Thdr: ως 73: καθο 76. νικησεις ADN n: νικησις 17.

5. δικαιοσυνην bef θεου G vulg. aft οργην ins αυτου N¹(N³ disapproving).

7. for γαρ, δε A d 5. 23. 57. 74. 124 harl copt Damasc.

faithfulness of God") cancel (nullify) the faithfulness of God? 'Because they have broken faith on their part, shall God break faith also on His?' 4.] *μη γέν.* let it not be: see reff. The Apostle uses this expression of pious horror, when he has supposed or mentioned any thing by which the honour, truth, or justice of God would be compromised, as here by His covenant-word being broken. It is often found in Polybius, Arrian, and the later Greek writers.

γινέσθω κ.τ.λ.] 'rather let us believe all men on earth to have broken their word and truth, than God His. Whatever becomes of men and their truth, *His truth must stand fast.*' The citation which follows goes to the depth of the matter. It is the penitent confession of a sinner, that he is sensible how entirely *against God* his sin has been, and how clearly his own unworthiness sets God's judgment against sin vindicated before him. And to this meaning the objection in the next verses is addressed,—see below. That thou mightest be justified (shewn to be just) in thy sayings (sentences, words of judgment), and mightest conquer when Thou art judged,—*ἡμῶν* 'in thy judging,' which cannot well be our rendering of *ἐν τῷ κρίνεσθαι σε*,—i. e. 'when thy dealings are called in question by men.'

5.] In the citation, the penitent regarded his sin as having been the instrument of bringing out God's justice into clearer light. On the abuse which might be made of such a view,—the Apostle founds another ques-

tion:—'It would almost seem as if God would be unjust in inflicting His wrath (the consequences of His wrath) on men whose very impiety has been the means whereby His own righteousness has been shewn forth, and established.' *ἡμῶν* ['of the Jews' (Grot., De Wette, &c.), not 'of all men' (Fritzsche), for only to the Jews can ver. 7 apply. δικαιοσύνην] viz. that established by the *δικαιοῦσθαι* of ver. 4; not *His goodness* as Chrys., Theodoret, Grot., al.,—nor *His truth* (Beza, al.).

κατὰ ἄνθρωπον λέγω] said, (as elsewhere by Paul, to excuse a supposition bearing with it an aspect of inconsistency or impiety:—not implying that he speaks *in the person of another*, but that he puts himself into the place of the generality of men, and uses arguments such as they would use.

6.] He does not enter into the objection and answer it in detail, but rejects at once the idea of God being *unjust*, alluding probably to Gen. xviii. 25, by recalling to mind, that *the Judge of all the earth must do right.* ἐπεὶ, for (i. e. 'if it were so,' 'alioquin'). τὸν κόσμον is not the

Gentiles (Bengel, Reiche, Olsh., al.), nor is the respondent in ver. 7 a Gentile (Olsh., al., not Bengel), but one of the *ἡμῶν* in ver. 5, only individualized to bring out *one such case* of pretended injustice more strikingly.

7.] This follows (connected by γάρ) upon ver. 6, and shews that the supposition if carried out, would overthrow all God's judgment, and (ver. 8) the whole moral life of man. How shall God judge the

ABDG
KLN al
e d f g l
k l m n
o 17

σмаτι [†] ἐπερίσσευσεν ^u εἰς τὴν δόξαν αὐτοῦ, ^v τί ἔτι καὶ γὰρ [†] Phil. i. 26.
ὥς ^w ἁμαρτωλὸς ^x κρίνομαι; ^s καὶ μὴ καθὼς ^y βλασφη- [†] Thess. iv. 1.
μοῦμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν ^u = 1 Cor. ii. 7.
τὰ κακὰ ἵνα ^z ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ ^a κρίμα ^b ἐνδίκον [†] x. 31. Eph.
ἐστίν. ^c Ἐγὼ οὖν; ^d προεχόμεθα; ^e οὐ ^e πάντως. ^f προ- [†] i. 6 al.
[†] v ch. ix. 19.
[†] Gal. v. 11.
[†] w Matt. ix. 10.
[†] xi. 19. ch. v.
[†] 8, 19. Ps.
[†] xlix. 16.

x = John viii. 15. 1 Cor. v. 12 (bis).
z = Matt. xviii. 7. a = ch. ii. 2 reff.
d here only. Eccl. x. 10 Symm. see note.
reff.) Winer, edn. 6, § 61. 4 (5). f.

y = ch. xiv. 16. 1 Cor. x. 30. Tit. iii. 2. James ii. 7.
b Heb. ii. 2 only †. c ch. vi. 15. xi. 7.
e = here only. see 1 Cor. v. 10. xvi. 12. (Acts xxi. 22
f here only †.

8. om 2nd και BK a 39. 74. om οτι G vulg 76. 120 Epiph Aug Pelag Ruf
Ambrst. om τα [bef κακα] D¹.
9. προεχωμεθα AL k: ερονμεν αθη: προκατεχομεν περισσοον D¹(and lat) G 31 Syr
Chr-2-mss Ambrst-mss Ruf: κατεχομεν π. Thdr̄t Sev: tenemus D-lat G-lat. for

world? For, if the truth (faithfulness) of God abounded (was manifested, more clearly established) by means of my falsehood (unfaithfulness), to His glory (so that the result has been the setting forth of His glory), why any longer (ἔτι, this being so,—assuming the premises) am I also (i. e. as well as others,—am I to be involved in a judgment from which I ought to be exempt) judged (to be judged,—the pres. expressing the rule or habit of God's proceeding) as a sinner? And (shall we) not (in this case rather say), as we (I Paul, or we Christians) are slanderously reported, and as some give out that we (do) say (ἔτι recitantis), "Let us do evil that good may come?" whose condemnation (not that of our slanderers [Grot., Tholuck], but that of those who so say and act) is according to justice (not only by the preceding argument, but by the common detestation of all men, for such a maxim as doing evil that good may come).

The way adopted generally (Calv., Beza, Grot., Bengel, Wolf, Rückert, Köllner, Tholuck) is to connect ver. 7 by γάρ with ver. 5, and to regard κατὰ ἄνθρ. . . . κόσμον as a series of parentheses; but I very much prefer that given above, which, in the main, is De Wette's. Fritzsche and Schrader strangely enough regard καγὼ as bona fide the individual Paul, and κρίνομαι as the judgment passed by his adversaries ("nam si Dei veracitas meo peccatoris mendacio abunde in Dei laudem cessit, cur adhuc ego quoque, Paulus, tanquam facinorosus ab hominibus reus agor," &c.): Reiche, Olsh., &c. put ver. 7 into the mouth of a Gentile: Bengel, into that of a Jew. Doubtless the main reference of this part of the argument is to Jews: but the reasoning from the introduction of the words τὸν κόσμον (see above) is general, applying both to Jew and Gentile, and shewing the untenableness of any such view as that of the Jewish objection of ver. 5.

9—20.] *The Jew has no preference, but is guilty as well as the Gentile, as shewn by Scripture; so that no man can by the law be righteous before God.*

9.] τί οὖν cannot be joined with προεχόμεθα (Ec., &c.), because οὐδέν would then have been the answer. There is considerable difficulty in προεχόμεθα. The meaning of προέχομαι every where else is *passive*, 'to be surpassed,' and προέχω, act., is to surpass, or have the pre-eminence. So Plut. p. 1038 D (Wetst.), κατ' οὐδέν προεχομένοις ὑπὸ τοῦ Διός, 'cum Jove minores non sint:' and Herod. i. 32, ὁ μὲν δὴ μέγα πλουσιος ἀνόλβιος δέ, δυοῖσι πρόχει τοῦ εὐτυχούς μόνον, &c. (see Wetst.) Those therefore who have wished to preserve the usage of the word, have variously interpreted it in that attempt: (α) Wetst. would render it passively, and understand it (as spoken by a Jew) 'Are we surpassed by the Gentiles?' But (1) for this inference there is no ground in what went before, but the contrary (vv. 1 ff.),—and (2) the question if it mean this, is not dealt with in what follows. (β) (Ecum. (2nd altern.) regards it as said by a Gentile, 'Are we surpassed by the Jews?' but for this question there is no ground in the preceding, for all has tended to lower the Jews in comparison and reduce all to one level. (γ) Reiche and Olsh. take it passively, and render, 'Are we preferred (by God)?' but no example of this meaning occurs, the above use in Plutarch not justifying it. (δ) Koppe and Wahl render, taking it as the middle voice, 'What can we then allege (as an excuse)?' but this will not suit οὐ πάντως. (ε) Meyer, 'What then, have we an excuse?' but προεχόμεν. has not this meaning. (ζ) Fritzsche, 'What then? do we excuse ourselves (i. e. shall we make any excuse)?' But (1) προέχ. is put absolutely; and (2) the answer would rather be μηδαμῶς than οὐ πάντως, which replies to a question on matter of fact. Besides (3) the argument

ἡγιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ἡ ὑφ' ἁμάρτιαν εἶναι, ¹⁰ καθὼς γέγραπται ἡ ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς. ¹¹ οὐκ ἔστιν ὁ συνιών, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν. ¹² πάντες ἐξέκλιναν, ἅμα ἡ ἠχρεώθησαν· οὐκ ἔστιν ποιῶν ὁ χρηστότητα, οὐκ ἔστιν ἕως ἐνός. ¹³ τῶς ἀνεφωγμένος ὁ ἡλάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδόλιουσιν. ¹⁴ ὡς ἡ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. ¹⁵ ὡς τὸ στόμα ἡ ἀράς καὶ ἡ πικρίας γέμει. ¹⁶ ὡς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. ¹⁷ σύντριμμα καὶ ὡς ὁδοὶ αὐτῶν ἐκχέαι αἷμα. ¹⁸ οὐκ ἔστιν ὁ φόβος τοῦ θεοῦ ἀπέναντι τῶν

προηγ., ἡγιασάμεθα D¹G 31. 89¹ æth Chr-2-mss Ec-comm, causati sumus latt.

om γαρ D¹. aft ιουδ. τε ins πρωτον Α.

απαντας G: παντα n. υπο B.

10. ουδ D¹ 1.

11. om 1st o ABG: ins DKLX Chr Thirt Damase Thl Ec.

om 2nd o BG.

for εκς., ζητων B.

12. ηχρεωθησαν AB¹D¹GN.

ins o bef ποιων (so Ps xiii. 3 N¹) DN.

om 2nd ουκ εστιν B 67² Syr æth.

13. λαρυξ Α d k: -υνης G.

14. aft στομα ins αυτων B(not Tischdf) 17.

would then go to shew, not that all are sinners, as it does, vv. 10—20, but that all are liable to God's wrath, without excuse. (η) The only way left seems (with Theophyl., Ec. (1st altern.), Schol. in Matthaï, Pelag., Vulg., Erasm., Luther, Calv., Beza, Grot., Bengel, Tholuck, Köllner, Schrader, De Wette, al.) to take προεχόμεθα as middle, and understand it as προέχομεν—Have we (Jews) the (any) preference? We have an use of παρέχομαι as active, Acts xix. 24, Tit. ii. 7. See also Winer, edn. 6, § 38. 5. οὐ πάντως] No, by no means. This would more naturally be πάντως οὐ, see refl. But we have οὐδέν πάντως for 'not at all,' Herod. v. 34. The meaning 'not in every way,' 'not altogether,'—as 1 Cor. v. 10 and Theophr. de Caus. Plant. vi. 24 (Wetst.), ποιεῖ γὰρ οὐ πάντως, ἀλλ' εἰν οὐλή τις ἢ ὑπόκαυστος,—will not apply, for it does not agree with what follows, where the Apostle proves absolute equality in respect of his argument.

προηγ. . . . εἶναι] we have before proved (chs. i. ii.) both Jews and Gentiles all to be under sin; the construction is not acc. and inf.,—that Jews and Gentiles are under sin,—but Ἰουδ. . . . πάντας is acc. after

the verb, and ὑφ' ἁμ. εἶναι the matter of the charge,—q. d. 'we have before brought in guilty Jews and Gentiles all as sinners.'

10—18.] Proof of this universal sinfulness from the Scripture, said directly (ver. 19) of the Jews, but a portion including, and taken for granted of, the Gentiles. Compare throughout the LXX (refl.). 11.] In the Psalm, 'Jehovah looked down from heaven on the children of men, to see εἰ ἔστι συνιών ἢ ἐκζητῶν τ. θ. He found none. This result is put barely by the Apostle as the testimony of Scripture, giving the sense, but departing from the letter. 13.] ἐδόλιουσιν, an Alexandrine form for ἐδολιουν; see Lobeck, Phrynichus, p. 349. The open sepulchre is an emblem of perdition, to which their throat, as the instrument of their speech, is compared.

15.] The LXX (Isa. l. c.) have οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχυνὸς ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀπὸ φόνων (διαλ. ἀφρόνων AN) σύντριμμα καὶ ταραχώρη ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ὅδασιν (ἐγνασται, A). 19.] He proves the applicability of these texts to the Jews by their being found in the Jewish Scriptures:

ὀφθαλμῶν αὐτῶν. ¹⁹ οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, ^h ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα ⁱ φραγῇ καὶ ^k ὑπό-
δικος γένηται πᾶς ὁ κόσμος τῷ θεῷ. ²⁰ διότι ¹ ἐξ ^m ἔργων
^m νόμου ⁿ οὐ ^{lo} δικαιωθήσεται ^{np} πᾶσα ^p σὰρξ ^q ἐνώπιον αὐ-
τοῦ· διὰ γὰρ νόμου ^r ἐπίγνωσις ἁμαρτίας. ²¹ Νυνὶ δὲ

παραβαῖν ὑπόδικος ἔστω τῷ παθόντι, Demosth. 518. 3.

ii. 16 (3ce). iii. 8, 24. James i. 24 (bis), 25.

n Matt. xxiv. 23. Acts x. 14. Gal. ii. 16. Exod. xv. 26. Psal. cxlii. 2.

p Acts ii. 17 reff. q = Luke xvi. 13. Ps. l. c.

all. elsw., Heb. x. 26. 2 Pet. i. 2, 3, 8. ii. 20 only. Prov. ii. 5,

1 ver. 30. ch. iv. 2. v. 1. Gal.

Gal. ii. 16 (3ce). iii. 2, 5, 10 only.

o = ch. ii. 13 reff.

r Paul, ch. i. 28. x. 2. Eph. iv. 13

τοῦτων τι

19. for λέγει, λαλεῖ N¹ vulg D-lat Orig.

for λαλεῖ, λέγει D¹F.

20. ου δικ. bcf ἐξ ἐργ. νομ. D F (and lat) fuld Ambrst. ἐπιγνωσεως F.

not in any *Gentile representation*, which might exclude Jews, but spoken universally, in those very books which were the cherished possession of the Jews themselves. ὁ νόμος] Here, the whole O. T., the law, prophets, and Psalms: see John x. 34, where our Lord cites a Psalm as in ‘the law.’

τοῖς ἐν τῷ ν. λαλεῖ] it speaks (not says,—λαλέω is not ‘to say,’ see John viii. 25, note) to (or for, dat. commodi: i. e. its language belongs to, is true of, when not otherwise specified) those who are in (under) the law. So that the Jews cannot plead exemption from this description or its consequences. ἵνα] in order that—not ‘so that:’ the bringing in all the world guilty before God is an especial and direct aim of the revelation of God’s justice in the law,—that His grace by faith in Christ may come on all who abandon self-righteousness and believe the gospel.

πᾶν στόμα φραγῇ] If the Jew’s mouth is shut, and his vaunting in the law taken away, then much more the *Gentile’s*, and the *whole world* (see above ver. 6) becomes (*subjective*, as γινέσθω ver. 4) guilty before God. 20.] The solemn and important conclusion of all the foregoing argument. But not only the conclusion from it: it is also the great truth, which when arrived at, is seen to have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth, &c. And therefore it is introduced, not with an illative conjunction, ‘wherefore’ (which διότι will not bear), but with ‘because.’

Because by the works of the law (GOD’S LAW: whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews,—not, *by works of law*: no such general idea of *law* seems to have ever been before the mind of the Apostle, but always *the law*, emanating from God) shall no flesh be justified before Him (the future as implying possibility,—perhaps also as referring to the great day

when πᾶσα σὰρξ shall stand before God,—perhaps also as a citation from ref. Ps. LXX, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν. οὐ . . . πᾶσα, which we render by *nulla*, must be kept in the mind to its logical precision: *All flesh—subject—shall be—copula—not justified—predicate*).

The Apostle does not *here* say either (1) that justification by legal works would be impossible if the law could be wholly kept, or (2) that those were not justified who observed the prescribed sacrifices and offerings of the *ceremonial law* (of which he has never once spoken, but wholly of the moral): but he infers from his argument on *matters of fact*, a result in *matter of fact*: ‘*Mankind, Jew and Gentile, have all broken God’s law, and are guilty before Him: Man keeps not God’s law. By that law then he cannot arrive at God’s righteousness.*’

Διὰ γὰρ . . .] For by the law (as before, whether partially known to the Gentile or more fully to the Jew) is the knowledge of sin (whatever knowledge each has,—whether the accusing and excusing of the Gentile’s conscience, or the clearer view of offence against Jehovah granted to the Jew). The reasoning is:—the law has no such office, in the present state of human nature manifested both in history and Scripture, as to *render righteous*: its office is altogether different, viz. to *detect and bring to light the sinfulness of man*. Compare Gal. ii. 16.

21—V. 11.] THE ENTRANCE INTO GOD’S RIGHTEOUSNESS (ch. i. 17) IS SHOWN TO BE BY FAITH.

21—26.] The Apostle resumes the declaration of ch. i. 17 (having proved that man has no righteousness of his own resulting from the observance of God’s law): viz. *that God’s righteousness is revealed by Christ, whose atoning Death is, consistently with God’s justice, sufficient for the pardon of sin to those who believe in Him.*

21. νυνὶ] Is this of time, ‘now,’ in contradistinction to ages past, = ἐν τῷ νῦν καιρῷ, ver. 26,—or is it

^s χωρὶς νόμου ^t δικαιοσύνη θεοῦ ^u πεφανέρωται, ^{vw} μαρτυ-
 ρουμένη ^w ὑπὸ τοῦ ^x νόμου καὶ τῶν ^x προφητῶν, ²² ^t δικαιοσύνη
^y δὲ θεοῦ διὰ ^z πίστεως Ἰησοῦ χριστοῦ, ^b εἰς πάντας [καὶ
^c ἐπὶ πάντας] τοὺς πιστεύοντας. οὐ γάρ ἐστιν ^d διαστολή
²³ πάντες γὰρ ἡμαρτον καὶ ^e ὑστεροῦνται τῆς ^f δόξης ^f τοῦ
 θεοῦ, ²⁴ ^g δικαιοῦμενοι ^h δωρεὰν τῇ αὐτοῦ ⁱ χάριτι διὰ τῆς

^s = Act. 13.
^{iv.} 8 al.
^t ch. i. 17 refl.
^u ch. i. 19 refl.
^v = John xviii.
^{37.} 3 John
^{3.} Heb. vii.
^{8.}
^w Acts x. 22
¹⁹ ff
^x Acts xiii. 15
¹⁹ ff
^y = Phil. ii. 6.
^z constr., Mark xi. 22. Acts iii. 16. Gal. ii. 16, 20. James ii. 1 al.
^{iv.} 33 refl.
^{i.} 7. constr., 2 Cor. xi. 5.
¹³ refl.)
^{v.} 15 al.
^d ch. x. 12 refl.
^f constr., John xii. 43.
^h Matt. x. 8. 2 Cor. xi. 7. Exod. xxi. 2. (John xv. 25, from Ps. xxxiv. 19.)
^b = (but act.) Luke xxii. 33 al. Ps. xxii. 1. y. ἐν, 1 Cor.
^g w. dat., ver. 25. Tit. iii. 7 only. (ch.
ⁱ = ch.

21. μαρτυρουμένη D¹.

22. for *ἡσ. χρ., εν χριστω ἡσ.* A: om Chr: om *ἡσου* B Tert: txt CDFKL² 17 rel
 vss Clem Orig Thdrt Thl Ec Pelag Ambrst Chrom Bede. om και επι παντας
 (possibly from *homœotel*: on the other hand, the longer text may be the junction of
 two readings) ABCN¹ eopt ath arm Clem (Orig) ('yr Aug Ruf-comm: ins DFKLN² 17
 syrr vulg (but am denid al Damase om εις παντ. και) Chr Thdrt Thl Ec Ambrst Chrom
 Bede.

merely = 'as things are,' 'now we find?' The former is held by Grot., Bengel, Tholuck, Reiche, Olsh., Rückert, al.,—the latter by Fritzsche, Meyer, and De Wette. The former is true in sense, and applicable to the circumstances of the gospel: but the meaning is *too strong*, where no contrast of time is expressly in view. I therefore prefer the latter, especially as Paul's usage elsewhere justifies it; see ch. vii. 17: 1 Cor. xv. 20. ^{χωρὶς νόμου} without the (help of the) law, 'independently of the law:' not 'without the works of the law;' for here it is not the way to the δικ. θεοῦ which is spoken of (which is *faith*), but that δικ. itself. δικαιοσ. θεοῦ] God's righteousness: in what sense, see ch. i. 17, and note.

πεφανέρωται] viz. in the facts of the gospel. The perfect sets forth the manifestation of this righteousness in history as an accomplished and still enduring fact—the ἀποκαλύπτεται of ch. i. 17 denotes the continual unfolding of this righteousness in the hearts and lives of faithful believers.

μαρτυρουμένη κ.τ.λ.] being borne witness to (pres. because the law and prophets remain on record as a revelation of God's will) by the law and the prophets (not merely the types and prophecies, but the whole body of the O. T., see Matt. xxii. 40).

22. δικαιοσ. δὲ θ.] but that (so δὲ in Hierod. vii. 8, Ἀρισταγόρη τῷ Μηλησίῳ, δούλω δὲ ἡμετέρῳ,—and i. 114, ὑπὸ τοῦ σου δούλου, Βουκόλου δὲ παιδός: the contrast being between the general mention which has preceded, and the specific distinction now brought in. See Hartung, Partikellehre i. 168 ff.) the righteousness of God (i. e. 'I mean, the righteousness of God διὰ πίστεως Ἰ. χρ.') which is (ἡ is not necessary, the art. being

often omitted in cases where the ear is reminded of a usage of the cognate verb with a preposition, such as δικαιόσθαι διὰ πίστεως. Compare Col. i. 4, ἀκούσαντες τὴν πίστιν ἡμ. ἐν χριστῷ Ἰησ., and Eph. iii. 4, δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ [συνιέντες ἐν πάσῃ σοφίᾳ occurs Dan. i. 4 Theod.]. See Winer, edn. 6, § 20. 2. b) by the faith in Jesus Christ (gen.: see refl.). εἰς πάντ. [κ. ἐπὶ πάντ.] depends on πεφανέρωται,—(is revealed) unto ('towards,' 'so as to penetrate to') all, and upon ('over,' 'so as to be shed down on,' but in the theological meaning, no real difference of sense from εἰς; this repetition of prepositions to give force is peculiar to Paul, see ver. 30, and Gal. i. 1) all who believe. Probably the repetition of πάντας was suggested by the two kinds of believers, Jew and Gentile, so as to prepare the way for οὐ γὰρ ἐστι διαστολή (but still no essential difference in the interpretations of εἰς and ἐπὶ must be sought).

23. τῆς δόξης τοῦ θεοῦ] Of the praise which comes from God, see refl. (so Grot., Thol., Reiche, Fritz., Meyer, Rückert, De Wette): not, 'of praise in God's sight' (Luther, Calv., Estius, Köllner): not, 'of glory with God,' as ch. v. 2 (Ec., Beza, al.),—for he is not speaking here of future reward, but of present worthiness: nor, of the glorious image of God which we have lost through sin (Calv., al., Rückert, Olsh.), which is against both the usage of the word, and the context of the passage.

24.] δικαιοῦμενοι agrees with πάντες, without any ellipsis; nor need it be resolved into καὶ δικαιοῦνται: the participial sentence is subordinated to the great general statement of the insufficiency of all to attain to the glory of God. It is

^k ἀπολυτρώσεως τῆς ^l ἐν χριστῷ Ἰησοῦ, ²⁵ ὃν ^m προέθετο
^o ὁ θεὸς ⁿ ἱλαστήριον διὰ πίστεως ^o ἐν τῷ αὐτοῦ αἵματι,
^p εἰς ^q ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν ^r πάρεσιν

only. L.P.H. Dan. iv. 32 LXX only. (—ὅν, Exod. xxi. 8. Zeph. iii. 1.) I = ch. vi. 11. viii. 2 al.
m = here (ch. i. 13. Eph. i. 9) only. Polyb. i. 33. 9, προθέμενοι τοὺς γροσφομάχους. n = here
(Heb. ix. 5) only. see note. o = Matt. xii. 27, 28 al. p ch. i. 5 reff.
bis. 2 Cor. viii. 24. 1 Phil. i. 28 only†. r here only†. (—εἶναι, Sir. xxiii. 2.) q here

25. ἱλαστηριον F: om arm: *propitiatorem* D-lat vulg-sixt harl² Ambrst Oros, Jer
Ambr: *propitiationem* vulg E-lat syr: *placationem* Hil. rec ins της bef πιστεως,
with B^CD¹KL 17 rel Chr-txt Thdrt (Ec: om C¹D¹FN Orig, Eus Bas Cyr Damasc Thl.
—om δια πιστεως A Chr-comm(and 2-mss). for 1st αυτου, εαυτου B 47.
for παρεσιν, παρωσιν 46: παραινεισιν 69. 116: *propositum* D¹-lat Aug Ambrst Pelag-
comm.

not necessary, in the interpretation, that the subjects of πάντες and δικαιούμενοι should be in matter of fact strictly commensurate:—‘all have sinned—all are (must be, if justified) justified freely, &c.’

δωρεάν] see reff.: here ‘without merit or desert as arising from earnings of our own;’ *gratis*. τῇ αὐτοῦ χάριτι] by His grace, i.e. ‘His free undeserved Love,’ as the working cause (De W.).

διὰ τῆς ἀπολ. κ.τ.λ.] By means of the propitiatory redemption which is in (has been brought about by, and is now in the Person of) Christ Jesus.

ἀπολύτρωσις, redemption by a λύτρον, propitiation, —and, as expressed by the preposition ἀπο, redemption from some state of danger or misery: here,—redemption from the guilt of sin by the propitiatory sacrifice of Christ’s death, see reff. and Matt. xx. 28. In Eph. i. 7 this ἀπολύτρωσις is defined to = ἡ ἄφεσις τῶν παραπτωμάτων.

25.] προέθετο, not here ‘decreed,’ as in reff. N. T.,—but put forth, set forth, manifested historically in His incarnation, sufferings, and exaltation. Wetst. quotes Thucyd. ii. 34, τὰ ὀστέα προτίθενται τῶν ἀπογενομένων, ‘they expose the bones of the deceased to public view.’

ἱλαστήριον] as a propitiatory offering. So we have σωτήρια, Exod. xx. 24,—χαριστήριον (εὐχαριστήριον A), 2 Macc. xii. 45, —and καθάρσιον, Herod. i. 35, in the sense of thank-offerings and offerings of purification (no subst., as θύμα, need be supplied,—the words being themselves substantives): and we have this very word in Dio Chrysos. Orat. ii. p. 184 (cited by Stuart), where he says that the Greeks offered an ἱλαστήριον τῇ Ἀθῆνᾳ, a propitiatory sacrifice. The ordinary interpretation (Theodoret, Theophyl., Luth., Calv., Grot., Calov., Wolf, Olsh.) is founded on the sense in which the LXX use the word, as signifying the golden cover of the ark of the covenant, between the Cherubim, where Jehovah appeared and whence He gave His oracles. τὸ

ἱλαστήριον πέταλον ἦν χρυσοῦν, ἐπέκειτο δὲ τῷ κιβωτῷ. ἐκατέρωθεν δὲ εἶχε τὰ τῶν χειροβιμῶν ἐκτυπώματα. ἐκεῖθεν τῷ ἀρχιερεὶ λειτουργοῦντι ἐγίνετο δῆλη τοῦ θεοῦ ἡ εὐμένεια . . . τὸ ἀληθινὸν ἱλαστήριον ὁ δεσπότης ἐστὶ χριστός· ἐκείνο δὲ τὸ παλαιὸν τοῦτον τὸν τύπον ἐπλήρου. ἀρμόττει δὲ αὐτῷ ὡς ἀνθρώπῳ τὸ ὄνομα, οὐχ ὡς θεῷ ὡς γὰρ θεός, αὐτὸς διὰ τοῦ ἱλαστηρίου χρηματίζει. Theodoret: on which Theophylact further,—ἐδῆλου δὲ πάντως τὴν ἀνθρωπίνην φύσιν, ἥτις πῶμα ἦν τῆς θεότητος, ἐπικαλύπτουσα αὐτήν. The expression occurs in full, ἱλαστήριον ἐπίθεμα, Exod. xxv. 17: elsewhere ἱλαστήριον only, as reff. Heb. See also Philo, Vita Mos. iii. 8, vol. ii. p. 150. But De Wette well shews the inapplicability of this interpretation, as not agreeing with εἰς ἔνδειξιν κ.τ.λ. (which requires a *victim*, see below), and as confusing the unity of the idea here, Christ being (according to it) one while a victim (ἐν τῷ αὐτοῦ αἵματι), and another, something else. The other interpretation (Vulg. *propitiationem*: so E. V.: Beza, Rückert, al.: adj.—Rosenmüller, Wahl), which makes ἱλαστήριον an adj. agreeing with ὃν, ‘a propitiator,’ hardly agrees with προέθετο, implying an external demonstration of Christ as the ἱλαστήριον, not merely an appointment in the divine œconomy.

διὰ πίστεως] by faith, as the subjective means of appropriation of this propitiation: —not to be joined with ἐν αὐτοῦ αἵματι (but the omission of τῆς is no objection to this, see above on ver. 22), as Luth., Calv. al., Olsh., Rückert,—for such an expression as πίστις or πιστεύω ἐν τῷ αἵμ. Ἰ. χρ. would be unexampled,—and (which is decisive) the clause ἐν τῷ αὐτοῦ αἵματι requires a primary, not a subordinate place in the sentence, because the next clause, εἰς ἔνδ. τ. δικ. αὐτ., directly refers to it. As διὰ πίστ. is the subjective means of appropriation, so ἐν τῷ αἵμ. αὐτοῦ is the objective means of manifestation, of Christ as a propitiatory sacrifice. αἷμα does not = θάνα-

^s here only +.
² Macc. xiv.
³ only.
^t Mark iii. 28,
 29, 1 Cor. vi.
¹⁸ only.
¹ Isa. lviii. 1.
^u ch. ii. 4 reff.
^v Acts iii. 10.
¹ Cor. vi. 5 al.
^w ch. viii. 18, xi. 5.
² Cor. viii. 14 only.
^{Gen.} xxx. 20.
^x Acts iii. 19, vii. 19, ch. i. 11, 20 al.
^{ii.} 13 reff.
^z constr., ch. ii. 8 reff.
^a constr., ver. 22.
^b = 1 Cor. i. 20.
^y ch.
^c Paul

τῶν ^s προγεγονότων ^t ἁμαρτημάτων ἐν τῇ ^u ἀνοχῇ τοῦ ^{ABCD} ^{KL} ^a ^ε ^d ^f ^g ^κ ^l ^m ⁿ ^ο ¹⁷
 θεοῦ, ²⁶ ^v πρὸς τὴν ^q ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν
^w τῇ νῦν ^w καιρῷ, ^x εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ ^y δικαιοῦντα ^z τὸν ἐκ ^a πίστεως ^a Ἰησοῦ. ²⁷ ^b τοῦ οὖν ἡ ^c καὶ-

¹ Cor. vi. 5 al.
^w ch. viii. 18, xi. 5. ² Cor. viii. 14 only. ^{Gen.} xxx. 20. ^x Acts iii. 19, vii. 19, ch. i. 11, 20 al.
^{ii.} 13 reff. ^z constr., ch. ii. 8 reff. ^a constr., ver. 22. ^b = 1 Cor. i. 20. ^y ch.
^(ch. xv. 17. 1 Cor. xv. 31 al7.) only, exc. James iv. 16. ^{Jer.} xii. 13. ^c Paul

26. rec om την, with D³KL Chr Thdrt Thl (Ec: ins ABCD¹N Clem Cyr. (F 17 omit from δικ. αυτου ver 25 to δικ. αυτου ver 26.) om και F fuld Ambrst. for δικαιουντα, δικαιουν D¹. om ιησου F 52 E-lat: for ιησ., ιησ. χρ. vulg copt Thdrt Ambrst Pelag Ruf: χρ. ιησ. D¹-lat: του κυρ. ημ. ιησ. χρ. Syr: ιησουν D-gr L b d f g m o 17 Clem (Ec₁: txt ABCKN am fuld D²-lat syr ath Chr Thl Ec₂ Aug Oros.

τος, but refers to propitiation *by blood*,—the well-known typical use of it in sacrifice.

εἰς ἔνδειξιν κ.τ.λ.] in order to the manifestation of His righteousness: this is the aim of the putting forth of Christ as an expiatory victim.

δικαιοσύνη, not *truth* (Ambrst., al.),—not *goodness* (Theodoret, Grot., Hammond, Koppe, Rosenm., Reiche),—not both these combined with *justice* (Beza),—not *justifying* or *sin-forgiving* righteousness (Chrys., Aug., Estius, Krehl, B.-Crus.),—not the *righteousness which He gives* (Luther, Elsner, Wolf, al.), which last would repeat the idea already contained in ver. 21 and rob εἰς τὸ εἶναι αὐτ. δίκαιον of all meaning,—not *holiness*, which does not correspond to δίκαιος and δικαιοῦν,—but *judicial righteousness*, JUSTICE (as Orig., Calov., Tholuck, Meyer, Schrader, Rückert ed. 2, al.). This interpretation alone suits the requirements of the sense, and corresponds to the idea of δικαιοῦν, which is itself judicial. A *sin-offering* betokens on the one side the expiation of guilt, and on the other ensures pardon and reconciliation: and thus the Death of Christ is not only a proof of God's grace and love, but also of His judicial righteousness which requires punishment and expiation. (Mainly from De Wette.)

διὰ τ. πάρεσιν κ.τ.λ.] = διὰ τὸ παρίεναι τὸν θεὸν τὰ προγ. ἁμαρτήματα ἐν τῇ ἀνοχῇ αὐτοῦ, and contains the *reason why* God would manifest His judicial righteousness; *on account of the overlooking of the sins which had passed, in the forbearance of God: i.e. to vindicate that character for justice, which might seem, owing to the suspension of God's righteous sentence on sin in former ages in His forbearance, to be placed in question:—to shew, that though He did not then fully punish for sin, and though He did then set forth inadequate means of (subjective) justification,—yet He did both, not because His justice was slumbering, nor because the*

nature of His righteousness was altered,—but because *He had provided a way* whereby sin might be forgiven, and He might be just. Observe, *πάρεσις* is *not forgiveness*, but *overlooking*, which is the work of *forbearance* (see Acts xvii. 30), whereas *forgiveness* is the work of *grace*,—see ch. ii. 4:—nor is τῶν προγεγ. ἁμ., 'the sins of each man which precede his conversion' (Calov.), but *those of the whole world before the death of Christ*. See the very similar words Heb. ix. 15. The rendering διὰ, 'by means of' (Origen, Luth., Calv., Calov., Le Clerc, Elsn., Koppe, Reiche, Schrader), is both ungrammatical and unmeaning.

26. πρὸς τὴν ἐνδ. κ.τ.λ.] The art. distinguishes this ἔνδειξις from the former, as the *fuller and ultimate object*, of which that ἔνδειξις was a subordinate part:—*with a view to the (or His) manifestation of his righteousness in this present time*. The shewing forth that He was righteous throughout His dealings with the whole world, by means of setting forth an adequate and complete propitiation in the death of Christ, was *towards*, formed a subsidiary manifestation to, His *great manifestation of His righteousness* (same sense as before, *judicial righteousness, justice*) *under the Gospel*. The joining πρὸς τὴν ἐνδειξ. κ.τ.λ. with ἐν τῇ ἀνοχῇ τ. θεοῦ (Beza, Rückert ed. 2, Thol., al.) would draw off the attention from the leading thought of the sentence to a digression respecting the ἀνοχῇ τ. θ., which is not probable.

εἰς τὸ εἶναι κ.τ.λ.] in order that He may be (*shewn to be*:—the whole present concern is with ἔνδειξις, the *exhibition to men of the righteousness of God*) *just* and (yet, on the other side) *justifying him who is of (the) faith in Jesus* (τὸν ἐκ πίστ. Ἰησ., him who belongs to, stands in, works from as his standing-point, faith in Jesus: see ch. ii. 8, note, and reff.).

27—IV. 25.] JEWISH BOASTING
 ALTOGETHER REMOVED *by this truth*, NOT

χρησις; ^d ἐξεκλείσθη. διὰ ^e ποίου νόμου; τῶν ^f ἔργων; ^d Gal. iv. 17 only. Exod. xxi. 2 B. 2 Macc. xiii. 21 (only?). ^e Acts iv. 7 reil. ^f = ch. iv. 2, 6 al. fr., Paul. James ii. 14—26. οὐχί, ἀλλὰ διὰ νόμου πίστεως. ²⁸ ^g λογιζόμεθα * γὰρ ^h δικαιούσθαι πίστει ἄνθρωπον ⁱ χωρὶς ^j ἔργων ^j νόμου. ²⁹ ἡ Ἰουδαίων ὁ θεὸς μόνον, οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, ³⁰ ^k εἴπερ εἰς ὁ θεὸς ὃς ^j δικαιώσει περιτομὴν ^k ἐκ

ch. xiv. 14. Phil. iii. 13. Wisd. xv. 12.
20 (reff.). k ch. viii. 9 reff.

h w. dat., ver. 24 reff.

i ver. 21. j ver. 26. g = and constr.,

27. ἀφ' *καυχῆσις* ins σου F latt Thl-comm Aug.,
om 2nd δια D¹.

for ουχι, ουκ D¹: ου F.

28. *λογιζόμεθα* D³K. * rec οὖν (*prob corrn from misunderstanding of λογιζομαι to convey a conclusion: see note*), with BCD³KL 17 rel syrr Chr Thdrt Thl Ec: γὰρ AD¹FN latt copt Cyr Damasc Ambrst Ruf Aug Ambr. rec πιστει hef δικαιουσθαι (*to throw emphasis on πιστει, supposing the ver to convey a solemn conclusion*), with KLN³ 17 rel syrr Chr Thdrt: for πιστει ἄνθρωπον, ἀνθρ. δια πιστεως F vulg æth Aug: txt ABCDN¹ copt. ἀρθρωτον B¹.

29. om η n 39¹ Thdrt: μη A¹(appy) 39² Hil: εἰ 77: an latt. μόνον B a b 23. 39. 47-8. 76 Clem. Ath., Chr₁(mss vary) Cyr Thl (but aft ιουδ. Clem Athl): μόνος D: txt ACFKLN 17 rel Ath., Thdrt Ec, tantum latt. rec aft ουχι ins δε, with L 17 rel syr Chr Cyr, Thdrt Thl Ec: om ABCDFKN k latt Syr copt Clem₂ Ath Chr-ms, Cyr, Damasc.

30. rec *επειπερ* (*corr*n), with D¹⁻³FKLN³ 17 rel vss Eus Ath Chr Thdrt Thl Ec: quoniam quidem latt Ambr: txt ABCD³N¹ copt Clem Orig Cyr, Did Damasc: siquidem Jer Pacian. om o D¹ Orig.

however BY MAKING VOID THE LAW, nor BY DEGRADING ABRAHAM FROM HIS PRE-EMINENCE, but BY ESTABLISHING THE LAW, and shewing that Abraham was really JUSTIFIED BY FAITH, and is the FATHER OF THE FAITHFUL. 27.] ἡ *καύχησις*,

the boasting, viz. of the Jews, of which he had spoken before, ch. ii., not 'boasting' in general, which will not suit ver. 29. (So Theodoret, τὸ ὑψηλὸν τῶν Ἰουδαίων φρόνημα.—Chrys., Theophyl., Ec.—Vulg.: *gloriatio tua*: Bengel, Rückert, Meyer, De Wette, al.) ἐξεκλ.] οὐκ ἐπιχώραν ἔχει, Theodoret. διὰ π. v. κ.τ.λ.] By what law (is it excluded)? (is it by that) of works? No, but by the law (*norma*, the rule) of faith. The contrast is not here between the law and the Gospel as two dispensations, but between the law of works and the law of faith, whether found under the law, or the Gospel, or (if the case admitted) any where else. This is evident by the Apostle proving below that Abraham was justified, not by works, so as to have whereof to boast, but by faith. 28.] *λογιζόμεθα*, not 'we conclude,' but we hold, we reckon, see reff.: the former is against N. T. usage; and has probably caused the change of γὰρ into οὖν, by some who imagined that this verse was a conclusion from the preceding argument. For we hold (as explanatory of the verse preceding, —on the other supposition the two verses are disjointed, and the conclusion comes in most strangely), that a man is justified

by faith, without the works of the law (not works of law); and therefore boasting is excluded. 29.] In shewing how completely Jewish boasting is excluded, Paul purposes to take the ground of their own law, and demonstrate it from that. He will shew that God is not (the God) of Jews alone, but of Gentiles, and that this very point was involved in the promise made to Abraham, by believing which he was justified (ch. iv.), and therefore that it lies in the very root and kernel of the law itself. But, as often elsewhere, he passes off from this idea again and again, recurring to it however continually,—and eventually when he brings forward his proof-text (πατέρα πολλῶν ἐθνῶν τέθεικά σε, iv. 17), Abraham's faith, and not this fact, has become the leading subject. 30. εἴπερ] if at least (if we are to hold to what is manifest as a result of our former argument) God is One, who shall justify the circumcision (=the Jews, after the analogy of ch. ii. 26) by (ἐκ, as the preliminary condition,—the state out of which the justification arises) faith, and the uncircumcision (the Gentiles) through (by means of) their faith. Too much stress must not be laid on the difference of the two prepositions (see ver. 22 and note). The omission of the art. in ἐκ πιστ. and its expression in διὰ τῆς πιστ., are natural enough: the former expresses the ground of justification, generally taken, ἐκ πίστεως, by faith: the latter the means whereby the man lays hold on justi-

¹ προπάτορα ἡμῶν ^s κατὰ ^s σάρκα; ² εἰ γὰρ Ἀβραὰμ ^t ἐξ ἔργων ^t ἐδικαιώθη, ^{uv} ἔχει ^{vw} καύχημα. Ἄλλ' οὐ ^x πρὸς θεόν. ³ τί γὰρ ^y ἡ γραφή λέγει; ^z Ἐπίστευσεν δὲ Ἀβραὰμ

17. 1 Cor. xv. 31. x. 21 al. xv. 6. Acts xvi. 34 reff. y Gal. vi. 4. z = Mark xii. 12, or John i. 1, 2. w Paul (1 Cor. v. 6 al⁸) only, exc. Heb. iii. 6. Deut. y ch. ix. 17 reff. r here only +. Ps. xxix. 8 Symm. s ch. i. 3 reff. t ch. iii. 20 reff. u = ch. xv.

Cyr Damasc Ambrst. rec (for προπατ.) πατερα, with C³DFKL^N-corr¹ 17 rel latt syr Chr Thdrt Gennad Phot Thl Œc: patriarcham Syr: txt ABC¹N¹⁻³ copt ath arm Eus (Chr-comm.) Cyr Damasc.

2. ἀλλα F. rec ins τον bef θεον, with D³KL 17 rel Chr Thdrt: om ABCD¹F^N Cyr.

3. in N γαρ has been written twice, but the first erased. om δε (as unnecessary) D¹F b o latt Chr Cyp.

ιστάνομεν, by what therefore ('hoc concesso,' 'seeing that you and I are both upholders of the law') shall we say, &c. This verse, and the argument following, are not a *proof*, but a *consequence*, of νόμον ιστ., and are therefore introduced, not with γάρ, but with οὖν.

εὐρηκέναι] viz. towards his justification, or more strictly, earned as his own, to boast of.

κατὰ σάρκα belongs to εὐρ., not (as Chrys., Theophyl., Erasm.) to προπάτορα ἡμ. For the course and spirit of the argument is not to limit the paternity of Abraham to a mere fleshly one, but to shew that he was the spiritual father of all believers. And the question is not one which requires any such distinction between his fleshly and spiritual paternity (as in ch. ix. 3, 5). This being so, what does κατὰ σάρκα mean? It cannot allude to *circumcision*; for that is rendered improbable, not only by the parallel expression ἐξ ἔργων in the plural, but also by the consideration, that circumcision was no ἔργον at all, but a *seal of the righteousness which he had by faith* being yet uncircumcised (ver. 11),—and by the whole course of the argument in the present place, which is not to disprove the exclusive privilege of the Jew (that having been already done, chs. ii. iii.), but to shew that the father and head of the race himself was justified not by works, but by faith. Doubtless, in so far as circumcision was a mere work of obedience, it might be in a loose way considered as falling under that category: but it came after justification, and so is chronologically here excluded. κατὰ σάρκα then is in contrast to κατὰ πνεῦμα,—and refers to that department of our being from which spring works, in contrast with that in which is the exercise of faith: see ch. viii. 4, 5. 2.]

For if Abraham was justified (assuming, as a fact known to all, that he was justified by some means) by works, he hath matter of boasting (not expressed here whether in the sight of men, or of God, but taken

generally: the proposition being assumed, 'He that has earned justification by works, has whereof to boast'). Then, in disproof of this,—that Abraham has matter of boasting,—whatever men might think of him, or attribute to him (e. g. the perfect keeping of the law, as the Jews did), one thing at least is clear, that he has none before God. (πρὸς, probably as in the second ref., with, in the sense of chez: apud Deum.) This we can prove, (ver. 3) for what saith the Scripture? Abraham believed God (God's promise) and it (τὸ πιστεῦσαι) was reckoned (so LXX. Heb., 'He reckoned it') to him as (ch. ii. 26) righteousness. The whole question so much mooted between Protestants on the one hand, and Romanists, Arminians, and Socinians on the other, as to whether this righteousness was reckoned (1) '*per fidem*,' being God's righteousness imputed to the sinner; or (2) '*propter fidem*,' so that God made Abraham righteous on account of the merit of his faith, lies in fact in a small compass, if what has gone before be properly taken into account. The Apostle has proved Jews and Gentiles to be all under sin: utterly unable by works of their own to attain to righteousness. Now faith, in the second sense mentioned above, is strictly and entirely a work, and as such would be the efficient cause of man's justification,—which, by what has preceded, it cannot be. It will therefore follow, that it was not the act of believing which was reckoned to him as a righteous act, or on account of which perfect righteousness was laid to his charge, but that the fact of his trusting God to perform His promise introduced him into the blessing promised. God declared his purpose (Gen. xii. 3) of blessing all the families of the earth in Abraham, and again (Gen. xv. 5) that his seed should be as the stars of heaven, when as yet he had no son. Abraham believed this promise, and became partaker of this blessing. But this blessing was, justification by faith in Christ. Now

a = ch. ix. 6
 refl. Prov.
 xvii. 24.
 1 Macc. ii. 52.
 7 Ps. cv. 31.
 b absol., Acts
 xviii. 3 refl.
 c = Matt. xx.
 12.
 7. 1 Cor. iii.
 8 al. Gen.
 xxxi. 7.

d ver. 16.

e = here (Matt. vi. 12) only. Deut. xxiv. 10. Thuc. ii. 40. (-λή, ch. xiii. 7.) f ver.
 24. Acts ix. 42. xi. 17. see Matt. xxvii. 42 v. r. g ch. ii. 13 refl. h ch. v. 6. 1 Tim. i. 9. 1 Pet.
 iv. 18. 2 Pet. ii. 5. iii. 7. Jude 4, 15 (bis) only. Prov. xxi. 30. (-βεια, ch. i. 18.) i Paul (ch. xii. 4. 1 Cor.
 xii. 12 al.) only, exc. Heb. iv. 2. Lev. xxvii. 8 only (?). see Heb. v. i. j = John viii. 27. Phil. iii. 18.

τῷ θεῷ, καὶ ^a ἐλογίσθη αὐτῷ ^a εἰς δικαιοσύνην. ⁴ τῷ δὲ ABCD
^b ἐργαζομένῳ ὁ ^c μισθὸς οὐ λογίζεται ^d κατὰ ^d χάριν, ἀλλὰ KLN a
κατὰ ^e ὀφείλημα. ⁵ τῷ δὲ μὴ ^b ἐργαζομένῳ, ^f πιστεύοντι δὲ c d f g
^f ἐπὶ τὸν ^g δικαιούντα τὸν ^h ἄσεβῃ, ^a λογίζεται ἡ πίστις k l m
αὐτοῦ ^a εἰς δικαιοσύνην. ⁶ ⁱ καθάπερ καὶ Δαυεὶδ ^j ἰλέγει τὸν o 17

4. rec ins το bef ὀφείλημα (argu as agreeing better with the idea of a definite obligation incurred: i. e. = τὸ ὀφειλόμενον, 'what is due from the employer,' as indeed Bloomf. explains it): om ABCDFKLX rel.

B¹ repeats from ο μισθὸς το ἐργαζομένῳ, ver 5, but the passage is marked for erasure, except the first ο.

5. ἀσεβην D¹FX.

6. for καθάπερ, καθώς DF.

ins ο bef δαυεὶδ DF Chr-comm₁.

Abraham could not, in the strict sense of the words, be justified by faith *in Christ*,—nor is it necessary to suppose that he directed his faith forward to the promised Redeemer in Person; but in so far as God's gracious purpose was revealed to him, he grasped it by faith, and that righteousness which was implied, so far, in it, was imputed to him. Some have said (Tholuck, c. g.) that the parallel is incomplete—Abraham's *faith* having been reckoned to him for righteousness, whereas, in our case, the *righteousness of Christ* is reckoned to us as our righteousness, *by faith*. But the incompleteness lies in the nature of the respective cases. In his case, the *righteousness itself* was not yet manifested. He believed *implicitly*, taking the *promise, with all it involved and implied, as true*. This then was his way of entering into the promise, and by means of his faith was bestowed upon him that full justification which that faith never apprehended. Thus *his faith itself*, the mere fact of implicit trust in God, was counted to *him* for righteousness. But though the *same righteousness* is imputed to us who believe, and by means of faith also, it is no longer the mere fact of believing implicitly in God's truth, but the reception of *Christ Jesus the Lord* by faith, which justifies us (see vv. 23—25 and note). As it was then the realization of God's words by faith, so now: but *we have the Person of the Lord Jesus for the object of faith*, explicitly revealed: *he had not*. In both cases justification is *gratuitous*, and is *by faith*: and so far, which is as far as the argument here requires, the parallel is strict and complete. 4. τῷ ἐργαζομ.] (q. d. τῷ ἐργάτῃ, but the part. is used because of the negative τῷ μὴ ἐργαζ. following)—to the *workman* (him that works for hire, that earns wages, compare πρὸς-ηργάσατο, Luke xix. 16) *his wages* are not reckoned according to (as a matter

of) grace (favour), but according to (as a matter of) debt. The stress is on κατὰ χάριν, not on λογίζεται, which in this first member of the sentence, is used hardly in the strict sense, of *imputing* or *reckoning*, but of *allotting* or *apportioning*:—its use being occasioned by the stricter λογίζεται below. And the sentence is a *general* one, not with any peculiar reference to Abraham,—except that after κατὰ χάριν we may supply ὡς τῷ Ἀβραάμ, if we will; for this is evidently assumed. 5.]

But to him who works not (for hire,—is not an ἐργάτης looking for his μισθός) but believes on (casts himself in simple trust and humility on) Him who justifies (accounts just, as in ver. 3) the ungodly ('impious': stronger than 'unrighteous')—no allusion to Abraham's having formerly been in idolatry,—for the sentence following on ver. 4, which is *general* and of universal application, *must also be general*,—including of course Abraham: ἀσέβεια is the state of all men by nature),—his faith is reckoned as righteousness. κατὰ χάριν is of course implied.

6—8.] The same is confirmed by a passage from David. This is not a fresh example, but a confirmation of the assertion involved in ver. 5, that a man may believe on Him who justifies the ungodly, and have his faith reckoned for righteousness. The applicability of the text depends on the persons alluded to being sinners, and having sin not reckoned to them. ἀσεβείς and λογίζομαι are the two words to be illustrated. The Psalm, strictly speaking, says nothing of the imputation of righteousness,—but it is implied by Paul, that the *remission of sin is equivalent to the imputation of righteousness*—that there is no *negative state of innocence*—none intermediate between acceptance for righteousness, and rejection for sin.

6. λέγ. τὸν μακ.] pronounced the blessedness, 'the congratu-

^k μακαρισμὸν τοῦ ἀνθρώπου ^ῥ ὁ θεὸς ^l λογίζεται δικαιοσύ- ^k here his.
νην ^m χωρὶς ἔργων, ⁷ Μακάριοι ^{ῶν} ἃ ἀφέθησαν αἱ ^ο ἀνομίαι ^l Gal. iv. 15
καὶ ^{ῶν} ^p ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸ μακάριος ἀνὴρ ^ῥ ^l ver. 3.
οὐ μὴ ^l λογισθῇ κύριος ἁμαρτῖαν. ⁹ ὁ ^k μακαρισμὸς οὖν ^m ch. iii. 21 reff.
οὗτος ^α ἐπὶ τὴν περιτομήν, ^ῖ ἢ καὶ ^α ἐπὶ τὴν ^s ἀκροβυ- ⁿ = Matt. vi.
στῖαν; λέγομεν γὰρ ὅτι ^l ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις ¹² xii. 31.
^l εἰς δικαιοσύνην ¹⁰ πῶς οὖν ^l ἐλογίσθη; ^ῖ ἐν περιτομῇ ^{Acts} viii. 22.
^{ῶν}τι, ^ῖ ^ῖ ἐν ^s ἀκροβυστία; οὐκ ^ῖ ἐν περιτομῇ, ἀλλ' ^ῖ ἐν ^{Isa} xxii. 14.
^s ἀκροβυστία. ¹¹ καὶ ^α σημεῖον ἔλαβεν ^v περιτομῆς, ^w σφρα- ^{Psa} xxxi. 1.
^o = Matt. vii.
23. xiii. 41.
ch. vi. 19 a1.
Exod. xxxiv.
9.
^p here only,
l. c. Gen.
vii. 19 A Ed-
vat. (B def.)
(-ὑμνα,
1 Pet. ii. 16.)
^q = Acts iv. 33
t = ch.
v constr., gen. of
w = 1 Cor. ix. 2 (2 Tim.

reff. Mark ix. 12, 13. Heb. vii. 13.

iii. 19 reff.

u = Matt. xxvi. 48.

apposit., Acts iv. 22. 2 Cor. v. 5. Col. iii. 24.

ii. 19. Rev. v. 1 all2.) only. (Hagg. ii. 24.)

r 1 Cor. ix. 8 reff.

1 Cor. xiv. 22.

GEN. xvii. 11.

Winer, edn. 6, § 59. 8. a.

s ch. iii. 30 reff.

t = ch.

w = 1 Cor. ix. 2 (2 Tim.

7. for επεκ., εκαλυφθησαν B².

8. for ῥ, οὐ [so LXX-ABN¹] BD¹GN¹: txt [so LXX-edd N^{3a}] ACD³FKLN³ rel.

λογισεται K n 17.

9. aft περιτομην ins μονον D harl¹ (not am demid fuld) Ambrst Pelag. for 2nd
επι, eis C: om 29. 33: om επι την α. om οτι BD¹N. om η πιστις K:
ins aft δικαιοσ. 17. 62.

10. om οντι F vulg (not fuld¹) D³-lat Cyr Ambrst Pelag Aug.

11. περιτομην AC¹ syrr Orig-schol Eus Cyr-jer Chr¹ Cyr² Procop Damasc: txt
BC²DFKLN 17 rel latt copt Orig-c Chr¹ Cyr¹ Thdrt Thl Œc.

lation: in allusion perhaps to the Heb. form, בִּרְכָּה ('O) the blessings of,'...

It is very clear that this righteousness must be χωρὶς ἔργων, because its imputation consists in the remission and hiding of offences, whereas none can be legally righteous in whom there is any, even the smallest offence.

8.] οὐ μὴ λογισθῇ-ται, as the same construction usually in the N. T., is future (Winer, edn. 6, § 56. 3), and must be referred to the great final judgment. Or we may say with Olsh. that the expression is an O. T. one, regarding sin as lying covered by the divine long-suffering till the completion of the work of Christ, at which time first real forgiveness of sins was imparted to the ancient believers; compare Matt. xxvii. 53; 1 Pet. iii. 18. In this last view the future will only refer to all such cases as should arise.

9—12.] This declaration of blessedness applies to circumcised and uncircumcised alike. For Abraham himself was thus justified when in UNCIRCUMCISION, and was then pronounced the father of the faithful, uncircumcised as well as circumcised.

μακαρισμός of course includes the fact, on account of which the congratulation is pronounced,—the justification itself.

9. ἐπί.] sc. λέγεται, see reff. The form of the question, with ἢ καί, presupposes an affirmative answer to the latter clause; which affirmative answer is then made the ground of the argumentation in vv. 10, 11, 12:—On the uncircumcision (-cised) also. For we say,

&c. The stress is on τῷ Ἀβραάμ, not on ἡ πίστις: for we say that to ABRAHAM faith was reckoned for righteousness.

10.] πῶς, under what circumstances? The interval between the recognition of his faith (Gen. xv. 6) and his circumcision, was perhaps as much as twenty-five, certainly not less (Gen. xvii. 25) than fourteen years.

11.] And he received (from God) the sign (token, or symbol) of circumcision (gen. of apposition, see reff.).

The reading περιτομῆς appears to have been an alteration on account of σφραγίδα following), a seal (the Targum on Cant. iii. 8, cited by Tholuck, has the expression, 'the seal of circumcision,' and in Solah, Levit. vi. 21, it is called 'a holy sign.' So also Baptism is called in the Acta Thomæ, § 26, ἡ σφραγὶς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγὶς. Grabe, Spicil. Patr. i. 333) of the righteousness (to stamp, and certify the righteousness) of the faith (gen. of apposition [but not in appos. with δικ. by construction],—'of the righteousness which consisted in his faith,'—not, 'of his justification by faith: the present argument treats of faith accounted as righteousness) which was (or, 'which he had: τῆς may refer either to δικ. or to πίστις,—but better to the former, because the object is to shew that the righteousness was imputed in uncircumcision) during his uncircumcision. In literal historical matter of fact, Abraham received circumcision as a seal of the covenant between God and him (Gen.

x Acts iii. 19.

xii. 19, ver.

1^o, ch. i. 11,

20 al.

— ch. ii. 27

b Acts x. 43.

c Acts x. 43.

d Acts x. 43.

e Gal. v. 23.

vi. 16. Phil.

Eccles. xi. 5

not —.

c 2 Cor. xii. 18.

vii. 2 reff.

ῥῖδα τῆς δικαιοσύνης τῆς ^vπίστεως τῆς ⁱἐν τῇ ^sἀκροβυστία. ABCIx εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ^aδὶ KLSs ἀκροβυστίας, ^xεἰς τὸ ¹λογισθῆναι [καὶ] αὐτοῖς τὴν δι- c d f gκαισύνην, ¹²καὶ πατέρα περιτομῆς τοῖς οὐκ ¹⁰ἐκ ^eπερι- o 17τομῆς μόνοι, ἀλλὰ καὶ τοῖς ^dστοιχοῦσιν τοῖς ^eἴχνεσιντῆς ⁱἐν ^sἀκροβυστία πίστεως τοῦ ⁱπατρὸς ἡμῶν ^fἈβραάμ13 οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ ^gσπέρ-

f Acts

vii. 2 reff.

1 Pet. ii. 21 f.

g ch. i. 3 reff.

Sir. xxi. 6.

Polyb. iv. 42. 7. (dat., ch. xiii. 13.)

aft σφραγίδα ins δια F: της περιτομης L.

om της bef δικ. A.

om τη

DE b c o Procop Damasc.

for δι, δια AD¹F K(c sil) L: txt BCD²⁻³N rel.om και ABN¹ a demid tol Orig-schol Cyr Damasc: ins CDFKL³ 17 rel latt syrr aethThdrt Thl (Ec. om την C²D¹N: for την, eis A d 32. 114-24 Syr Cyr, ad justifi-tiam vulg D³-lat G-lat Ambrst Pelag Aug.12. om τοις οὐκ εκ περιτομης (homaeot) N¹(ins N-corr¹). rec ins τη bef ακρο-βυστια, with D³KL rel Chr Thdrt Thl (Ec. : om ABCD¹F³ a¹ c f h l m n Procop

Damasc (Ec. —της πιστ. της εν τη ακροβ. DKL a b c f g h k l n o 17 vulg(not am fuld

harl¹) Thdrt Thl-sif (Ec, lat-ff: om πιστεως N¹(ins N-corr¹).13. om η N¹(ins N-corr¹).

xvii. 1—14). But this covenant was only a renewal of that very one, on the promise of which Abraham's faith was exercised, Gen. xv. 5, 6,—and each successive renewal of which was a fresh approval of that faith. The Apostle's point is,—that the righteousness was reckoned, and the promise made, to Abraham, *not in circumcision, but in uncircumcision*. εἰς τὸ εἶναι . . .] In order that he might be (not 'so that he is;': see Gal. iii. 7) the father of all that believe in uncircumcision (διδά, see reff.,—'conditionis').

Abraham is the father of the faithful. But the triumph and recognition of that faith whereby he was constituted so, was not during his circumcision, but during his uncircumcision—therefore the faithful, his descendants, must not be confined to the circumcised, but must take in the uncircumcised also.

On πατέρα in this sense, Tholuck compares the expression Gen. iv. 20; 1 Macc. ii. 54 (Φινεὲς ὁ πατὴρ ἡμῶν ἐν τῷ ζηλωσάι ζῆλον), and Maimonides, 'Moses is the father of all the prophets who succeeded him.'^a See also our Lord's saying, John viii. 37, 39. The Rabbinical book Michal Jophi on Mal. ii. (Thol.) has a sentiment remarkably coincident with that in our text: "Abraham is the father of all those who follow his faith."

εἰς τὸ λογ. κ.τ.λ.] (is in fact parenthetical, whether brackets are used or not; for otherwise the construction from the former to the latter πατέρα would not proceed) in order that the righteousness (which Abraham's faith was reckoned as being,—the righteousness of God, then hidden though imputed, but now revealed in Jesus Christ) might be imputed to them also.

12. καὶ (εἰς τὸ εἶναι αὐτὸν) πατέρα περιτομῆς . . .] And (that he might be) father of the circumcision (the circumcised) to those (dat. commodi 'for those,' 'in the case of those') who are not only (physically) of the circumcision, but also who walk (the inversion of the article appears to be in order to bring out more markedly τοῖς ἐκ περιτ. and τοῖς στοιχ.,—who are not only οἱ ἐκ περιτ., but also οἱ στοιχοῦντες . . .) in the footsteps (reff.) of the faith of our father (speaking here as a Jew) Abraham (which he had) during uncircumcision. (The art. would make it 'during his uncircumcision,'—but the sense is better without it, the word being generalized.)

13—17.] Not through the law, but through the righteousness of faith, was the inheritance of the world promised to Abraham: so that not only they who are of the law, but they who follow Abraham's faith are heirs of this promise.

13.] γάρ, strictly for. The argumentation is an expansion of πατέρα πάντ. τῶν πιστευόντων above. If these believers are Abraham's seed, then his promised inheritance is theirs.

διὰ νόμου] not, 'under the law,'—nor, 'by works of the law,'—nor, 'by the righteousness of the law:' but, through the law, so that the law should be the ground, or efficient cause, or medium, of the promise. None of these it was, as matter of historical fact. For not through the law was the promise (made) to Abraham, or (if in negative sentences answers to καὶ in affirm., see Matt. v. 17) to his seed, viz. that he should be heir of the world, but by the righteousness of faith. This specification of the promise has perplexed most of

ματι αὐτοῦ, ^h τὸ ⁱ κληρονόμον αὐτὸν εἶναι κόσμον, ἀλλὰ ^h τὴν w. inf.,
 διὰ δικαιοσύνης πίστεως, ¹⁴ εἰ γὰρ οἱ ^b ἐκ νόμου ⁱ κληρονό- ¹ Thess. iii.
 μοι, ^j κεκένωται ἡ πίστις καὶ ^k κατήργηται ἡ ἐπαγγελία. ⁱ = Tit. iii. 7.
¹⁵ ὁ γὰρ νόμος ^l ὀργὴν ^m κατεργάζεται. οὐ δὲ οὐκ ἔστιν ^{Heb. i. 2.}
 νόμος, οὐδὲ ⁿ παράβασις. ¹⁶ διὰ τοῦτο ^o ἐκ πίστεως, ἵνα ^{vi. 17. xi. 7.}

xiv. 2. xv. 9 only.)
 8, 13. 2 Cor. iv. 17. James i. 3 al.
 ii. 2. ix. 15 only. Ps. c. 3. Wisd. xiv. 31 only.
 iii. 20, 30 al.

k ch. iii. 3 reff.

l = ch. ii. 5, 8 reff.

n absol., ch. v. 14. Gal. iii. 19. 1 Tim. ii. 14. Heb.
 w. gen., ch. ii. 23. 2 Macc. xv. 10 only.

m = ch. v. 3. vii.
 1 Tim. ii. 14. Heb.
 o = ch.

rec incs του befi κοσμου, with KL 17 rel Thdrt Thl Ec: om ABCDEFN d Damasc.
 for δια δικαιοσύνης, δικαιοσυνην F. (δικαιοσύνης G¹.)

15. for ου, που G¹. rec (for δε) γαρ (see note), with DEFLN³ rel latt syrr
 Chr(στ) ο νομ. for ο γαρ v. above) Cyr Ec Ambrst Aug³ Bede: txt ABCN¹ syr-ing copt
 Thdrt Thl Julian Ambr Ruf. παραβασεις (itacism) AF.

the Commentators. The actual promise, Gen. (xii. 2, 3) xiii. 14—17; xv. 18; xvii. 8, was the possession of the land of Canaan. But the Rabbis already had seen, and Paul, who had been brought up in their learning, held fast the truth,—that much more was intended in the words which accompany this promise, ‘In thee (or in thy seed) shall all families of the earth be blessed,’ than the mere possession of Canaan. They distinctly trace the gift of the world to Abraham to *this promise*, not to the foregoing. So Bemidbar Rabb. xiv. 202. 3 (Wetst.),—‘Hortus est mundus, quem Deus tradidit Abrahamo, cui dictum est, “et eris benedictio”’ (see other citations in Wetst.). The *inheritance of the world* then is not the possession of Canaan merely (so that κόσμου should = γῆς) either literally, or as a type of a better possession,—but that *ultimate lordship over the whole world* which Abraham, as the father of the faithful in all peoples, and Christ, as the Seed of Promise, shall possess: the former figuratively indeed and only implicitly,—the latter personally and actually. See ch. viii. 17; Matt. v. 5; 2 Tim. ii. 12; 1 Cor. xv. 24.

Another difficulty, that this promise was made chronologically before the reckoning of his faith for righteousness, is easily removed by remembering that the (indefinite) making of the promise is here treated of as the *whole process of its assertion*, during which Abraham’s faith was shewn, and the promise continually confirmed. αὐτόν includes his seed.

14.] The supposition is now made which ver. 13 denied,—and its consequences shewn. For if they who are of the law (who belong to the law, see reff.: not, ‘who keep the law,’ nor is δίκαιοι to be supplied) are inheritors (i. e. inherit ‘eius rei causâ,’ by virtue of the law: they may be inheritors by the righteousness of faith, but not quoad their legal standing), faith is (thereby) made empty

(robbed of its virtue and rendered useless), and the promise is annulled (has no longer place). How and why so? The Apostle himself immediately gives the reason.

15.] For the law works (brings about, gives occasion to) wrath (which from its very nature, excludes promise, which is an act of grace,—and faith, which is an attribute of confidence);—but where (or, for where; but I should regard γάρ as introduced to suit the idea of the second clause rendering a reason for the first) there is no law (lit. ‘where the law is not’), neither (is there) transgression. ‘We should rather expect (says De W.) the affirmative clause, “And where the law is, there is transgression:” but the negative refers to the time before the Mosaic law, when there was no transgression and therefore also no wrath.’ Yes; but not because there was no transgression then; the purpose of the Apostle here is not to deny the existence of the law of God written in the heart (which itself brings in the knowledge of sin) before Moses, but to shew that no promise of inheritance can be by the law, because the property of the law is, the more it is promulgated, to reveal transgression more,—not to unfold grace. So that comparatively (see notes on ch. vii.) there was no transgression before the law of Moses; and if we conceive a state in which the law whether written or unwritten should be altogether absent (as in the brute creation), there would be no transgression whatever.

But observe (see ch. v. 12—14) that this reasoning does not touch the doctrine of the original taint of our nature in Adam,—only referring to the discrimination of acts, words, and thoughts by the conscience in the light of the law: for παράβασις is not natural corruption, but an act of transgression: nor does the Apostle here deny the former, even in the imaginable total absence of the law of God. 16.] For this (viz. the following) reason it (the

κατὰ χάριν, ¹ εἰς τὸ εἶναι ¹ βεβαίαν τὴν ἐπαγγελίαν ABCDI
KLN a
c d f g
k l m
o 17
παντὶ τῷ ¹ σπέρματι, οὐ τῷ ¹ ἐκ τοῦ νόμου μόνον, ἀλλὰ
καὶ τῷ ¹ ἐκ πίστεως ¹ Ἀβραάμ, ὅς ἐστιν ¹ πατὴρ πάντων
τῶν ¹ ἡμῶν ¹⁷ (καθὼς γέγραπται ¹ ὅτι πατέρα πολλῶν ἐθνῶν
¹ τέθεικά σε) ^x κατέναντι ^y οὐ ἐπίστευσεν θεοῦ, τοῦ ^z ζωο-
ποιούντος τοὺς νεκροὺς καὶ ^a καλοῦντος τὰ μὴ ὄντα ὡς
w = 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. 2 Pet. ii. 6. Jer. i. 5. x = 2 Cor.
t = ver. 13. y attr., Luke i. 4. Winer, edn. 6, § 24. 2. b. z John v. 21. ch. viii. 11. 1 Cor.
u ch. ii. 8 ref. xv. 22 al. 4 Kings v. 7. a see note, and Isa. xli. 4. xlvi. 13. 4 Kings viii. 1 (?). τὰ μὴ ὄντα ἐκάλεσεν
v GEN. xii. 5. ii. 17. xli. 19 (Mark xi. 2; L. (Mt. and Matt. xxvii. 24, v. r.) xli. 41. xlii. 3) only. Exod. xxxii. 11 A. (Num.
xxv. 4.)

16. ἀφ' ἡσίου ins ἡσίου D¹ (and lat¹). aft ἡσίου ins η A 45. 80 arm. om
μονον and kai F (and lat) 91 D-lat: om kai fuld harl¹. aft νομου ins ἐστιν D¹.
17. ἐπιστεύσας F, credidisti vulg-mss (demid flor fuld tol, besides F-lat) D-lat Syr
Ambrst Vig Pelag; credent æth: ἐπιστεύσαν D¹-gr.

inheritance,—not the *promise*; the promise was not strictly speaking ἐκ πίστεως:—nor must we supply *they*, meaning the heirs, who although they might fairly be said to be ἐκ πίστεως [compare οἱ ἐκ νόμου above, and ref.] could hardly be without harshness described as being κατὰ χάριν was by faith that it might be (strictly the purpose;—not, ‘so that it was’) according to grace (free unmerited favour. As the law bringing the knowledge of guilt, works wrath,—so the promise, awakening faith, manifests God’s free grace,—the end for which it was given); in order that the promise might be sure (not, ‘so that the promise was sure:’ this was the result, but the Apostle states this as the aim and end of the inheritance being by faith,—quoad the seed of Abraham,—that they all might be inheritors,—as the manifestation of God’s grace was the higher aim and end) to all the seed, not only to that (part of it) which is of the law (see ver. 14), but to that which is of the faith (walks in the steps of the faith, ver. 12) of Abraham (it is altogether wrong to make Ἀβραάμ depend on σπέρματι expressed or understood, as (Ezra, Koppe, and Fritzsche). The part of the seed which is of the law here is of course confined to believing Jews; the seed being believers only. This has been sometimes lost sight of, and the whole argument of vv. 13—16 treated as if it applied to the doctrine of justification by faith without the works of the law, a point already proved, and now presupposed,—the present argument being an historical and metaphysical one, proceeding on the facts of Abraham’s history, and the natures respectively of the law and grace, to prove him to be the father of all believers, uncircumcised as well as circumcised. ὅς ἐστιν πατὴρ πάντων ἡμῶν]

By the last declaration, the *paternity* of Abraham, which is co-extensive with the *inheritance*, has been extended to all who are of his faith; here therefore it is asserted: ἡμῶν meaning τῶν πιστευόντων.

17. καθὼς γέγραπ. The words (ref.) are spoken of the numerous progeny of Abraham according to the flesh: but not without a reference to that covenant, according to the terms of which all nations were to be blessed in him. The Apostle may here cite it as comparing his natural paternity of many nations with his spiritual one of all believers: but it seems more probable that he regards the prophecy as directly announcing a paternity far more extensive than mere physical fact substantiated.

These words are parenthetical, being merely a confirmation by Scripture testimony of ὅς ἐστιν πατ. πάντ. ἡμ., with which (see below) the following words are immediately connected. κατέναντι οὐ ἐπίστευσεν θεοῦ] The meaning appears to be, ‘Abraham was the father of us all,—though not physically, nor in actuality, seeing that we were not as yet,—yet in the sight and estimation of God,—in his relation with God, with whom no obstacles of nature or time have force.’

The resolution of the attraction must be κατέναντι θεοῦ, κατέναντι οὐ ἐπίστευσεν, as in ref. Luke, before God, in whose sight he believed. [Chrysostom’s interpretation (and similarly Theodoret, al.),—ὥσπερ δ θεὸς οὐκ ἔστι μερικὸς θεός, ἀλλὰ πάντων πατὴρ, οὕτω καὶ αὐτὸς . . . τὸ γὰρ ‘κατέναντι’ ὁμοίως ἐστίν,—does not fall in with the context, and is certainly a mistake.]

τοῦ ζωοπ. τ. νεκρ.] Who quickens the dead,—a general description of God’s almighty creative power (see 1 Tim. vi. 13), applied particularly to the matter

ὄντα· ¹⁸ ὃς ^b παρ' ἐλπίδα ^c ἐπ' ἐλπίδι ^d ἐπίστευσεν, ^e εἰς τὸ ^b γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ ^f εἰρημένον ^c Οὕτως ἔσται τὸ ^t σπέρμα σου, ¹⁹ καὶ μὴ ^{hi} ἀσθενήσας ⁱ τῇ ^d πίστει, [οὐ] ^k κατενόησεν τὸ ἑαυτοῦ σῶμα [ἥδη] ¹ νενε-

thing, Luke xxiv. 26 only. c ver. 11 reff. h = 2 Cor. xi. 21. xiii. 9. ch. xiv. 2, 21. 1 Macc. xi. 49. 24. Isa. lvii. 1. 1 Col. iii. 5. Heb. xi. 12 only.

f Acts xiii. 40 reff. i ch. xiv. 1 only.

b = Acts xviii. 13. ch. i. 26. xvi. 17 al. c Acts ii. 26 (from Ps. xv. 9), ch. viii. 20. 1 Cor. ix. 10 al. L.P. Hos. ii. 18. d w. dat. of g GEN. xv. 5. k = Heb. x.

18. εφ. ἐλπίδι C¹D¹F. γενασθαι F (but not G). [in **κ** κατα seems to have been written twice, and the first erased.] at end add *ὡς αἱ ἀσπερες του ουρανου και το αμμον της θαλασσης* F vulg-sixt (with flor F-lat al) some lat-II, simly 106-8 marg Thl; *sicut stellæ cæli* harl¹ G-lat; *sicut arena maris* fuld mar, *sicut arena quæ est in litore maris* tol.

19. ins *εν βεφ τη πιστει* D¹F vulg-sixt (with F-lat) D¹-lat G-lat Syr copt Julian Bede. om *ου* (see notes) ABCN am fuld-corr Syr copt Chr, Damase Julian: ins DFFKL rel latt syr Chr, Thl (Ec Ambrst Bede. om *ηδη* BF am (and demid harl) old-lat Syr æth Chr Epiph Ruf: ins ACDKLX rel syr-w-ast Thdrst. (vulg [with fuld] Bede

in hand—the deadness of generative physical power in Abraham himself, which was quickened by God (but νεκρούς is a wider term than νεκρωμένος, the *genus*, of which that is a *species*). The peculiar excellence of Abraham's faith, that it overleaped the obstacles of physical incapacity, and nonenity, and believed implicitly God's promise. Compare 2 Cor. i. 9.

καὶ καλ. τὰ μὴ ὄντα ὡς ὄντα] Much difficulty has been found here: and principally owing to an idea that this clause must minutely correspond with the former, and furnish another instance of God's creative Almightiness. Hence Commentators have given to καλεῖν the sense which it has in reff., 'to summon into being,' and have understood ὡς ὄντα as if it were εἰς τὸ εἶναι. Thus, more or less, and with various attempts to escape from the violence done to the construction, Chrys., Grot., Elsn., Wolf, Fritzsche, Tholuck, Stuart, De Wette, al. I see however in this latter clause not a repetition or expansion of the former, but a new attribute of God's omnipotence and eternity, on which Abraham's faith was fixed, **Who calleth (nameth, speaketh of) the things that are not, as being (as if they were).** This He did in the present case with regard to the seed of Abraham, which did not as yet exist:—the two key-texts to this word and clause being, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα ch. ix. 7 (see note there),—and Acts vii. 5, ἐπηγγέλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. These τέκνα, which were at present in the category of τὰ μὴ ὄντα, and the nations which should spring, physically or spiritually, from him, God ἐκάλει ὡς ὄντα, spoke of as having an existence, which word Abraham believed. And here, as in the other clause, the καλεῖν τὰ μὴ ὄντα ὡς ὄντα is not confined to the

case in point, but is a general attribute of all God's words concerning things of time, past, present, and future, being to His Omnipotence and Omniscience, *all one*. His purposes, *when formed, are accomplished*, save in so far as that evolution of secondary causes and effects intervenes, which is also His purpose. This also Abraham apprehended by his faith, which rested on God's absolute power to do what He had promised (see below).

18—22.] *A more detailed description of this (Abraham's) faith, as reposed on God's Omnipotence.* 18.]

Who against hope (where there was nothing to hope) **believed in** (ἐπί, with dat., in its literal import signifying close adherence, is accordingly used to connect an act with that to which it is immediately attached as its ground or accompaniment. Thus here, the hope existed as the necessary concomitant and in some sense the condition of the faith) **hope, in order to his becoming the father of many nations** (i. e. as a step in the process of his becoming, and one necessary to that process going forward. He would never have become, &c., had he not believed. To render εἰς τὸ γεν. 'that he should become,' and connect it with ἐπίστευσεν [Theophyl., Beza, all., De Wette] is against Paul's usage, who never connects πιστεῖω with a neut. inf.,—and not justified by Phil. i. 23; 1 Thess. iii. 10.

The mere consecutive sense, 'so that he became,' here, as every where, is a weakening of the sense [see however note on ch. i. 20],—and besides, would introduce an objective clause in a passage which all refers subjectively to Abraham).

οὕτως viz. *as the stars of heaven*: see l. c.,—and compare Ps. cxlvii. 4. 19.] The reading (with or without οὐ?) must first be considered. Reading οὐ, the sense will be, **And not being weak in faith, he paid no attention to, &c.** Omitting οὐ, 'And

m here only.
 GEN. xvii. 17
 only.
 n of time, here
 (Heb. ii. 6.
 iv. 4) only.
 o Acts viii. 16
 reff.
 p 2 Cor. iv. 10
 only τ.
 q Luke ii. 23
 (from Exod.
 xiii. 2) only.
 Gen. xx. 18.
 r constr. [Acts
 xxv. 20],
 Soph. Ant.
 372.
 s Acts i. 4 reff.
 of Paul, otherwise Paul (Eph. vi. 10 alt.) only, exc. Heb. xi. 34. Ps. ii. 7 (9). Judg. vi. 34 AB(not Ed. v. 34)
 F.) only.
 w Luke xvii. 18. John ix. 24. Acts xii. 23. Josh. vii. 19. x = ch. xiv. 5 reff. only.
 y = sign. act., Heb. xii. 26 only. pass., Gal. iii. 19. 2 Macc. iv. 27. 1 aor., James i. 12 al.
 z = [ch. i. 24] Phil.
 ii. 9.
 a ver. 3.

κρωμένον, ^m ἑκατονταέτης ⁿ που ^o ὑπάρχων, καὶ τὴν ^p νέ-
 κρωσιν τῆς ^q μήτρας Σάρρας, ²⁰ εἰς δὲ τὴν ^s ἐπαγγελίαν
 τοῦ θεοῦ οὐ ¹ διεκρίθη τῇ ^u ἀπιστίᾳ, ἀλλ' ^v ἐνεδυναμώθη τῇ
 πίστει, ^w δοὺς ^w δόξαν τῷ θεῷ, ²¹ καὶ ^x πληροφορηθεὶς ὅτι ὁ
^y ἐπήγγελται δυνατὸς ἐστὶν καὶ ποιῆσαι. ²² διὸ [^z καὶ]
^a ἐλογίσθη αὐτῷ ^a εἰς δικαιοσύνην. ²³ οὐκ ἐγράφη δὲ δι'
 αὐτὸν μόνον ὅτι ^a ἐλογίσθη αὐτῷ, ²⁴ ἀλλὰ καὶ δι' ἡμᾶς,

ABCDI
 KLN a
 c d f g l
 k l m n
 o 17

join it with *ἐκατοντ.*)

υπαρχει D¹.

20. om δε F aeth.

αλλα B.

for ενεδ., ἐδυναμωθη F.

21. om 1st καὶ (as unnecessary: but the repetitions of καὶ are characteristic) D⁴ F latt.

22. om καὶ BD¹ F Syr copt: ins ACD³ KLN rel vulg syr Thdrt Thl Ec Ambrst Julian Sedul.

23. μόνον bef δι αὐτον DF latt. at end ins εἰς δικαιοσύνην D⁴ vulg(not am) Syr Chr Cyr Thdrt(prefixing η πιστις) Thl Ruf Ambrst Sedul.

not being weak in (his) faith, he was well aware of, &c.—but did not,' &c. Of these, the second agrees the better with εἰς δὲ τὴν ἐπ. ver. 20,—but the first very much better suits the context; the object being, to extol Abraham's faith, not to introduce the new and somewhat vapid notice of his being well aware of those facts of which it may be assumed as a matter of course that he could not be ignorant. The Apostle does not want to prove that Abraham was in his sound senses when he believed the promise, but that he was so strong in faith as to be able to overleap all difficulties in its way. The erasure of οὐ seems to have been occasioned by the use of καὶ instead of οὐδέ before τὴν νέκρωσιν. And the following δέ, without being strongly adversative, falls well into its place—He took no account of, &c. but . . . The rendering, 'And he did not, being weak in faith, take account of, &c,' (omitting οὐ, and making μή the ruling neg. particle of the clause), is ungrammatical: οὐ would be required.

Abraham did indeed feel and express the difficulty (Gen. xvii. 17), but his faith overcame it, and he ceased to regard it. But most probably Paul here refers only to Gen. xv. 5, 6, where his belief was implicit and unquestioning.

ἑκατοντ.] Abraham's own expression in l. c., where he also describes Sarah as being 90. His exact age was 99. Gen. xvii. 1, 24. 20.] On δέ, see above. But with regard to (ref.) the promise of God he doubted not through unbelief—(De Wette thinks from the analogy of πιστεῖν εἰς τι,—that εἰς τ. ἐπ. is perhaps the immediate object of διακρίνεσθαι: q. d. 'did not disbelieve in the promise of God'), but was strong

(lit. 'was strengthened,' 'shewed himself strong,) in faith (dat. of reference, 'with regard to faith.' τῇ ἀπ. and τῇ πίστ., because both are here strictly abstract, being set against one another as opposites).

δοὺς δόξ. τῷ θ.] viz. by recognizing His Almighty power (see reff., especially Luke).

21.] πληρ., see ch. xiv. 5, being fully persuaded. ἐπήγγελται is not passive (nor ὁ nom.), but middle, and 'God' the subject; that, what He has promised, He is able also to perform.

22.] διὸ, on account of the nature of this faith, which the Apostle has now since ver. 18 been setting forth;—because it was a simple unconditional credence of God and His promise. If we read καί, it imports besides being thus great and admirable, it was reckoned to him for righteousness:—ἐλογίσθη, viz. τὸ πιστεῦσαι τῷ θεῷ.

23—25.] Application of that which is said of Abraham, to all believers on Christ.

23.] ἐγράφη, was written, not the more usual γέγραπται, 'is written:' similarly in the parallel, 1 Cor. x. 11; and in our ch. xv. 4. The aorist asserts the design of God's Spirit at the time of penning the words: the perfect may imply that, but more directly asserts the intent of our Scriptures as we now find them. Now it was not written on his account alone (merely to bear testimony to him and his faith) that it was imputed to him,—but on our account also (for our benefit, to bear testimony to us of the efficacy of faith like his. Observe that διὰ in the two clauses has not exactly the same sense,—'on his account' being = (1) to celebrate his faith,—and (2) on our account = for our profit; see on ver. 25), to whom

οἷς μέλλει ^a λογιζέσθαι, τοῖς ^b πιστεύουσιν ^b ἐπὶ τὸν ^b ἐγειράντα Ἰησοῦν τὸν κύριον ἡμῶν ^c ἐκ νεκρῶν, ²⁵ ὃς ^d παρεδόθη διὰ τὰ ^e παραπτώματα ἡμῶν καὶ ^f ἡγέρθη διὰ τὴν ^g δικαίωσιν ἡμῶν.

V. 1 ^h Δικαιωθέντες οὖν ^h ἐκ πίστεως ^{ik} εἰρήνην ^k ἔχωμεν

12. Erek. xviii. 26.
h ch. iii. 20 reff.

f = Acts x. 40 reff.
i = ch. ii. 10 reff.

g ch. v. 18 only †. Levit. xxiv. 22 only.
k John xvi. 33. Acts ix. 31 only.

24. ἐγειρόντα Δ.

25. for δικαιῶσιν, δικαιουσιν(sic) D⁴, δικαιουσιν a 17. 73-7. 89¹. 93 leect-13-14 Syr Chron.

CHAP. V. 1. rec εχωμεν, with B² F-gr N-corr¹ rel Syr(Etheridge: see also Mehrling p 457 ff) syr Did Epiph Cyr, Ambrst, Sedul: txt AB¹(sic: see table) CDKLN¹ f h¹ m 17 latt(including F-lat) Syr copt Chr Cyr Thdrt Damasc Thl Ec Ruf Pelag Oros Aug Cassiod.

it (i.e. τὸ πιστεῦν τῷ θεῷ, as ver. 22) shall be imputed (for righteousness:—μέλλει λογ. is a future, as ch. iii. 30; v. 19 (Thol.),—not, as Olsh. al., spoken as from the time and standing of Abraham), namely, (to) us who believe on (this specifies the ἡμᾶς: and the belief is not a mere historical but a *fiducial* belief) Him who raised Jesus our Lord from the dead (the central fact in our redemption, as the procreation of the seed of promise was in the performance of the promise to Abraham, see ch. i. 4; 1 Cor. xv. 14 ff.; and resembling it in the (ωσοπιῆσαι τοὺς νεκρούς).

24.] ἐκ νεκρῶν is almost (see Col. ii. 12. 1 Thess. i. 10.) always anarthrous, as indeed νεκροί sometimes is (for 'the dead') in classic writers, e.g. Thucyd. iv. 14.; v. 10, end: and see Winer, edn. 6, § 19. 1. The omission may in this phrase be accounted for by the preposition (Middleton, ch. vi. 1): but I suspect Winer is right in looking for the cause of the absence of the article after prepositions rather in the usage of the particular *substantive* than in any idiom of general application. 25.] Here we have another example of the alliterative use of the same preposition where the meanings are clearly different (see above, vv. 23, 24). Our Lord was delivered up (to death) for or on account of our sins (i.e. *because we had sinned*):—He was also raised up (from the dead) for or on account of our justification (i.e. not *because we had been*, but *that we might be justified*). This separate statement of the great object of the death and resurrection of Christ must be rightly understood, and each member of it not unduly pressed to the exclusion of the other. The great complex event by which our justification (death unto sin and new birth unto righteousness) has been made possible, may be stated in one word as the GLORIFICATION of Christ. But this glorification consisted of two main parts,—His Death, and

His Resurrection. In the former of these, He was made a sacrifice for sin; in the latter, He elevated our humanity into the participation of that Resurrection-life, which is also, by union with Him, the life of every justified believer. So that, when taking the two *apart*, the *Death* of Christ is more properly placed in close reference to *forgiveness of sins*,—His Resurrection, to *justification unto life* everlasting. And thus the Apostle treats these two great events, here and in the succeeding chapters. But he does not view them respectively as the causes, *exclusively of one another*, of forgiveness and justification: e.g. (1) ch. v. 9, we are said to be justified by *His blood*, and 2 Cor. v. 21 God made Him sin for us, *that we might become the righteousness of God* in Him: and (2) 1 Cor. xv. 17, if Christ is not raised, *we are yet in our sins*. So that, though these great events have their separate propriety of reference to the negative and positive sides of our justification, the one of them cannot be treated separately and exclusively of the other, any more than can the negative side of our justification, the non-imputation of our sin, without the positive, the imputation of God's righteousness.

It will be seen from what I have said above that I cannot agree with Bp. Horsley's view, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the *cause* of His being raised again. Such a pressing of the same sense on *διὰ* is not necessary, when Paul's manifold usages of the same preposition are considered: and the regarding our justification (in the sense here) as a fact past, is inconsistent with the very next words, δικαιωθέντες ἐκ πίστεως, which shew that *not the objective fact*, but its *subjective realization*, is here meant.—In these words (of ver. 25) the Apostle introduces the great subject of chaps. v.—viii.,—DEATH, as connected with SIN,—and

17 Acts ii.

47. xxiv. 16.

2 Cor. vii. 4.

1 John iii. 21.

v. 14.

11 Eph. ii. 18.

iii. 12 only

(in both places, w. art.)†.

xv. 1. 2 Cor. i. 24.

¹ πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ABCD
² δι' οὗ καὶ τὴν ^mπροσαγωγὴν ἐσχίκαμεν εἰς τὴν ⁿχάριν KLS a
 ταύτην ἐν ^ηᾗ ^oἐστήκαμεν, καὶ ^pκαυχώμεθα ἐπ' ἐλπίδι τῆς c d f g
k l m
o 17

n = vv. 17, 20, 21. ch. vi. 1 al. fr.

p ch. ii. 17 reff. w. ἐπὶ and dat. here only. Ps. xlviii. 6.

o = John viii. 44. 1 Cor.

2. rec aff εσχίκαμεν ins τη πιστει (marginal gloss), with CKLN¹ rel vulg syr copt
 æth-ipl (Chr₁ Thdr̄t Ec lat-fl: εν τη πιστει AN-corr¹ (but εν erased) 93. 124 fild Syr Tit
 Chr₁ Thl: om BDF old-lat æth-rom Ambrst₁ Hil Aug. for χαριν, χαραν A d¹:
 χαρν(sic) m. for επ, εφ D¹F.

LIFE, as connected with RIGHTEOUS-
 NESS. The various ramifications of this
 subject see in the headings below.

CHAP. V. 1—11.] *The blessed conse-
 quences of justification by faith.* 1.]

It is impossible to resist the strong manu-
 script authority for the reading ἔχωμεν in
 this verse. For indeed this may well be
 cited as the crucial instance of overpower-
 ing diplomatic authority compelling us to
 adopt a reading against which our subjec-
 tive feelings rebel. Every internal con-
 sideration tends to impugn it. If admitted,
 the sentence is hortatory. 'Being then
 justified by faith, let us have peace with
 God' (This is the only admissible sense
 of the first person subjunctive in an af-
 firmative sentence like the present. The
 usage is an elliptical one: ἴωμεν, 'that we
 go,' i.e. 'it is time,' or in an address,
 'permit, &c. that we go.' Thus Od. χ. 77,
 ἔλθωμεν ἀνὰ ἄστν: Il. χ. 450, ἴδωμ', ἄτιν'
 ἔργα τέτυκται. See other examples in
 Kühner, Gramm. § 463. The delibera-
 tive sense, attempted to be given by Dr.
 Tregelles [see Kitto's Journal of Bibl.
 Lit. No. xiv. p. 465 ff.] can only have
 place in an interrogative or dubitative
 clause, and every example given by Mr.
 Green, whom he cites for his supposed
 sense, as well as by Kühner [§ 464], is of
 this kind. Besides, to call the sense 'we
 ought to have,' deliberative, seems a mis-
 nomer.) But how can man be exhorted
 to have peace with God? To be recon-
 ciled to God, he may, 2 Cor. v. 20: but
 of this there is no mention here, and
 having (been allowed to believe in and
 enjoy) peace with God, depends on, not
 our reconciliation to Him, not any thing
 subjective in ourselves, but the objective
 fact of His reconciliation to us. If, as
 some say, ἔχωμεν = κατέχωμεν, Heb. x.
 23, the article would be required before
 εἰρήνην, and (perhaps) before πρὸς or διὰ.
 Besides which there are two objections in
 the form of the sentence to this reading:
 (1) ἔχ. is coupled by καὶ (δι' οὗ καὶ) to
 ἐσχίκαμεν, and this connexion necessitates,
 in my view, that the first verb should assert
 a fact, as the second undoubtedly does.

With the former verb in the subjunctive we
 should hardly have expected the καὶ where
 it is. (2) If ἔχωμεν be hortatory, καυχώ-
 μεθα, in verse 2, must be so likewise: (for
 if we were exhorted to the lesser degree
 of confidence, εἰρήνην ἔχειν, such exhorta-
 tion can hardly be founded on the existence
 already of the greater degree, καυχᾶσθαι
 κ.τ.λ.) which, both as to sense and con-
 struction, is very improbable. I believe
 (but see below) an account of the reading
 may be sought, as in 1 Cor. xv. 49, in a
 tendency of those who transcribed some of
 our MSS. to give such assertions a horta-
 tory, or, where interrogative, a deliberative
 form: thus we have σωθῆσώμεθα in some
 MSS., ver. 10,—ζήσωμεν, ch. vi. 2,—πισ-
 τεύωμεν or πιστεύσωμεν, and συνζήσωμεν,
 ch. vi. 8,—ὑπακούσατε, ch. vi. 17,—προσ-
 εύξωμαι (bis), 1 Cor. xiv. 15,—πέιθωμεν,
 2 Cor. v. 11,—πιστεύωμεν, John iv. 42,—
 συνζήσωμεν and συμβασιλεύσωμεν, 2 Tim.
 ii. 11, 12:—or perhaps the whole ground
 of the account to be given of the ω is
 better shifted to a more general habit of
 the MSS. (even the greatest and best, see
 instances in prolegg. to Vol. I. ch. vi. § i.
 36, 37) to confound ο and ω: so that in
 very many cases, such variation can hardly
 be called a different reading at all.

The whole passage is declaratory of the
 consequences flowing from justification by
 faith, and does not exhort, but assert. Nor,
 would it seem, does the place for exhortation
 arrive, till these consequences have been in
 the fullest and freest manner set forth,—in-
 deed so fully and freely, that the objection
 arising from their supposed abuse has first
 to be answered. Being therefore justified
 ('having been justified':—it is an act past
 on the Christian, not like sanctification, an
 abiding and increasing work) by (as the
 ground) faith, let us (believers in Christ:
 I render the existing text) have peace
 ('reconcilement'; the opposite of ὀργή,
 see ver. 9) with ('in regard of,' see reff.)
 God through (by means of) our Lord
 Jesus Christ. With regard to the nature of
 this peace (= state of reconciliation, 'no
 more condemnation,' as ch. viii. 1) see above,
 on the reading ἔχωμεν. 2.] Through

^q δόξης τοῦ θεοῦ. ³ οὐ μόνον δέ, ^r ἀλλὰ καὶ ^p καυχώμενοι ^q = ch. ii. 7
^p ἐν ταῖς ^s θλίψεσιν, εἰδότες ὅτι ἡ ^s θλίψις ^t ὑπομονὴν ^r ch. viii. 23.
^u κατεργάζεται, ⁴ ἡ δὲ ^t ὑπομονὴ ^v δοκιμὴν, ἡ δὲ ^v δοκιμὴ ^s = Matt. xiii.
ἐλπιδά ⁵ ἡ δὲ ἐλπίς οὐ ^w κατασχύνει, ὅτι ἡ ^x ἀγάπη τοῦ ^u 2 Cor. viii. 19
θεοῦ ^y ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν ^z διὰ ^z πνεύματος ¹⁰ 11 al.
ἀγίου τοῦ δοθέντος ἡμῖν ⁶ εἰ γε χριστὸς ὄντων ἡμῶν ¹¹ 2 Kings xxii.
^a ἀσθενῶν ἔτι ^b κατὰ καιρὸν ^c ὑπὲρ ^d ἀσεβῶν ἀπέθανεν. ¹² Nah. i. 7.
¹³ ch. ii. 7 reff.
¹⁴ u ch. iv. 15 reff.
¹⁵ v here bis.
¹⁶ 2 Cor. ii. 9.
¹⁷ viii. 2. ix.
¹⁸ 13. xiii. 3.
¹⁹ Philii. 22.

only t. Ps. lxxvii. 31 Symm.

x = ch. viii. 39. 2 Cor. xiii. 13.

reff. a = 1 Cor. ix. 22. see 1 Cor. iv. 10.

xxiii. 23. (John v. 4.) see Num. ix. 13.

al. fr. d = ch. v. 5 reff.

w ch. ix. 33 & x. 11 (from Isa. xxviii. 16). 2 Cor. vii. 14 al.

y = Acts ii. 17 (from Joel ii. 28) al. z Acts xi. 28

Prov. xxii. 22. Ps. cvi. 12. b = here only. Num.

c = John vi. 51. x. 15. xi. 51, 52. Luke xxii. 19

3. aft ου μονον δε ins τουτο D¹. rec καυχωμεθα (mechanical repetition from preceding ver), with ADFK L(-o-) N rel Tit Chr Thdrt Thl (Ec Cypr: txt BC Orig² Tert.

5. for ημων, υμων N¹.

6. rec (for ει γε) επι γαρ, with ACD¹⁻³KN rel Syr Epiph., Chr Thdrt Damase Ruf: εις τι γαρ D²F: ut quid enim latt Iren-int Faustini: ει γαρ fuld¹ copt Isid Aug: ει h: ει δε L Syr: txt B. rec (aft ασθενων) om επι, with D³KL rel: ins ABCD¹FN latt Isid-ms Damase Iren-int Faustini.

whom we have also (so διδ [καί], ch. i. 24; iv. 22, where καί, if read, serves to shew the coherence and likelihood of that which is asserted—answering almost to our ‘as might be expected’) had our access (the persons spoken of having come to the Father by Christ, —see Eph. ii. 18,—the access is treated of as a thing past. τῇ πίστει and ἐν τῇ πίστει appear to have been glosses, explanatory of the method of access. The access would normally take place at baptism) into this grace (namely, the grace of justification, apprehended and held fast subjectively [from what follows]; not, τὸ πάντων ἐπιτυχεῖν τῶν διὰ βαπτίσματος ἀγαθῶν [Chrys. al.], which is inconsistent with ἐν ᾧ ἐστήκ. : not, ‘the Gospel’ [Fritz.], for the same reason; not, ‘hope of blessedness’ [Beza], for that follows: least of all ‘the grace of the apostolic calling’ [Semler], which is quite beside the purpose) wherein we stand (see parallels in reff. 1 and 2 Cor.; i. e. abide accepted and acquitted with God; see also 1 Cor. x. 12, and ch. xi. 20); and (couple to εἰρήν. ἔχωμεν, not to ἐν ᾧ ἐστήκ.) triumph in the hope (καυχάσθαι is found with ἐπὶ, ἐν, περὶ, ὑπὲρ, and [Thol.] with an acc. of the object. In Heb. iii. 6 we have τὸ καύχημα τῆς ἐλπίδος) of the glory of God (of sharing God’s glory by being with Christ in His kingdom, John xvii. 24, see reff.).

3.] And not only so (not only must we triumph in hope, which has regard to the future), but triumphing in (not amidst; the θλ. is the ground of triumph) tribulations, knowing (because we know) that (our) tribulation works endurance (supposing, i. e. we remain firm under it), and our endu-

rance, approval (of our faith and trust, 2 Cor. ii. 9; ix. 13: not, ‘proof’ [δοκιμασία], as Grot.; nor ‘experience,’ as E. V.,—‘δοκιμή est qualitas ejus, qui est δόκιμος.’ Bengel,—the result of proof), and (our) approval (fresh) hope; and (our) hope (but for αὐτῇ ἡ ἐλπ. as Olsh.) shames (us) not (by disappointing us; ‘mocks us not’); because God’s love (not ‘the love of God,’ i. e. man’s love for God,—as Theodoret, and even Aug., misled by the Latin; see reff., and compare the explicit τὴν ἐαυτοῦ ἀγάπην εἰς ἡμᾶς, which answers to this in ver. 8) is (has been) poured out (‘effusa,’ not ‘diffusa’ [Vulg.], which latter word perhaps misled Aug., owing to whose mistake the true interpretation was lost for some centuries, although held by Orig., Chrys., and Ambrose. See Trench on St. Augustine, ch. v. p. 89:—i. e. ‘richly imparted’) in our hearts (ἐν may be taken pregnantly, ἐκκέχ. εἰς καὶ μένει ἐν,—or better, denotes the locality where the outpouring takes place,—the heart being the seat of our love, and of appreciation and sympathy with God’s love) by means of the Holy Spirit (who is the Outpourer, John xvi. 14; 1 Cor. ii. 9, 10) who was given to us (Olsh. rightly refers the aorist part. to the Pentecostal effusion of the Holy Spirit). ‘Prima hæc est in hac tractatione Spiritus Sancti mentio. Nimirum ad hunc usque terminum quum perductus est homo, operationem Sp. Sancti notanter denique sentit.’ Bengel.

6.] The text here is in some confusion,—see var. readd. The whole may perhaps have arisen from an ecclesiastical portion having begun χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι . . . When this found its way

ε Acts xiv. 18. 7 ε μόλις γάρ ε ὑπὲρ δικαίου τις ἀποθανεῖται. ε ὑπὲρ γάρ
xxvii. 7, 8. KLS a
16. 1 Pet. iv. c d f g
18 (from k l m
Prov. xi. 31) o 17
only.
f Philom. 15
only 7. Wisd.
xiii. 6. xiv.
19 only
ε 1 Cor. i. 1
reff.
h ch. iii. 5 reff. i ch. iii. 7 reff. k Paul (here &c., four times. 1 Cor. xii. 22. 2 Cor. iii. 9.
11. Phil. i. 23. ii. 12) only, exc. Matt. vi. 30. Mark x. 48 || L. see Heb. xii. 9, 25. 1 Acts xiii. 39. 1 Cor.
iv. 4. vi. 11. Gal. ii. 17. iii. 11. v. 4.

7. μογίς Ν¹(txt N-corr¹).

om 2nd γαρ L 2. 32. 62. lect-18: δε 238.

8. rec aft ημας ins ο θεος (supplementary insertn, as is shewn by the variations in its position), with ACKK rel copt Chr (Ec: bef eis ημας, DFL latt syr Dial Chr-ms, Thdr̄t Thl Iren-int Aug: bef δε arm: transp freely Syr Faustin: om B. om ετι

109 Dial: for ετι, ει Syr Chr: ει ετι D^{2b}(and lat¹) F tol Cyp̄r Hil Aug¹ Ruf Pelag Ambrest. ημων bef ουτων L Chr.

9. om ον D¹F fuld copt arm Dial Iren-int Cyp̄r.

aft δικαιωθεντες ins εν (but

erased) Ν¹.

into the text, ετι was repeated. This offended the transcribers: but the first ετι could not be erased, because γάρ followed; it may then have been conjecturally emended to εἰ (and γάρ to γέ as in B, or δέ as in L), or εις τι, —some retaining ετι in both places. The place of ετι is often, in the case of absolutes, at the beginning of a sentence, with the subject of the sentence between it and the word or words to which it applies; so ετι αὐτοῦ λαλοῦντος, Matt. xii. 46,—ετι δὲ αὐτοῦ μακρὰν ἀπέχοντος, Luke xv. 20, &c. On reconsideration, however, seeing that if we follow the most ancient mss., we must either repeat ετι, which seems very unlikely to have been originally written, or adopt the reading of B, I have taken the latter alternative. If, that is (on εἴ γε, see note, 2 Cor. v. 3, and Eph. iii. 2), Christ when we were yet weak ('powerless for good';—or even stronger than that:—there seems in this verse to be a tacit reference to Ezek. xvi. See especially vv. 7, 8 of that chap. in the LXX,—σὺ δὲ ἦσθα γυμνὴ καὶ ἀσχημονοῦσα καὶ διήλθον διὰ σοῦ καὶ ἶδον σε, καὶ ἰδοὺ καιρὸς σου . . . καὶ διεπέτασα τὰς πτέρυγας μου ἐπὶ σέ, καὶ ἐκάλυψα τὴν ἀσχημοσύνην σου, καὶ ὥμοσά σοι καὶ εἰσῆλθον ἐν διαθήκῃ μετὰ σοῦ, λέγει κύριος), at the appointed time (compare reff. and Gal. iv. 4, and καιρὸς in the quotation above) Christ died for ('on behalf of,' see reff.) ungodly men (not ὑπὲρ ἡμῶν, because the Apostle wishes to bring out fully by this strong antithesis, which he enlarges on in the next verses, the greatness of the divine Love to man).

7.] The greatness of this Love, of Christ's death on behalf of the impious, is brought out by shewing that there is none such among men, nay that such a self-sacrifice,—not unexampled where a good man, one loving his fellow-men and loved by them, is to be rescued,—

is hardly found to occur on behalf of the pious and just. For hardly will any one die on behalf of a just man (masc.,—not neuter, 'for justice' or 'righteousness sake,' as Jer., Erasmus, Luth., al.: for the matter in hand is Christ's death on behalf of persons)—for (this second 'for' is exceptive, and answers to 'but I do not press this without exception,' understood) on behalf of the good man (the art. as pointing him out generally, as in the expression, 'the fool,' 'the wise man,' 'the righteous,' 'the wicked') perhaps (τάχα opens a possibility which μόλις closes) one is even found to venture (the pres. implies habituality—it may occur here and there) to die.

The distinction here made between δίκαιος and ἀγαθός, is also found in Cicero, de Of. iii. 15, 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte justum virum, bonum non facile reperimus.' (But some edd. read 'istum virum bonum.') The interpretation which makes δίκαιος and ἀγαθός refer to the same man, and the second clause = 'I do not say that such a thing may not sometimes occur,' is very rapid, and loses sight of the antithesis between δίκαιος, and ἄδικος (= ἀσεβής = ἀμαρτωλός).

8.] But (as distinguished from human examples) He (i. e. God. The omission of ὁ θεός, which critical principles render necessary, is in keeping with the perfectly general way in which the contrast is put, merely with τις, not ἀνθρώπων τις. The subject is supplied from ἡ ἀγάπη τοῦ θεοῦ ver. 5) gives proof of ('establishes' (reff.);—not 'commends') His own love (οὐν, as distinguished from that of men in ver. 7) towards us, in that while we were yet (as opposed to νῦν in the next verse) sinners (= ἀσθενῶν = ἀσεβῶν, and opposed to δίκαιος and ἀγαθός, ver. 7) Christ died for us. 9—11.] The Apostle further

αὐτοῦ ^m σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ⁿ ὀργῆς· ¹⁰ εἰ γὰρ ^m ἐχθροὶ ὄντες ^o καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, ^k πολλῶ ^k μᾶλλον ^o καταλλαγέντες ^p σωθησόμεθα ^p ἐν τῇ ^q ζωῇ αὐτοῦ· ¹¹ οὐ μόνον δέ, ^r ἀλλὰ καὶ ^o ^s καυχώμενοι ^s ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ νῦν τὴν ^t καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὥσπερ ^u δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία ^v εἰς

reff. q = 2 Cor. iv. 10, 11, 12. r ver: 3. s ch. ii. 17 reff. p = Acts xi, 14
xi. 15. 2 Cor. v. 18, 19 only. (Isa. ix. 5.) 2 Macc. v. 20 only. t (=) ch.
v = WISD. xiv. 14. (?) see John i. 9. u — Acts xxiv. 2 reff

10. A omits from τω θεω το τω θεω ver 11.

om 1st του F (but not G).

11. aft ου μονον δε ins τουτο D¹ F fuld¹ arm Ambrst.

καυχωμεθα L b (c d -o-)

h m latt arm Thl: καυχωμεν F.

om χριστου B.

shews the blessed fruits of justification, viz. salvation, both from wrath, and with life. The argument proceeds from the beginning of the chapter: but the connexion, as so frequent with St. Paul, is immediately with the parenthetical sentences just preceding. **Much more then** (if He died for us when sinners, a fortiori will He save us now that we are righteous by virtue of that His death) **having now been justified by His blood** (see remarks on ch. iv. 25) **we shall be saved by Him from the wrath** (to come, or of which we know: force of the art.).

10.] The same is substantiated in another form: 'we were enemies (see below) when He died and reconciled us: much more now that we have been reconciled, and He lives, shall we by His life be saved.' **For if, being enemies** (ἐχθροί may either be active, as Col. i. 21, 'haters of God'; so ἐχθρά, ch. viii. 7; Eph. ii. 15: or passive, as ch. xi. 28, 'hated by God.' But here the latter meaning alone can apply, for the Apostle is speaking of the Death of Christ and its effects as applied to all time, not merely to those believers who then lived: and those unborn at the death of Christ could not have been ἐχθροί in the active sense), **we were reconciled** (καταλλάσσεσθαι τιμι also may be taken of giving up anger against any one,—see ref. 1 Cor., and Jos. Antt. vi. 7, οὐ γὰρ ἑώρα τὸν θεὸν διαλλαττόμενον,—or of being received into favour by any one,—see 1 Kings xxix. 4, ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ; and Jos. Antt. v. 2. 8, διαλυσάμενος τὰς μέμφεις, καταλλάττεται πρὸς αὐτήν,—the latter of which meanings, were received into favour with God, must for the reason above given be here adopted) **to God by means of the Death of His Son** (this great fact is further explained and insisted on, in the rest of the chapter), **much more, having been reconciled** (but

here comes in the assumption that the corresponding subjective part of reconciliation has been accomplished, viz. justification by faith: compare 2 Cor. v. 19, 20, θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ . . . δέόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ. Both these, the objective reception into God's favour by the death of Christ, and the subjective appropriation, by faith, of that reception, are included), **we shall be saved by means of His Life** (not here *that which he now does* on our behalf, but simply *the fact of His Life*, so much enlarged on in ch. vi.: and our sharing in it).

11.] A further step still—not only has the reconciled man confidence that he shall escape God's wrath, but *triumphant* confidence,—joyful hope in God. But (ἀλλ) **not only so, but** (ὁν δὲν) **making our boast in God** (particip. not as the finite verb, but in every case either the consequence of an anacoluthon, or finding its justification in the construction: so here "not only shall we be saved," but that in a triumphant manner and frame of mind. See Winer, edn. 6, § 45. 6) **through our Lord Jesus Christ, through whom we have now** (not in contrast with the future glory, 'even now,' as Thol., for that would be more plainly expressed,—but as in ver. 9) **received (our) reconciliation** (to God).

12.—VIII. 39.] THE POWER OF GOD (ch. i. 16) IS SET FORTH AS FREEING FROM THE DOMINION OF SIN AND DEATH, AND ISSUING IN SALVATION.

12.—19.] The bringing in of RECONCILIATION and LIFE by CHRIST in its analogy to the bringing in of SIN and DEATH by ADAM.

12.] This verse is one of acknowledged difficulty. The two questions meeting us directly are (1) To what does διὰ τοῦτο refer? (2) ὥσπερ, 'like as,' may introduce the first member of a comparison, the second being to be discovered; or may introduce the second,

w. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

12. εἰς τὸν κόσμον bef ἡ ἀμαρτία DF latt(am fuld &c though not vulg-ed) Ambr.

rec aft ἀνθρώπους ins ο θάνατος (marginal gloss specifying the subj of διηλθεν, as is shown by the varr), with ABCKLX rel vulg Thl (Ec Aug^{al}); aft διηλθεν Syr arm Chr Thdr̄t: bef εἰς π. α. syr-w-ast: om DF harl Aug^{sape} Ambr Pac₂ Leo Bede.

the first having to be discovered. I shall endeavour to answer both questions in connexion. (1) I conceive διὰ τοῦτο to refer to that blessed state of confidence and hope just described: 'on this account,' here meaning, 'quæ cum ita sint:' this state of things, thus brought about, will justify the following analogy.' Thus we must take ὥστερ, either (α) as beginning the comparison, and then supply, 'so by Christ in His Resurrection came justification into the world, and by justification, life;' or (β) as concluding the comparison, and supply before it, 'it was,' or 'Christ wrought.' This latter method seems to me far the best. For none of the endeavours of Commentators to supply the second limb of the comparison from the following verses have succeeded: and we can hardly suppose such an ellipsis, when the next following comparison (ver. 16) is rather a *weakening* than a *strengthening* the analogy. We have example of this use of ὥστερ, in Matt. xxv. 14, and of καθὼς, Gal. iii. 6. Consequently (the method of God's procedure in introducing life by righteousness resembled the introduction of death by sin: 'it was') **like as by one man** (the Apostle regards the *man* as involving generic succession and transmitting the corrupt seed of sin, *not the woman*: but when he speaks of the *personal* share which each had in the transgression, 1 Tim. ii. 14, he says, 'Adam was not deceived, but the woman being deceived was in the transgression') **sin** (as a *POWER* ruling over mankind, see ch. iii. 9, and ver. 21,—partly as a *principle* which exists in us all, and develops itself in our conduct, partly as a *state* in which we are involved; but the idea here must not be *confined* [Calv.] to *original sin*, as it reaches much wider, to sin both original and actual: nor to the *habit of sinning* [as Olsh.]: nor is it merely the *propensity to sin* [as Rûthe]: nor is sin *personified* merely as in ch. vii. 8, 11) **entered into the world** (not 'esse cepit,' 'primum commissæ est,' as Reiche, Fritz., and Meyer: but *literally*,—'entered into,' 'gained access into,' the *moral world*,—for sin involves moral responsibility. So Gal. iii. 23, πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν, 'before the

faith came in'), and by means of sin (as the appointed penalty for sin, Gen. ii. 17; iii. 19) **death** (primarily, but not *only*, physical death: as ἀμαρτία, so θάνατος, is *general*, including the lesser in the greater, i. e. *spiritual and eternal death*. See ch. vi. 16, 21; vii. 10; viii. 6; 2 Cor. vii. 10), and thus (by this entering in of sin and death; i. e. in fact, by this *connexion of sin and death*, as appears by ἐφ' ᾧ πάντες ἤμαρτον) **death** (whether ὁ θάψ. be genuine or not, death is the subject of διηλθεν) **extended to all men** (see reff. De W. well says that πάντ. ἀνθρ. differs from κόσμον, as the concrete part from the abstract whole, and διέρχ. from εἰσερχεσθαι, as the going from house to house differs from the entering a town. Obs.,

that although the subject of διηλθεν is plainly only *death*, not *sin and death*, yet the spreading of *sin* over all men is *taken for granted*, partly in the οὕτως, partly in the following clause), **because** (ἐφ' ᾧ, lit. of close juxtaposition: and so 'on ground of,' 'on condition that,' which meaning, if rightly applied, suits the case in hand. *Life* depended on a certain condition, viz. obedience: *Death* on another, viz. disobedience. Mankind have disobeyed: the condition of Death's entrance and diffusion has been fulfilled: Death extended to all men, as a consequence of the fact, that,—posito, that, = *because*, all have sinned. Orig., Aug., Beza, and Estius render it as Vulg., 'in quo' [Adam]: Chrys., Theophyl., Ec., Elsner, 'propter quem?' Grot., 'per quem') **all sinned** (see ch. iii. 23:—not '*were sinful*,' or '*were born in sin*,' as Calvin would restrict the meaning: *sin*, as above remarked, is here, throughout, both *original and actual*: in the *seed*, as planted in the nature by the sin of our forefather: and in the *fruit*, as developed by each conscious responsible individual in his own practice. So that Calvin's argument,—'hic non agi de actuali peccato, colligere promptum est: quia si reatum quisque sibi arcesseret, quorsum conferret Paulus Adam cum Christo?' does not apply, and the objection is answered by Paul himself, where he says, distinguishing between the παράπτωμα and the χάρισμα

ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογείται μὴ ὄντος νόμου, ^{a here only.}
 14 ἄλλὰ ^{bc} ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ ^d μέχρι ^{b = vv. 17, 21.}
 Μωυσέως καὶ ^c ἐπὶ τοὺς μὴ ἁμαρτήσαντας ^{c Luke i. 38.} ἐπὶ τῷ ^{xix. 14,}

27. Gen. xxxvii. 8. d of time, Matt. xi. 23. Acts x. 30. xx. 7. 1 Tim. vi. 14 al. Ps. civ. 19,
 e Luke i. 59. Ezra ii. 61. Neh. vii. 63.

13. ἐλλογατο AN-corr¹-marg: ἐλλογείτω f, ἐνελογείτο (*imputabatur*) N¹ 52. 108
 vulg (but not am) G-lat syrr copt æth lat-ff: λελογισται lect-19: εὐλογείται 71. 7.

14. [ἄλλα, so BD.] for 2nd ἐπι, ἐν B Chr Thdrt, in similitudine (or -nem)
 latt Iren-int Jer.

below, vv. 15, 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων eis δικαίωμα. The παράπτωμα was not only that of one, the original cause of the entry of sin, but the often repeated sins of individual men:—nor, ‘suffered the punishment of sin,’ as Grot. and Chrys., *θνητὸν γεγονασί*).

Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility,—and affirms the Augustinian or traducian view, that all are evolved by God’s appointment from an original stock, and though individually responsible, are generically involved in the corruption and condemnation of their original.

13.] How, consistently with ch. iv. 15, could all men sin, *before the law*? This is now explained. For up to (the time of) the law (= ἀπὸ Ἀδ. μέχρι Μωυσ. ver. 14: not ‘during the time of the law,’ as Orig., Chrys.,—τοῦ νόμου δοθέντος, . . . ἕως ὁ νόμος ἦν,—Theodoret,—an allowable rendering of the words, but manifestly inconsistent with the sense;—nor, ‘as far as there was law, there was sin,’ as Dr. Burton,—which is both inadmissible from the μέχρι Μωυσέως following, and would not answer to the simple matter of fact, ἦν ἐν κόσμῳ) there was sin in the world (‘men sinned,’ see Gen. vi. 5—13; committed actual sin: not, men were accounted sinners because of Adam’s sin; the Apostle reminds us of the *historical fact*, that there was sin in the world during this period): but sin is not reckoned (as transgression) where the law is not.

ἐλλογείται has given rise to much dispute. Very many Commentators (Aug., Ambr., Luth., Melanc., Calv., Beza, Rückert, Tholuck, Stuart, al.) explain it of *consciousness of sin by the sinner himself*, as in ch. vii. 7: but (1) as De Wette observes, this is not the natural sense of the word, which implies two parties, one of whom sets down something to the account of the other (ref.): (2) this interpretation would bring in a new and irrelevant element,—for the Apostle is not speaking in this chapter at all of *subjective human con-*

sciousness, but throughout of *objective truths with regard to the divine dealings*: and (3) it would be altogether inconsistent with the declarations of ch. ii. 15,—where in this sense the ἐλλογισμός of sin by the νόμον μὴ ἔχοντες is distinctly asserted.

I am persuaded that the right sense of ἐλλ. is, *reckoned*, ‘set down as transgression,’—‘put in formal account,’ by God. In the case of those who had not the written law, ἁμαρτία is not formally reckoned as παράβασις, set over against the command: but in a certain sense, as distinctly proved ch. ii. 9—16, it is *reckoned* and they are condemned for it. Nor is there any inconsistency, as Tholuck complains, in this view. Other passages of Paul’s writings support and elucidate it. He states the object of the law to be, ch. vii. 13, ἵνα γένηται καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. The revelation of the law *exaggerated*, brought into prominent and formal manifestation, the sinfulness of sin, which was before culpable and punishable, but in a less degree. With this view also agree Acts xvii. 30; ch. ii. 12, ὅσοι ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολούνται,—and iii. 25, in so far as they state an analogous case. The objection to taking οὐκ ἐλλογείται *relatively*, ‘is not fully reckoned,’ will hardly be urged by those who bear in mind the Apostle’s habit of constantly *stating relative truths as positive*, omitting the qualifying particles: see e. g. ch. vii. 7, where with ἁμαρτίαν and with οὐκ ᾔδειν both, we must supply qualifications (see notes there).

14.] But (notwithstanding the last assertion that sin is not fully reckoned where the law is not) death reigned (was a power to which all succumbed) from Adam to Moses (μέχρι Μωυσ. = ἄχρι νόμου above): i. e. although the full ἐλλογισμός of sin did not take place between Adam and Moses, *the universality of death is a proof that all sinned*,—for death is the consequence of sin:—in confirmation of ver. 12.

καὶ ἐπὶ τ. μὴ ἁμ.] even (notwithstanding the different degrees of sin and guilt out of, and under, the law) over those who sinned not according to the similitude (reff.)

ὁμοιώματι τῆς ^α παραβύσεως Ἀδάμ, ὃς ἐστὶν ^β τύπος ^γ τοῦ ^δ μέλλοντος, ^ε ἀλλ' οὐχ ὡς τὸ ^ς παράπτωμα, οὕτως ^ζ καὶ τὸ ^η χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς ^θ παραπτώματι

1 Cor. x. 32. Acts xiv. 25 al. Wisd. xix. 1. k ch. iv. 25 reff. l = ch. vi. 23. xi. 29.

15. om 1st καὶ B.

aft πολλω ins ουν A Syr.

om εν F-gr.

of the TRANSGRESSION of Adam. (1) ἐπὶ τῷ ὁμ. belongs to ἁμαρτ. and not to ἐβασίλευσεν (as Chrys., Theophyl., Bengel, Elsn., al.),—for that would bring in, in the words τοὺς μὴ ἁμαρτήσαντας, an absolute contradiction to ἐφ' ᾧ πάντες ἥμαρτον, by asserting that there were some who did not sin. (2) The emphasis lies on παράβασις, as distinguished from ἁμαρτία. Photius (in De W.),—ὁ μὲν (Ἀδ.) ὥρισμένην κ. νομοθετηθεῖσαν ἐντολήν παρέβη κ. ἥμαρτεν· οἱ δὲ ἡμάρτανον τὸν αὐτοδίδακτον τῆς φύσεως λόγον ἐνυβρίζοντες. They had all sinned: but had not, like Adam, transgressed a positive revealed command. (3) There is no reference here, as some Commentators (Beza, al.) have supposed, to the case of children and idiots,—nor (as Grot., Weist.) to those who lived pious lives. The aim is to prove, that the seed of sin planted in the race by the one man Adam, has sprung up and borne fruit in all, so as to bring them under death;—death temporal, and spiritual;—of these, some have sinned without the law, i. e. not as Adam did, and as those after Moses did: and though sin is not formally reckoned against them, death, the consequence of sin, reigned, as matter of historical fact, over them also. It is most important to the clear understanding of this weighty passage to bear in mind, that the first member of the comparison, as far as it extends, is this: 'As by Adam's transgression, of which we are by descent inheritors, we have become (not by imputation merely, but by propensity) sinners, and have thus incurred death, so &c.' . . . (see below).

ὃς ἐστὶν τύπος τ. μελλ.] who is a figure (or type: not thus used by LXX, see Umbreit's note) of the future (Adam). This clause is inserted on the first mention of the name Adam, the one man of whom he has been speaking, to recall the purpose for which he is treating of him,—as the figure (ref.) of Christ. τοῦ μελλ., not 'qui futurus erat,' as Beza, Reiche; but spoken from the Apostle's present standing, 'who is to come.' The fulfilment of the type will then take place completely, when, as 1 Cor. xv. 22, ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται. Still less, with Koppe, can ὅς be taken by attr. for ὅ, and τοῦ μέλλοντος be interpreted 'of that which is to come,'

viz. life and salvation: see 1 Cor. xv. 45.

Many suppose these words ὃς ἐστ. τύπος. τ. μελλ. to be the apodosis of ver. 12: but see there.

15—17.] Though Adam and Christ correspond as opposites, yet there is a remarkable difference, which makes the free gift of grace much more eminent than the transgression and its consequences, and enhances the certainty of its end being accomplished. But not (in all points) as the act of transgression (of Adam, as the cause inducing sin and death on his race), so also is the gift of grace (i. e. justification: not a direct contrast, as ὑπακοή in ver. 19: the Apostle has more in mind here the consequence of the παραπτ., and to that opposes the χάρισμα. De W.).

15. εἰ γὰρ κ.τ.λ.] Distinction the first, in DEGREE:—and in the form of a hypothetical inference 'a minori ad majus.' For if by the transgression of the one [man] the many [have] died, much more did the grace of God, and the gift abound in (by means of) the grace of the one man Jesus Christ towards the many. (1) The first question regards πολλῶ μάλλον. Is it the 'a fortiori' of logical inference, or is it to be joined with ἐπερίσσευσεν as quantitative, describing the degree of abounding? Chrys. (πολλῶ γὰρ τοῦτο εὐλογώτερον), Grot., Fritz., Thol., adopt the former, and provided only the same thing is said here as in ver. 17, the usage there would decide it to be so: for there it cannot be quantitative. But I believe that not to be so. Here, the question is of abounding, a matter of degree, there, of reigning, a matter of fact. Here (ver. 16) the contrast is between the judgment, coming of one sinner, to condemnation, and the free gift, of (see note below) many offences, to justification. So that I think the quantitative sense the better, and join πολλῶ μάλλον with ἐπερίσσευσεν, in the sense of much more abundant (rich in diffusion) was the gift, &c. (2) χάρις, not the grace working in men, here, but the grace which is in, and flows from, God. (3) ἐν χάριτι τῇ τοῦ . . . , not to be joined (Thol.) with ἡ δωρεά, as if it were ἡ ἐν χάρι. (which would be allowable), but with ἐπερίσσω. The grace of our Lord Jesus Christ (His self-offering love, see 2 Cor. viii. 9) is the medium by which the free gift

^m οἱ πολλοὶ ἀπέθανον, ⁿ πολλῶ ⁿ μᾶλλον ἢ χάρις τοῦ θεοῦ ^m = ver. 19 bis.
καὶ ἡ ὁδωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ ^m ch. xii. 5.
χριστοῦ ^p εἰς ^m τοὺς πολλοὺς ^q ἐπερίσσευσεν. ¹⁶ καὶ οὐχ ¹ Cor. x. 17,
ὡς δι' ἐνὸς ἀμαρτήσαντος τὸ ^r δώρημα· τὸ μὲν γὰρ ³³.
^s κρίμα ^t ἐξ ἐνὸς ^u εἰς ^v κατάκριμα, τὸ δὲ ¹ χάρισμα ^t ἐκ ⁿ vv. 9, 10 reff.
πολλῶν ^k παραπτωμάτων ^u εἰς ^v δικαίωμα. ¹⁷ εἰ γὰρ ^o Acts ii. 38
^u = ch. i. 5. xvi. 26. ¹ Pet. i. 23. ^v here bis. ch. viii. 1 only †. (-ειν, ch. ii. 1. -σις, 2 Cor.
iii. 9. vii. 3.) ^w = here only. see note and ch. i. 32 reff. ^q ch. iii. 7 al.
² Cor. i. 5. ^q ch. iii. 7 al.
ⁱ 8. ² Cor.
ix. 8, but
περ. transi-
t ch. ii. 29 reff.

16. for ἀμαρτησαντος, ἀμαρτηματος D (and lat¹) F fuld¹ (not am harl¹ al) Syr Thdrt
Aug² (txt_{saep}) Ruf Pelag Ambr-comm Sedul: ἀμαρτητος (sic) N¹. om γαρ F-gr
45 lect-19, syr has it w-ast. at end add ζωης D¹ (and lat¹) fuld¹ aeth.

is imparted to men. (4) The aorist ἐπερίσσευσεν should here be kept to its indefinite historical sense, and not rendered as a perfect, however true the fact expressed may be: both are treated of here as events, their time of happening and present reference not being regarded.

16.] *Distinction the second, in KIND.* The former difference was quantitative: this is modal. And not as (that which took place) by one that sinned, so is the gift. It is a question whether any thing, and what, is to be supplied before δι' ἐνὸς ἀμαρτ. Rōthe, Meyer, and Tholuck (and so E. V.), would supply nothing, and render, 'And not as by one having sinned, so is the gift.' But (De W.) this has against it, (1) that since the γὰρ following gives the reason for this sentence, this must contain implicitly all that that next expands in detail; which is not merely the distinction between springing from one man and out of many offences, but much more: and (2) that thus διὰ would = ἐκ or vice versa, whereas διὰ characterizes the bringer in, and ἐκ the occasion. Others have supplied τὸ κρίμα (Bengel, Köllner): τὸ κατάκριμα (Theophyl., Reiche): ὁ θάνατος εἰσῆλθεν (Grot., Estius, Koppe):—but inasmuch as it is purposely left indefinite, to be explained in the next verse, it is better to supply an indefinite phrase which may be thus explained: e.g. τὸ γινόμενον, 'that which took place by one,' &c. τὸ μὲν γὰρ κ.τ.λ.]

For the judgment (pronounced by God upon Adam) was by occasion of one man (having sinned,—supply ἀμαρτήσαντος: παραπτώματος would be hardly allowable, and would not help the sense, inasmuch as many sinners, as well as many sins, are implied in πολλα παραπτ. below), unto condemnation (its result, in his own case and that of his posterity: supply, as in ver. 18 is expressed, [ἐγένετο] εἰς πάντας ἀνθρώπους); but the free gift was by occasion of many transgressions (where

sin abounded, ver. 20, there grace much more abounded: the existence of the law being implied in παραπτ.) unto justification. The only difficulty here is the sense of δικαίωμα. The ordinary meaning of the word is τὸ ἐπανόρθωμα τοῦ ἀδικήματος, 'the amendment of an evil deed': so Aristotile, Eth. Nicom. v. 10, διαφέρει δὲ τὸ ἀδικημα καὶ τὸ ἄδικον, καὶ τὸ δικαίωμα καὶ τὸ δίκαιον· ἄδικον μὲν γὰρ ἐστὶ τῇ φύσει ἢ τᾶξεν τὸ αὐτὸ δὲ τοῦτο ὅταν πραχθῇ, ἀδικημα ἐστὶν· πρὶν δὲ πραχθῆναι οὐπω, ἀλλ' ἄδικον. ὁμοίως δὲ καὶ δικαίωμα· καλεῖται δὲ καὶ τὸ κοινὸν μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος. But this, which Aristot. insists on as the proper, but not perhaps usual sense of the word, is not to be pressed in the N. T., and does not, though upheld by Calvin, Calov., Wolf, and Rōthe, suit the context as contrasted with κατάκριμα. Other renderings are, 'an absolute sentence' (Meyer, Fritz., al.): 'a righteous act,' as in ver. 18; Baruch ii. 19; 'righteousness,' as in Rev. xix. 8 (where see note): 'a righteous cause,' or plea (LXX, Jer. xi. 20): 'justification' (E. V., Luth., De Wette, al.). The first seems to me to be right, as standing most exactly in contrast with κατάκριμα; the use of the -μα being partly perhaps accounted for by the alliteration of the ending marking more strongly the antithesis. Thus as κατάκριμα is a sentence of condemnation, so δικαίωμα will be a sentence of acquittal. This in fact amounts to justification.

17.] *Distinction the third, also in KIND; that which came in by the one sinner, was the reign of DEATH: that which shall come in by the One, Jesus Christ, will be a reigning in LIFE.* For (carrying on the argument from ver. 15, but not so as to make parenthetical [Rōthe] ver. 16—for δικαιοσύνης presupposes δικαίωμα) if by the transgression of the one man (the reading ἐν [τῷ] ἐνὶ παραπτώματι goes with

x ver. 14 reff. τῷ τοῦ ἐνὸς ^k παραπτώματι ὁ θάνατος ^x ἐβασίλευσεν ABCDI
 y 2 Cor. vii. 2. διὰ τοῦ ἐνός, ⁿ πολλῶ ⁿ μᾶλλον οἱ τὴν ^y περισσεΐαν τῆς KLSA
 x. 15. James. 1. 24 only. e d f g
 Eccles. i. 3 al. k l m n
 = Matt. xviii. 8, 9. John v. 29 al. fr. o 17
 a = 1 Cor. iv. 8. χάριτος καὶ τῆς ^o δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες
 Rev. v. 10. ἐν ^z ζωῇ ^a βασιλεύουσιν διὰ τοῦ ἐνός Ἰησοῦ χριστοῦ.
 NAB. L. b. 18 b' Ἄρα ^b οὖν ὡς δι' ἐνός ^k παραπτώματος ^c εἰς πάντας
 NAB. L. c. ἀνθρώπους ^u εἰς ^v κατάκριμα, οὕτως καὶ δι' ἐνός ^u δικαιο-
 b ch. vii. 3, 25. ὡματος ^c εἰς πάντας ἀνθρώπους ^u εἰς ^c δικαίωσιν ζωῆς.
 vii. 12. ix. 16, 18. xiv. [12] 19. Gal. vi. 10 al. 3, p.
 c = ver. 12. 19 ὥσπερ γὰρ διὰ τῆς ^f παρακοῆς τοῦ ἐνός ἀνθρώπου
 d = Rev. xv. 4 only.
 Baruch ii. 19. see note on ver. 16. e ch. iv. 25 only †. Levit. xxiv. 23 only. f 2 Cor. x. 6. Heb.
 ii. 2 only †. (οὐεῖν, Matt. xviii. 17.)

17. for τῷ τοῦ ἐνός, ἐν ἐνι AF; ἐν τῷ ἐνι D-gr: ἐν ἐνός 47 am (with demid al) Orig₂:
 τῷ 44: txt BCKLN vulg D-lat Syr Chr Thdrt Thl Ec Aug. omi της δωρεας B
 49 Iren-int Orig₁. Chr-comm Aug. Bede: την δωρεαν 67² Thl Ruf: add και 63 vulg
 syrr Chr-2 mss Cyr Isid Thdrt Ec-comm Ambrst Pelag. om της δικαιοσ. C 70¹
 Orig₁. ins τη bef ζω L k 17. 93. βασιλευουσιν o 17. 47. 77. 91 copt
 Orig Chr₁. χρ. bef ιησου B Orig₂ (agst Orig₁ Iren-int).
 18. aft ἐνς ins ἀνθρώπου N¹ (N³ disapproving). παραπτώμα F (per unius delictum)
 37. 46. for δικαίωματος, το δικαίωμα DG; και δικαίωμα F (per unius justitiam).

ἀμαρτήματος for ἀμαρτήσαντος in ver. 16: both have evidently been corrections) death reigned by means of the one man, much more (logical—a *fortiori*) shall they who receive the abundance of the grace and of the gift of righteousness (ver. 15: beware of the shallow and weakening notion, that it is “for τῆς δικαιοσύνης δεδωρημένους”) reign in life (eternal) by means of the one (Man) Jesus Christ.

περισσεΐα answers to ἐπερίσσευσεν, ver. 15: τῆς χάριτος, to ἡ χ. τοῦ θεοῦ; only here, as at ch. i. 5, the word signifies not only the grace flowing from God, but the same grace implanted and working in man:—δωρεᾶς, to δωρεά there, but qualified by τῆς δικαιοσύνης, answering to δικαίωμα in ver. 16.

The present λαμβάνοντες, instead of λαβόντες, is not merely used in a substantive sense, *receptores* (as Fritz and Meyer), but signifies that the reception is not *one act* merely, but a *continued process* by which the *περισσεΐα* is imparted. (So Röhde, De W., Thol.) ἐν ζωῇ βασ.

“Antithesis to ὁ θάνατος ἐβασ.” We should expect ἡ ζωὴ βασιλεύσει, but Paul designedly changes the form of expression, that he may bring more prominently forward the idea of free personality. ζωὴ is not only corporeal (the resurrection), but also spiritual and moral,—as also in θάνατος we must include διὰ τῆς ἀμαρτίας ver. 12. βασιλεύουσιν is brought in by the antithesis: but it is elsewhere used (see reff.) to signify the state of blessedness, partly in an objective theocratic import (of the reign of the saints with Christ), partly in a subjective moral one,—because *reigning* is the highest development of freedom, and the highest satisfaction of

all desires.” De Wette.

18.] *Recapitulation and co-statement of the parallel and distinctions.* Therefore (ἄρα οὖν, see reff., is placed by Paul at the beginning of a sentence, contrary to classical usage) as by means of one trespass (not, ‘the transgression of one,’ as Erasm., Luth., Calv., Koppe, Fritz., Thol., which is contrary to usage, and to ver. 17, where that meaning is expressed by τῷ τοῦ ἐνός παραπτώματι. In this summing up, the Apostle puts the antithetical elements as strongly and nakedly as possible in contrast; and therefore abridges the ‘trespass of one’ and ‘the righteousness of one’ into ‘one trespass’ and ‘one righteousness’) it came upon (ἐγένετο, indefinite, being supplied) all men unto condemnation,—so also by means of one righteous act (the Death of Christ viewed as the acme of His Obedience, see Phil. ii. 8 = ἡ ὑπακοὴ τοῦ ἐνός below; not as in ver. 16,—nor *Righteousness*, as Thol., which would not contrast with παραπτ., a single act) it came upon all men (in extent of grace,—in posse, not in esse as the other) unto justification of (conferring, leading to) life. 19.]

For (in explanation of ver. 18) as by the disobedience of (the) one man the many (= πάντες ἄνθρωποι above, but not so expressed here, because in the other limb of the comparison πάντ. ἄνθρ. could not be put, and this is conformed to it: see there) were made (not ‘were accounted as’ [Grot. al.]: nor ‘became by imputation’ [Beza, Bengel]: nor ‘were proved to be’ [Koppe, Reiche, Fritz.]: see reff.) sinners (not ἐπεύθυνον κολάσει, as Chrys., Theophyl.: ‘actual sinners by practice,’ is

ε ἁμαρτωλοὶ ^h κατεστάθησαν ⁱ οἱ πολλοί, οὕτως καὶ διὰ ^g τῆς ^k ὑπακοῆς τοῦ ἐνὸς δίκαιοι ^h κατασταθήσονται ⁱ οἱ πολλοί. ²⁰ νόμος δὲ ¹ παρεισηλθεν, ἵνα ^m πλεονάσῃ τὸ ⁱ παράπτωμα. οὗ δὲ ^m ἐπλεόνασεν ἡ ἁμαρτία, ^o ὑπερεπερίσ-

λάβρα νυκτὸς ἐντὸς τῶν τειχῶν, Polyb. ii. 55. 8.
al4., only, exc. 2 Pet. i. 8. 2 Chron. xxiv. 11.
Mark vii. 37.)

^m Paul (here bis. ch. vi. 1. 2 Cor. iv. 15
n ver. 15. o 2 Cor. vii. 4 only +. (-ὥς,
paraisēthē only
i ver. 15 reff.
k ch. i. 5 reff.
1 Gal. ii. 4
only +.

19. aft 2nd εως add ἀνθρώπου D¹F Iren-gr Cyr₂ Aug₁(om aliq) Ambr₁ Bede.—του εως
ἀνθρ. bef υπακοης F.

20. for 1st δε, γαρ L.

for οὗ, οπου F.

meant, the disobedience of Adam having been the *inlet* to all this: compare ἐφ' ᾧ πάντες ἥμαρτον ver. 12 and the notes, on the *kind of sin* spoken of in this whole passage, as being both original and actual), so also (after the same manner or analogy likewise) **by means of the obedience** (unto death, see on last verse) **of (the) One man shall** (*future*, because, as in ch. iii. 30, justification, as regards the many, is *not yet completed*. De W.) **the many** (= πολλοί, compare Matt. xxvi. 28; Mark x. 45, but thus expressed because πολλοί would not have answered in the other limb of the comparison. *In order to make the comparison more strict*, the πάντες who have been made sinners are *weakened* to the indefinite οἱ πολλοί, the πολλοί who shall be made righteous are *enlarged* to the indefinite οἱ πολλοί. Thus a *common term of quantity* is found for both, the one *extending to its largest* numerical interpretation, the other *restricted to its smallest*) **be made** (see above) **righteous** (not by *imputation* merely, any more than in the other case: but 'shall be made really and actually righteous, as completely so as the others were made really and actually sinners.' When we say that man has no righteousness of his own, we speak of him as *out of Christ*: but in *Christ* and united to Him, he is *made righteous*, not by a fiction, or *imputation only* of Christ's righteousness, but by a real and living spiritual union with a righteous Head as a righteous member, righteous *by means of*, as an effect of, the righteousness of that Head, but not merely righteous by transference of the Righteousness of that Head; just as in his natural state he is united to a sinful head as a sinful member, sinful by means of, as an effect of, the sinfulness of that Head, but not merely by transference of the sinfulness of that Head). See the whole question respecting πάντες and οἱ πολλοί treated in Tholuck's Comm. in loc. 20.] *How the law* (of Moses) *came in*, in the *divine economy*. But (i. e. the two things spoken of ver. 19 did not *simply* and *immediately* happen)

the law (of Moses: not *law*, in the abstract, nor '*the law of nature*,' as Dr. Peile,—nor even *the law of God* in its *general* sense, as often in ch. i. ii.;—but here strictly **THE LAW OF MOSES**, as necessitated by vv. 13, 14 in this same argument) **came in besides** (besides the fact of the many being made sinners, and as a transition point to the other result: formed a *third term*, besides these two, in the summary of God's dealings with man: compare προσετέθη, Gal. iii. 19:—not πρὸς καιρὸν ἐδόθη, Theophyl.: not, *came in between Christ and Adam* [the fact, but not the interpretation], as Theodoret and Calv.:—not = εισηλθεν merely),—**in order that** (τελικῶς, its design,—not merely ἐκβατικῶς, its result, as Chrys., al.;—here, and every where else. So of ver. 21) **the trespass** (created by the law; for where no law, no transgression, ch. iv. 15:—not merely the *knowledge of sin*, but *actual transgression*) **might multiply** (in *actual fact*: not 'be abundantly exhibited,' or any such evasive sense). No possible objection can be taken to this statement by those who view the Law as a preparation for Christ. If it was so, then the effect of the Law, the creating and multiplying transgression, was *an end in the divine purposes*, to bring out the necessity of One who should deliver from sin and bring in righteousness. "Those who weaken this telic ἵνα into 'so that,' in order to guard the Apostle from what seems to them a doctrine unworthy of God, overlook equally his firm standing on the acknowledged ground of historic fact and actuality, as the humility with which here, as ever (ch. xi. 33, 34), he bows before the mystery of the οἰκονομία τοῦ θεοῦ." Umbreit. But (this terrible end, the multiplying of transgression, was not, however, God's *ultimate* end: He had a further and gracious one) **where** ('when,' De Wette, after Grot., al.: but Tholuck justly remarks that instances of this meaning of οὗ in prose are wanting. In verse it seems to occur, Eur. Iph. Aul. 96, but even there may be rendered '*in the case where*') **sin**

p ver. 14 reff.
q ver. 16 reff.
r = ch. ii. 2 reff.
s = ch. ii. 22,
23. Col. i.
t ch. v. 20 reff.
u ch. iii. 4 reff.
v Acts x. 41
reff.
w = and
constr., Gal.
ii. 19. (ver. 10, ch. xiv. 8.) w. ἀπό, Col. ii. 20.
y = Col. (ii. 20.) iii. 7 only.

σευσεν ἡ χάρις, ²¹ ἵνα ὥσπερ ^ρ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις ^ρ βασιλεύσῃ διὰ δικαιοσύνης ¹ εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

ABCD F
KLNa
cd fgl
klm n
o 17

VI. ¹ τί οὖν ¹ ἐροῦμεν; ² ἐπιμένωμεν τῇ ἁμαρτίᾳ. ἵνα ἡ χάρις ¹ πλεονάσῃ; ² μὴ γένοιτο. ³ οἵτινες ⁴ ἀπεθάνομεν τῇ ἁμαρτίᾳ, ⁵ πῶς ἔτι ⁶ ζήσομεν ⁷ ἐν αὐτῇ; ⁸ ἡ ⁹ ἀγνοεῖτε

x = ch. iii. 6. 1 Cor. xv. 12. Gal. iv. 9. Gen. xxxix. 9
a ch. i. 13 reff.

21. om τω F.

for βασιλευση, -σει KLi c l' o 77. 115-6-21-2.

χρ. bef ιησ. B.

CHAP. VI. 1. rec επιμενουμεν, with rel Chr Thdrt Gennad-c Diod-c Thl Ec Tert Aug, permanchimus vulg (G-lat: επιμενομεν KN 1. 57. 68. 109 lect-13 eapt Gild: επιμεινωμεν L 93. 124: txt ABCDF b' m o 17 Syr Danasc. ins εν bef τη A, in peccato latt.

2. aft οιτινες ins γαρ F latt syrr (not Tert).

ζησωμεν CFL 17 Diod Chr-ms,.

(the generic of the specific παράπτωμα) multiplied, (God's) grace exceedingly abounded (not 'did much more abound,' as E. V.: for words compounded with ὑπέρ have a superlative, not a comparative signification, e. g. ref. ὑπερλίαν, ὑπερνικῶς, ὑπερνόμος, κ.τ.λ.),—and Paul often uses these compounds. The E. V. has likewise destroyed the force of the comparison by rendering the different words πλεονάζω and περισσεύω both by one word 'abound').

21.] The purpose of this abounding of grace:—its ultimate prevalence and reign, by means of righteousness, unto life eternal. That, as sin reigned (the historic indefinite past, because the standing-point of the sentence is, the restitution of all things hereafter) in death (ἐν, of that in and by which the reign was exercised and shewn: death was the central act of sin's reign. He does not here say, 'death reigned by sin,' as in vv. 12—14, because sin and grace are the two points of comparison, and require to be the subjects), so also grace may reign by means of (not ἐν here, though it might be so, if δικαιοσ. applied to our being made righteous: but as it applies to the Righteousness of Christ making us righteous, it is διὰ) righteousness, unto (leading to) life eternal through (by means of) Jesus Christ our Lord ('Iam ne memoratur quidem Adamus, solius Christi mentio viget.' Bengel).

CHAP. VI.—VIII.] THE MORAL EFFECTS OF JUSTIFICATION. VI. 1—14.] No encouragement given hereby (see ch. v. 20) to a life in sin: for the baptized are dead to sin, and walk in a new (vv. 1—7) life, and one (vv. 8—11) dedicated to God.

1.] What then shall we say?—the introduction of a difficulty or objection arising out of the preceding argument, and

referring to ch. v. 20. See ch. iii. 5.

ἐπιμένωμεν, 'must we think that we may persist,'—the deliberative subjunctive. So εἰπωμεν ἢ σιγῶμεν, Eur. Ion 758: παρέλθω δόμους, Med. 1275. See Kühner, Gramm. § 464, and note on ch. v. 1. May we persist in (our natural state and commission of) sin, that (God's) grace may multiply (ch. v. 20)? 2.] μὴ γέν. (see reff.), used of some inference in itself abhorrent from reverence or piety, or precluded by some acknowledged fact inconsistent therewith. The latter is here the ground of rejection. An acknowledged fact in the Christian life follows, which precludes our persisting in our sin. We who (οἵτινες describing quality, not merely matter of fact) died (historic aorist, not perf. as in E. V.: the time referred to being that of our baptism) to sin (reff. and examples in Wetst.:—became as separate from and apathetic towards sin as the dead corpse is separate from and apathetic towards the functions and stir of life: μένεω ἀκίνητον ὥσπερ τὸν νεκρόν, Chrys. 'Sin,' τῇ ἁμ. = as above), how any longer shall we live in it (= περιπατεῖν ἐν—but not, as De W., ζῆν with a dative: ζῆν ἐν τινι is a further step than ζῆν τινι, implying introitio, and not merely sympathy)? 3.] Or (supposing you do not assent to the argument in the last verse, see reff.) are ye ignorant (the foregoing axiom is brought out into recognition by the further statement of a truth universally acknowledged) that all we who were (i. e. all of us, having been) baptized into Christ Jesus ('into participation of,' 'into union with,' Christ, in his capacity of spiritual Master-ship, Headship, and Pattern of conformity) were baptized into (introduced by our

ὅτι ὅσοι ^b ἐβαπτίσθημεν ^b εἰς χριστὸν Ἰησοῦν, ^b εἰς τὸν θάνατον αὐτοῦ ^b ἐβαπτίσθημεν; ⁴ ^c συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡς περ ^d ἡγέρθη χριστὸς ἐκ ^a νεκρῶν διὰ τῆς ^e δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν ^f καινότητι ζωῆς ^g περιπατήσωμεν. ⁵ εἰ γὰρ ^h σύμφυτοι γεγόναμεν τῷ ⁱ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ^k ἀλλὰ καὶ τῆς ^l ἀναστάσεως ἐσόμεθα, ⁶ τοῦτο γινώσκον-

13. Zech. xi. 2 only.
i. 22 reff.

i ch. i. 23 reff.

k = 1 Cor. iv. 15 reff. Hom. II. a, 81, f.

b Acts viii. 16
reff.
c Col. ii. 12
only +.
d 1 Cor. xv. 12
reff.
e see John xi.
40.
f ch. vii. 6 only.
Ezek. xlvii.
12 only.
g = Acts xxi
21. w. ἐν.
2 Cor. iv. 2
reff.
h here only +.
Amos ix.
1 = Acts

3. om ἰησοῦν B 31-9. 73. 109-18-20-24 lect-8 Chr Thdrt Thl Ambr: ἰησ. bef χριστ. 80 Syr æth.

4. om τον D¹F k¹.

for δια, υπο D¹(appy).

5. for αλλα, αμα F latt.

aft αναστ. ins αυτου F Syr arm.

6. ins και bef τουτο B: τοστο δε 179.

baptism into a state of conformity with and participation of) **His Death**? The Apostle refers (1) to an acknowledged fact, in the signification, and perhaps also in the manner (see below) of baptism—that it put upon us (Gal. iii. 27) a state of conformity with and participation in Christ;—and (2) that this state involves a death τῇ ἁμαρτίᾳ even as He died τῇ ἁμαρτίᾳ (ver. 10);—the meaning being kept in the background, but all the while not lost sight of, that the *benefits of His Death* were likewise made ours by our introduction into the covenant.

4.] A further explanation of the assertion in the last verse proceeding (οὖν) on its concession by the reader. **We were then** (not the temporal but inferential 'then'; q. d. "You grant my last position: Well then," ...) buried with Him (καθάπερ ἐν τινι τάφῳ τῷ ὕδατι καταδυόντων ἡμῶν τὰς κεφαλὰς ὁ παλαῖς ἄνθρωπος θάπτεται, καὶ καταδύς κάτω κρύπτεται ὅλως καθάπαξ, Chrys. on John iii. Hom. xxv. 2, vol. viii. p. 151) by means of our baptism into (His) death (τοῦ βαπτ. εἰς τὸν θάνατον) belong together, not συνετάφ. εἰς τ. θ., which would hardly bear any sense. The absence of the art. before εἰς is no objection to this;—it is unnecessary, because no distinction from any other baptism is brought out, and τὸ βάπτ.-εἰς-τὸν-θάν. is connected as one idea; in order that, as **Christ was raised from the dead by the glory** (δόξα and δόναμις are cognate ideas; compare the import of the Heb. יָדָה and the LXX in Ps. lxxviii. 35 [Lxxviii. 34 LXX], Isa. xii. 2; and τὸ κράτος τῆς δόξης in Col. i. 11. The divine δόξα includes all that manifests the Creator to the creature: and hence also his Almightyness. Tholuck.

The renderings 'in Deigloriam' [Beza, Bretschneider], and 'because He is the image of the Father' [Dr. Burton, altern.], are inadmissible for διὰ with a gen.) of the

Father (Theodoret makes ἡ δόξα τοῦ πατρὸς = ἡ οἰκία θεότης of the Son, which is manifestly wrong), **thus we also should walk in newness of life** (not = 'a new life';—nor are such expressions ever to be diluted away thus: the abstract καινότητι is used to bring the quality of *newness*, which is the point insisted on, more into prominence, compare 2 Thess. ii. 11; 1 Tim. vi. 17; Winer, edn. 6, § 34. 3. The comparison

is not only (as Stuart) between our Lord's *physical* death and resurrection, and our *spiritual*; but reaches far deeper: see notes on vv. 10, 11).

5.] The Apostle confirms the last verse by a necessary sequence that *those who are united to Him in His Death, shall be also in His resurrection. For (confirmatory) if we have become united with the likeness of His Death (σύμφυτος = either (1) 'congenital,'—as διὰ τὴν σύμφυτον δικαιοσύνην, spoken of Samuel, Jos. Antt. vi. 3.3,—or (2) 'cognate,' of like nature,—or (3) 'arising simultaneously,'—or (4) 'grown together,'—or (5) 'planted with,' 'consitus.' The rendering of Syr., Vulg., Luth., E. V., 'planted together,' is inadmissible, -φυτος being not from φυτεύω, but from φύω: as also is that of Erasmus. and Calvin,—'insititii.' The fourth meaning, 'grown together,' intimately and progressively united,'—'coaluimus,' as Grot.,—seems here to apply best. Obs. σύμφ.*

is to be connected with τῷ ὁμ., not with τῷ χριστῷ understood, as in ver. 6: in which case we should have to supply τῷ ὁμοιώματι again before τῆς ἀναστάσεως, which would be not only grammatically difficult, but would not correspond to the sense: for Christians, it is true, partake of the *likeness* only of Christ's death, but of His *actual Resurrection itself*, as the change of construction shews: see below), **so shall we be also** (ἀλλὰ after a hypothetical clause serves to strengthen the inference: see

m Eph. iv. 22.
Col. iii. 9.
see 1 Cor. v.
7, 8.
n Matt. xxvii.
44 | Mk. J.
Gal. ii. 20
only r.

o ch. iii. 3 reff.
vi. 24. ch. vii. 6 al.

τες, ὅτι ὁ ^m παλαιὸς ἡμῶν ^m ἄνθρωπος ⁿ συνεσταυρώθη, ^{ABCD}
^{KL} ἵνα ^o καταργηθῇ τὸ ^p σῶμα τῆς ^p ἁμαρτίας, ^q τοῦ μηκέτι ^{KL}
^{cd} δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀποθανὼν ^{k l m} δεδι-
^o

p gen., = ch. vii. 23, 24. viii. 13. Col. ii. 11.

q 1 Cor. x. 13 reff.

r Matt.

Deut. xiii. 4 A.

s Acts xiii. 39 only.

Sir. xxvi. 29.

καταργησι ^Λ αἰθ.

reff., and Hartung, Partikellehre, ii. p. 40) with His Resurrection (a change of construction: because it could not well have been said *σύμφυτοι τοῦ ὁμοιώματος τ. θ.* above, the gen. after adjectives compounded with *σύν* denoting the thing actually partaken [cf. Kühner, § 519, and Bernhardt, Syntax, p. 171: who cites examples in *σύντροφος*, Soph. Philoct. 203.—*σύννομος*, Eur. Hel. 1508.—*σύμφωνος*, Aristoph. Av. 658.—*συμφυῆς*, Plato Legg. iv. p. 721.—*συνήθης*, ib. v. p. 739.—*σύμψηφος*, Cratyl. p. 398], and hardly the mere figure or likeness of it,—and similarly it could not well here be said *σύμφ. τῇ ἀναστάσει*, because the dat. would not be strong enough to denote the state of which we shall be actual partakers. The future is used *perhaps* because of the inference, as a logical sequence,—‘If, &c., . . . A shall = B:’—but more probably with a deeper meaning, because the participation in His Resurrection, however partially and in the inner spiritual life, attained *here*, will only then be accomplished in our entire being, when we ‘shall wake up after his likeness’).

6.] **Knowing** (recollecting) **this**, that our old man (former self, personality before our new birth—opposed to *καινός* or *νέος ἄνθρ.*, *καινὴ κτίσις*,—see Col. iii. 10; 2 Cor. v. 17; Eph. iv. 22—24,—not merely the guilt of sin, nor the power of sin, but the *man*. The idea is not Jewish, as Tholuck has shewn: the passage quoted from the Sohar-chadash not bearing the meaning commonly given to it,—and if it did, that book itself being a production probably of the sixteenth century) **was** (at our baptism) **crucified with Him** (the great key to our text is ref. Gal. As the death of the Lord Jesus was by *crucifixion*, the Apostle uses the same expression of our death to our former sinful self, which is not only by virtue of, but also *in the likeness of*, Christ’s death,—as signal, as entire, as much a death of cutting off and putting to shame and pain), **in order that** (the aim and end of the *συνσταυρωθῆναι*) **the body of sin might be annulled** (“τὸ σῶμ. τῆς ἁμαρτ. belongs together, and τῆς ἁμαρτ. is not to be joined with *καταργ.* as being = *ἀπὸ τῆς ἁμαρτ.* [Theodoret, Wahl];—nor is τὸ σῶμ. τ. ἁμ., ‘the totality of sin’ [Orig.

2, Theophyl. 1, Grot.]; nor ‘the substance or essence of sin,’ after the Heb. [Rabbinical] usage of *עצם* and *הגוף* [Schöttg.]; nor, ‘the mass of sin’ [Thol. 1.];—nor a mere figure to carry out the idea of being crucified with Christ [Calov., Wolf, Reiche, Olsh., Stuart 2, al.];—nor = *ἡ σὰρξ τ. ἁμαρτ.*; but ‘the body, which belongs to or serves sin,’ in which sin rules or is manifested, = τὰ μέλη, ver. 13, in which is *ὁ νόμος τῆς ἁμαρτίας*, ch. vii. 23,—τὸ σῶμα τ. θανάτου, ch. vii. 24,—αἱ πράξεις τοῦ σώματος, ch. viii. 13,—τὸ σῶμα τῆς σαρκός, Col. ii. 11.” De Wette: with whom agree Orig. 1, Theophyl. 2, Beza, Bengel, Meyer, Tholuck, Stuart 1, al. But as De W. further remarks, we must not understand that the body is the *seat of sin*, or at all events must not so understand those words as if the *principle of sin* lay in the body, which is not true, for it lies in the will).

καταργηθῇ, might be rendered powerless (annulled as far as regards activity and energy. The word occurs twenty-five times in Paul’s Epistles [elsewhere, Luke xiii. 7, Heb. ii. 14 only], and does not appear to signify absolute *annihilation*, but as above. Gregory of Nyssa has gone into the meaning in his discourse on 1 Cor. xv. 28, vol. i. p. 1325), **that we should no longer serve** (be slaves to) **sin** (i.e. that the body should no longer be under the dominion of sin, see below, ver. 12). 7.] The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining, as he elsewhere does in such cases, the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: ‘For, as a man that is dead is acquitted and released from guilt and bondage (among men: no reference to God’s judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage.’ I express *δεδικ.* by this periphrasis in both cases, because I believe that all this is implied in it: ‘is acquitted,’ ‘has his quittance,’ from sin, so that Sin (personified) has no more claims on him, either as a creditor or as a master: cannot detain him for debt, nor sue him for service. A larger refer-

καίωται ⁸ ἀπὸ τῆς ἁμαρτίας. ⁸ εἰ δὲ ¹ ἀπεθάνομεν σὺν
 χριστῷ, ¹¹ πιστεύομεν ¹¹ ὅτι καὶ ¹¹ συνζήσομεν αὐτῷ, ⁹ εἰδότες
 ὅτι χριστὸς ¹¹ ἔγερθεις ἐκ ¹¹ νεκρῶν οὐκ ἔτι ἀποθνήσκει
 θάνατος αὐτοῦ οὐκ ἔτι ¹¹ κυριεύει. ¹⁰ ὃ δὲ γὰρ ἀπέθανεν,
 τῇ ¹¹ ἁμαρτίᾳ ἀπέθανεν ¹¹ ἐφίπαξ· ¹⁰ ὃ δὲ ζῇ, ¹¹ ζῇ τῷ θεῷ.
¹¹ οὕτως καὶ ὑμεῖς ¹¹ λογιζέσθε ¹¹ ἑαυτοὺς ¹¹ νεκροὺς μὲν τῇ
 ἁμαρτίᾳ, ¹¹ ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ. ¹² μὴ

iii. 16. y acc. of object, Gal. ii. 20. Rev. xviii. 7. z dat., Col. iii. 23 al.
 a = Heb. vii. 27. ix. 12. x. 16 (1 Cor. xv. 6) only t. b = Gal. ii. 19. 1 Pet. ii. 21. c = and
 constr., ch. xiv. 14. Phil. iii. 13. Wisd. xv. 15. d 2nd pers., 2 Cor. vii. 11 reff. e constr.,
 here only. see ch. vii. 8. Luke xxii. 23. ch. vii. 1. xiv. 9. 2 Cor. i. 24. 1 Tim. vi. 15 only. L.P. Gen. Col. iii. 23 al. c = and
 e constr.,

8. for δε, γαρ F tol (and F-lat): σὺν Syr. (G-lat has *autem* aut *enim*.) rec (for
 συνζ.) συζ., with B²CKL rel: txt AB¹DFN u 17.—ωμεν CK h Thl: συνζήσομεθα F.
 for αὐτῷ, τῷ χριστῷ D¹F lat (not demid fuld tol) Syr Aug, Bede.

11. rec aft νεκροὺς μὲν ins εἶναι, with KLN³ rel vss Did Thdrt Hil: bef νεκρ. μὲν,
 BCN¹ Cyr Damasc: om ADF 17 copt æth Chr-ms Tert₂. rec at end adds τῷ
 κυρίῳ ἡμῶν, with CKLN rel copt Syr (but pref to χρ. ἡσ.) Chr Thl Ambrst Ruf: om
 ABDF demid flor harl tol æth syr Bas Cyr Thdrt Thl-comm Ec-comm Tert₂ Hil Aug
 Pelag Sedul Bede.

ence is thus given to δεδικ. than the pur-
 poses of the present argument, which is
 treating of the power, not the guilt of sin,
 required: but that it is so, lies in the
 nature of ἁμαρτία, the service of which is
 guilt, and the deliverance from whose ser-
 vice necessarily brings with it acquittal.

8—11.] *This new life must be
 one dedicated to God.*

8.] *Now*
 (continuing the train of argument) *if
 we died with Christ, we believe that
 we shall also* (the future as in ver. 5,—
 because the life with Him though here
 begun, is not here completed: and the
 πιστεύομεν used more of *dogmatic belief*,
 than of *trust*, though the latter meaning is
 not altogether absent) *live with Him.*

9.] This and the following verse explain
 what sort of a life with Christ is meant,
 by what we know of the Resurrection-life
 of Christ himself. The only difficulty
 here is in οὐκ ἔτι κυριεύει, as implying that
 Death *had* dominion over Christ, which we
 know it *had not*: see John x. 17, 18; ii.
 19; Acts ii. 24. But this vanishes, when
 we remember that our Lord, by submitting
 to Death, virtually, and in the act of
 death, surrendered Himself into the power
 of Death. Death *could* not hold Him, and
 had no power over Him further than by
 his own sufferance: but power over Him it
had, inasmuch as *He died*.

10.] *For*
 (the proof of the foregoing) *the death
 which He died* (not ‘*in that He died*,’ as
 E. V., nor is ὃ for καθ’ ὃ, either here or in
 ref. Gal., but the accus. objective, governed
 by the verb. So also of ὃ δὲ ζῇ below,
 unto sin He died (De Wette well remarks
 that we must in *expressing* this verse abide
 by the *indefinite* reference to sin in which

the death of Christ is placed; if we attempt
 to make it more definite, ‘*for sin*,’ or ‘*to
 that state, in which He suffered the punish-
 ment of sin*,’ we shall lose the point of com-
 parison, which lies in ‘*to sin*’ and ‘*to
 God*.’ If we are to *expand* the words
 ‘*died to sin*,’ we must say that our Lord
 at death passed into a state in which He
 had ‘*no more to do with sin*’—either as
tempting Him [though in vain], or as *re-
 quiring to be atoned for* [this having been
 now effected], or as *met by Him* in daily
 contradiction which He endured from sin-
 ners) *once for all* (so that it is not to be
 repeated: see reff.); *but the life which
 He liveth* (see above) *He liveth unto God*
 (indefinite again, but easily filled up and
 explained: *to God*,—as being glorified by
 and with the Father, as entirely rid of con-
 flict with sin and death, and having only
 God’s [properly so called] work to do,—as
 waiting till, in the purposes of the Father,
 all things are put under Him:—and *to [for]
 God*, as being the manifestation and bright-
 ness of the Father’s glory).

11.] *An
 exhortation to realize this state of death
 unto sin and life unto God with Christ.*
Thus. (after the same manner as Christ)
do ye also (imperative: Meyer only holds
 it to be indic.) *account yourselves* (better
 than ‘*infer yourselves to be*,’ as Chrys. and
 Beza,—see reff. and on ch. iii. 28) *dead
 (indeed) unto sin* (as ver. 2 and following),
but alive unto God in Christ Jesus (i.e.
 ‘*by virtue of your union with Him*:’ not
 through [διὰ] Christ Jesus; in this chapter
 it is not Christ’s *Mediatorship*, but His
Headship, which is prominent.—ἐν χρ. ἡσ.,
 is not [Reiche, Meyer, Fritz.] to be joined
 with both νεκρ. τῇ ἁμ. and ζῶν. τ. θ., but

οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, ABCDE KLS a c d i g k l m n o 17
 εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. 13 μηδὲ
 παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ,
 ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν
 ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.
 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει οὐ γὰρ ἐστε ὑπὸ
 νόμον, ἀλλὰ ὑπὸ χάριν.

1 Paul (here bis, ver. 19) 1 Cor. vi. 15 [3ce] al22; only, exc. Matt. v. 29, 30. James iii. 5, 6. iv. 1. Exod. xxix. 17 al. m here
 bis. John xviii. 3. ch. xiii. 12. 2 Cor. vii. 7. x. 4 only. Jer. xxi. 4. n ver. 11. o 1 Cor. ix. 20 reff.

12. **επακουειν F.** rec αυτη εν ταις επιθ. αυτου (arry a combination of the two readings), with C⁹KL rel syr Chr Thdrt Thl (Ec: αυτη, omg the rest, DF spec Iren-int Tert Viet-tun: txt ABC⁹N vulg(not F-lat) D²-lat Syr coptt æth arm Orig₂ Epiph Antch Damasc Jer Aug Sedul Bede.

13. rec (for ωσει) ως, with DFKL 17 rel Chr Thdrt Thl (Ec: txt ABC⁹N Epiph Damasc. ζωντες D¹F. oin τα [bef 2nd μελη] B.

14. for 1st ου, ουκετι N¹ (marked for erasure by N³ but the marks erased). [αλλα, so BCD¹FN¹.]

only with the latter, next to which it stands, and of which it is literally and positively, whereas of the other it is only figuratively [τῷ ὁμοίῳ., ver. 5] and negatively true).

12, 13.] *Hortatory inferences from ver. 11: from μὴ τῇ ἁμαρτίᾳ, negative, answering τὸ νεκρὸς τῇ ἁμ.,—then positive, answering τὸ ζῶντας τῷ θεῷ.*

12.] **βασιλευέτω** answers to the imagery throughout, in which Sin is a master or lord. It is hardly right to lay a stress on it, and say (as Chrys.) οὐκ εἶπε μὴ οὖν ζήτω ἡ σὰρξ μηδὲ ἐνεργεῖτω, ἀλλ', ἡ ἁμαρτία μὴ βασιλευέτω. οὐ γὰρ τὴν φύσιν ἤλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι: it is no matter of comparison between *reigning* and *indwelling merely*, but between *reigning* and *being deposed*.

But why τῷ θνητῷ ὑμ. σώματι? Orig., al., explain it 'dead to sin,' which it clearly cannot be. Chrys., Theodoret, Grot., and Reiche suppose the word inserted to remind us of the *other life*, and the shortness of the conflict, or (Theophyl.) of the shortness of sinful pleasures; Köllner,—to point out that it is dishonourable to us to serve Sin, whose reign is confined to the *mortal* body; Fritzsche, 'quoniam, qui peccato ministrum se prabet, adhuc in *mortali* corpore herere nec nisi fragilis vitæ meminisse videtur;' De Wette, Tholuck, al., that the Apostle wishes to keep in view the connexion between *sin* and *death* on the one hand, and that *συνζήν* which is freed from death on the other. This last view seems the most probable. See 2 Cor. iv. 11 and note. There is considerable uncertainty in the reading of the latter part of this verse. That which I have adopted is supported by the primary MSS. and has the approval of Lachmann, Tischendorf, Meyer,

and De Wette.

13.] **Nor render** (see reff.;—as a soldier renders his service to his sovereign, or a servant to his master) **your members** (more particular than 'your bodies,' the individual members being instruments of different lusts and sins) **as instruments** (or, 'weapons,' as Vulg., most of the Greek expositors, and Luth., Calv., Beza, Tholuck, which latter defends this rendering by Paul's fondness for military similitudes, and by the occurrence of *ὁψώνια* below, ver. 23;—but as De W. observes, the comparison here is to *servitude* rather than *soldiership*, of *unrighteousness* to *sin*; but **render** (the *present* imperat. above denotes habit,—the exhortation guards against the recurrence of a devotion of the members to sin: this *aorist* imperat., on the other hand, as in ch. xii. 1, denotes an *act* of self-devotion to God once for all, not a mere recurrence of the habit) **yourselves** (not merely *your members*, but your whole selves, body, soul, and spirit) **to God**, as alive from having been dead (as in vv. 4 ff. and Eph. ii. 1—5), and **your members** as instruments (see above) of **righteousness to God** (dat. '*commodi*,' as indeed is τῇ ἁμαρτ. above, the dat. after παριστ. being there left to be supplied, because of τῇ ἁμ. following).

14.] An assurance, confirming (by the γάρ) the possibility of the surrender to God commanded in the last verse, that *sin shall not be able to assert and maintain its rule in those who are not under the law but under grace*. The future κυριεύσει cannot be taken as a command or exhortation, which use of the future would if not always, yet certainly here, require the second person,—and would hardly suit a personification like ἁμαρτία. The second part of the verse

¹⁵ ^p τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὁ ὑπὸ νόμον ^p ch. iii. 9.
 ἀλλὰ ὁ ὑπὸ χάριν; ^q μὴ γένοιτο. ¹⁶ οὐκ οἴδατε ὅτι ^q ch. iii. 4 reff.
^k παριστάνετε ^h ἑαυτοὺς δούλους ^r εἰς ^s ὑπακοήν, δούλοὶ ἐστε ^r ch. v. 16 reff.
^t ᾧ ὑπακούετε, ἦτοι ἁμαρτίας ^r εἰς θάνατον ἢ ^s ὑπακοῆς ^t constr., Matt. xix. 11. xx. 21.

¹⁵. rec *αμαρτησωμεν*, with rel Chr Thdrt, Thl Cc: *ημαρτησαμεν* F, *peccavimus* am harl D³-lat G-lat: txt ABCDKLN c m n 17 Clem. [αλλα, so BCFN¹.]

¹⁶. ins η bef ουκ D¹F demid flor harl¹ sah Sedul Bede. om εις θανατον DE Syr sah arm-zoh(1805) Aug.

refers back to ch. v. 20, 21, where the law is stated to be the multiplier of transgression,—and accords with 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας, ὁ νόμος. The stress is on *κυριεύσει*: q. d. ‘Your efforts to live a life of freedom from the tyranny of sin shall not be frustrated by its after all tyrannizing over you and asserting its dominion: for ye are not under that law which is the strength of sin, but under that grace (here in the widest sense, justifying and sanctifying,—grace in all its attributes and workings) in which is no condemnation,’ ch. viii. 1. It will be seen from the above, that I interpret *κυριεύσει* rather of the *eventual* triumph of sin by obtaining domination over us, than of its reducing us under its subjection as servants in this life. This is necessary, both to fit this verse into the context, and to suit the question which arises in the next. See Calvin’s masterly note. So also Tholuck and De Wette.

The discussions (in Stuart and al.) as to whether *νόμ.* is the moral or ceremonial law, and as to whether we are bound by the former, are irrelevant here: the assertion being merely that of the general *matter of fact*, about which there can be no question, that we (Christians) are not *under the law*, placed in a covenant of legal obedience, but under grace,—placed in a covenant of justification by faith and under the promise of the indwelling Spirit—subjects of a *higher law*—even the *law of the spirit of life in Christ Jesus*, ch. viii. 2. Whether we are *bound* by the law, and how far, depends on how far the law itself spoke the immutable moral truth of God’s government of the world, or was adapted to temporary observances and symbolic rites now abolished,—the whole of which subject is not under consideration here. I make these remarks to justify myself for not entering into those long and irrelevant discussions with which many of our commentaries are interrupted, and the sense of the Apostle’s argument confounded.

^{15—23.} *The being under grace* (free from the condemnation of sin) *and not under the law*, is no en-

couragement to sin: for (vv. 16—19) we have renounced the service of sin, and have become the servants of righteousness: and (vv. 20—23) the consequences of the service of sin are terrible and fatal, whereas those of the service of righteousness are blessed and glorious. ^{15.}

τί οὖν (sc. ἐστίν); = τί οὖν ἐροῦμεν; ver. 1. ἁμαρτήσωμεν] *Must we imagine that we may sin? may we sin?*—the aor. because he is speaking of *committing acts of sin*: on the deliberative subjunctive, see ver. 1. This question is not, any more than that of ver. 1, put into the mouth of an objector, but is part of the Apostle’s own discourse, arising out of what has preceded, and answered by him in the following verses. ^{16.}

‘You are the servants either of God or of sin,—there is no third course.’ The former part of the verse as far as ὑπακούετε reminds them merely of an universal truth,—that the yielding ourselves servants for obedience to any one, implies the *serving*, being (in reality) the servants of such person. Then this is applied in the form of a dilemma, implying that there is no third service, q. d. ‘Now this must be true of you *with regard either to sin or to God.*’

Know ye not, that to whom ye yield yourselves servants with a view to obedience, his servants ye are to whom ye obey, (and in this case) either (ἦτοι—ἢ only occurs here in N. T. ἦτοι in alternatives is exclusive, cf. Herod. i. 11, δίδωμι αἵρεσιν, ὁκοτὴρην βούλει τιραῖσαι . . . ἦτοι κείνόν γε τὸν ταῦτα βουλευσάντα δεῖ ἀπόλλυσθαι, ἢ σὲ τὸν ἐμὲ . . . Isocr. ἀντιδ. p. 317, ἦλθεν ἂν ἦτοι κατηγορήσων ἢ καταμαρτυρήσων, and see Hartung, Partikellehre, ii. 355 f.) (servants) of sin, unto death (‘with death as the result,’—not physical death merely, nor eternal death merely, but DEATH [by sin] in its most general sense, as the contrast to [life by] *RIGHTEOUSNESS*,—the state of misery induced by sin, in all its awful aspects and consequences:—and so throughout this passage and ch. vii.), or of obedience (τοῦ

u = ch. vii. 25. ^r εἰς δικαιοσύνην; 17 ^u χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι ABCDF
 1 Cor. xv. 57. ^r τῆς ἁμαρτίας, ὑπηκούσατε δὲ ^v ἐκ καρδίας ^w εἰς ὃν KLS a l
 2 Cor. ii. 14. ^v παρεδόθητε ^x τύπον ^y διδασχῆς, 18 ^z ἐλευθερωθέντες δὲ c d f g h
 viii. 16. ix. ^z ἀπὸ τῆς ἁμαρτίας ^a ἐδουλώθητε τῇ δικαιοσύνῃ. 19 ^b ἀν- k l m n
 15. ^v Mark xii. 30. ^v παρὸν τὸν ἄνθρωπον λέγω διὰ τὴν ^c ἀσθενείαν τῆς σαρκὸς ὑμῶν. o 17
 33. Luke x. ^v ὥσπερ γὰρ ^d παρεστήσατε τὰ ^d μέλη ὑμῶν ^e δούλα τῇ
 27. 1 Tim. i. ^x ἀκαθαρσίᾳ καὶ τῇ ^z ἀνομίᾳ ^h εἰς τὴν ^z ἀνομίαν, οὕτως
 5. 2 Tim. ii. ^z Acts xiii. 32, 36. ver. 22. ch. viii. 2, 21. Gal. v. 1 only +. Sir.
 22. 1 Pet. i. ^z Acts vii. 6 reff. b Acts xvii. 23 reff. see ch. iii. 5. f ch.
 17. Deut. ^z Acts vii. 6 reff. e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137. f ch.
 iv. 29. ^z Acts xiii. 32, 36. ver. 22. ch. viii. 2, 21. Gal. v. 1 only +. Sir.
 w constr., ch. ^z Acts vii. 6 reff. h Acts xvii. 23 reff. see ch. iii. 5. f ch.
 i. 24. see ^z Acts vii. 6 reff. e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137. f ch.
 note. ^z Acts vii. 6 reff. h Acts xvii. 23 reff. see ch. iii. 5. f ch.
 x Acts xiii. ^z Acts vii. 6 reff. e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137. f ch.
 25. 3 Macc. ^z Acts vii. 6 reff. h Acts xvii. 23 reff. see ch. iii. 5. f ch.
 iii. 30. ^z Acts vii. 6 reff. e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137. f ch.
 1. 21 Ald. 2 Macc. i. 27. ii. 22 only. a Acts vii. 6 reff. h Acts xvii. 23 reff. see ch. iii. 5. f ch.
 c = 1 Cor. ii. 3 reff. d ver. 13. e adj. here bis only. Wisd. xv. 7. Eur. Hec. 137. f ch.
 i. 24 reff. g ch. iv. 7 reff. h ch. v. 16 reff. Acts xi. 18 reff.

17. ins *καθαρὰς* bef *καρδίας* A 13. 26 Chr₁-mss(txt_h. 1), *ex toto corde* ath.

18. for *δε, ουν* CN¹: om 37-9. 62 lect-12 tol copt.

19. for *δουλα* (twice), *δουλεύειν* F latt. om *εις την ανομιαν* B Syr Sedul.

θεοῦ, sc.—obedience to Him who alone ought to be obeyed) unto righteousness (with righteousness as its result; not imputed merely, nor implanted merely, but RIGHTEOUSNESS in its most general sense as the contrast to *death*,—the state of blessedness induced by holiness, and involving in it, as a less in a greater, *eternal life*: and so throughout this passage)?

17, 18.] The dilemma solved for them by reference to the matter of fact: *that they were once servants of sin, but on receiving the gospel, obeyed its teaching: and consequently were freed from the service of sin, and became the servants of righteousness*:—and this in the form of a thanksgiving to God (1 Cor. i. 14) whose work in them it was. There is a stress on ἦτε as referring to a state *past*. So Eph. v. 8: on account of which stress apparently the μέν, which would naturally follow it, is omitted. 17. ὑπ. . . . διδασχῆς] Attr.: the simple construction would be ὑπηκούσατε τῷ τύπῳ τῆς διδ. εἰς ὃν (or ὃν) παρεδόθητε, ye obeyed (ὑπ. on account of ὑπακοή above) from the heart (reff.) that form of teaching (so μόρφωσις ch. ii. 20: see examples in Fritzsche, vol. i. p. 418; most probably used of the practical *norma agendi* accompanying the doctrine of the gospel; so Calv., Luth., Beza, Reiche:—De W. thinks it is the Pauline form of teaching, of justification by faith, distinguished from the Judaistic) to which ye were delivered (this inversion to the passive agrees admirably with τύπος, as a mould, exemplar, or pattern after which they were to be fashioned: so κατὰ τὰ δόγματα τυποῦσθαι, Arrian. Enchir. ii. 19 [Thol.]: and Beza,—‘hoc dicendi genus magnam quandam emphasin videtur habere. Ita enim significatur evangelicam doctrinam quasi instar typi ejus-

dam esse, cui veluti immittamur, ut ejus figuræ conformemur, et totam istam transformationem aliunde provenire.’ [Thol.] And Chrys. remarks, τὸ παραδοθῆναι, τὴν τοῦ θεοῦ βοηθείαν αἰνιττεται. See on the construction, Winer, edn. 6, § 24. 2. b).

18. ἐλευθ. . . . δικαιοσ.] And (this verse is closely united with the foregoing; Rückert, Reiche, and Meyer think that it might be stated as a syllogistic conclusion, of which the dilemma is the major, and the fact of ver. 17 the minor) being freed from sin, ye were enslaved (see on next verse) to righteousness. 19.]

For the expression ἐδουλώθητε the Apostle apologizes: ‘it is not literally so; the servant of righteousness is *no slave*, under no yoke of bondage; but in order to set the contrast between the former and the new state better before you, I have used this word.’ I speak as a man (according to the requirements of rhetorical antithesis) on account of the (intellectual, as De W. and Thol.: not moral, as Meyer and Olsh.) weakness of your flesh (i. e. ‘because you are σαρκικοί and not πνευματικοί, and want such figures to set the truth before you.’ Orig., Chrys., Theodoret, Calv., Estius, Wetst., al., take these words in a totally different sense: ‘I require of you nothing which your fleshly weakness will not bear’): for (explanatory of ἐδουλώθη) like as ye (once) rendered up your members (as) servants to impurity and to lawlessness (two divisions of ἁμαρτία—impurity, against a man’s self,—lawlessness against God), unto lawlessness (both which, ἀκαθ. and ἀνομ., lead to ἀνομία, result in it: ‘qui justitiae serviunt, proficiunt: ἀνομοι, iniqui, sunt iniqui, nihil amplius.’ Bengel: not ‘from one ἀνομία to another,’ as Œcum., Theophyl., Luth., Grot., Erasm.,

νῦν ^d παραστήσατε τὰ ^d μέλη ὑμῶν ^e δοῦλα τῇ δικαιοσύνῃ ⁱ Paul (here bis. ver. 22.
^h εἰς ⁱ ἁγιασμόν. ²⁰ ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας,
ἐλεύθεροι ἦτε τῇ ^k δικαιοσύνῃ. ²¹ τίνα οὖν ^l καρπὸν
^l εἶχετε τότε; ^m ἐφ' οἷς νῦν ⁿ ἐπαισχύνεσθε, τὸ μὲν γὰρ
^o τέλος ἐκείνων θάνατος. ²² νυνὶ δὲ ^p ἐλευθερωθέντες ^p ἀπὸ
τῆς ^p ἁμαρτίας, ^p δουλωθέντες δὲ τῷ θεῷ, ^q ἔχετε τὸν
^l καρπὸν ὑμῶν ^h εἰς ⁱ ἁγιασμόν, τὸ δὲ ^o τέλος ζωὴν αἰώ-
νιον, ²³ τὰ γὰρ ^q ὁψώνια τῆς ἁμαρτίας θάνατος, τὸ
δὲ ^r χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ

iii. 19. p ver. 18. q Luke iii. 14. 1 Cor. ix. 7. 2 Cor. xi. 8 only+. Esdr. iv. 56. 1 Macc.
iii. 28. xiv. 32 only. r = ch. v. 15, 16. xi. 29.

aft ουτως ins και K 7 tol Syr arm Tert, Sedul.

for 2nd δουλα, σπλα A.

21. rec om μεν, with AC³D³KL³N¹ rel Clem Chr Thl (Ec: ins BD¹FN³ syr Chr-mss Thdrt. for δε, τε (but corrd) N¹. at end ins εστιν F latt(not fuld).

al.: because [De W.] ἀνομία is not an act, but a principle), so now render up your members (as) servants to righteousness (see ver. 16) unto (leading to, having as its result, perfect) holiness—(contrast to ἀνομία, and both embracing their respective consequences). 20—23.] As

a further urging of the above exhortations, the Apostle contrasts the end of their former life with that of their present.

20.] γὰρ introduces a motive for the foregoing: but the verse belongs to the following: for ver. 22 is the contrast to it. Meyer and Fritz. think it to be an explanation of ver. 19, but are certainly mistaken. For when ye were servants of sin, ye were free in relation to (dat. of regard or reference, Winer, edn. 6, § 31. 1) righteousness. There is doubtless a latent irony in the use of ἐλεύθεροι here; but it must not be brought out too strongly: it does not appear, till the end of that freedom is declared. 21.]

'Well, then, ye were free: and what was the benefit?' ὁδν concedes and assumes.

There are two ways of pointing: (1) that of E. V., carrying on the question to ἐπαισχύνεσθε, and supplying ἐπ' ἐκείνοις before ἐφ' οἷς, adopted by Chrys., (Ec., Vulg., Beza, Grot., Estius, Bengel, Reiche, Meyer, Fritz., Stuart, al. But this though good as far as construction is concerned, is inconsistent with the N. T. meaning of καρπός, which is 'actions,' the fruit of the man considered as the tree, not 'wages,' or 'reward,' the fruit of his actions: see below, ver. 22, and ch. i. 13, note. So even Phil. i. 22 (see note).

So that I much prefer (2) the punctuation of Theod. Mops., Theodoret, Theophyl., Luth., Melancth., Koppe, Flatt, Tholuck, Rückert, Köllner, Olsh., Lachm., Griesb.,

De Wette, al., placing the interrogation at τότε, and making ἐφ' οἷς ν. ἐπαισχ. the answer. What fruit then had ye at that time? (Things, deeds) of which ye are now ashamed. τὸ μὲν γὰρ τέλ. ἐκ.

θ.] the reason of their present shame. For the end (= virtually ὁψώνια, ver. 23, and would be a mere repetition of καρπός on the first method of punctuation above) of those things (those καρποί consisting of sinful acts) is death (death in the widest sense, see note on ver. 16,—physical, which has been the end of sin, in which we all are involved,—and spiritual and eternal, which will be the end of actual sin if followed out). 22.]

Contrast of your present state to that former one: freedom from sin as a master,—servitude (compare ἀνθρώπινον λέγω, ver. 19) to God (a higher description than merely δικαιοσύνη, the actual antithesis to ἁμαρτία, ver. 18. The devil would be the corresponding antithetical power: and not unfrequently appears in the teaching of Paul: but usually in casual expressions, as Eph. iv. 27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument).—fruit (see on καρπός, above, ver. 21,—and remark τὸν καρπὸν, your fruit, fruit actually brought forth, q. d. ἔχετε καρπὸν, καὶ ὁ καρπὸς ὑμῶν ἁγιασμός) unto (leading unto perfect) sanctification,—and the end (governed by ἔχετε) life everlasting. 23.] The ends of the

two courses placed pointedly and antithetically, and the inherent difference, that whereas death (see above) is the wages (ὁψ.=pay, or ration, of soldiers; compare the similitude in ver. 13, and remarks there) of sin, earned and paid down,—eternal life is no ὀψώνιον, nothing earned, but the free gift of God to His

mach. vi. 3. (reff.).
 n. ch. vi. 9, 14. reff.
 o generic sing.,
 Mark ii. 27 al.
 p. 1 Cor. vii. 39.
 Gal. iv. 1.
 see 2 Pet. i.
 13. Deut.
 xii. 19.
 q. here only.
 Num. v. 29.
 Prov. vi. 24.
 29. Sir. 18.
 9. xi. 21.
 only.
 vi. 18, 22. 2 Cor. xi. 3.
 6. § 30. 2. β.
 ii. 14 only. Ezek. xvi. 38 al.
 z = here see only. Levit. xxii. 12.
 τῷ κυρίῳ ἡμῶν. VII. 1 m^a H m^a ἀγνοεῖτε, ἀδελφοί, γινώ-
 σκουσιν γὰρ νόμον λαλῶ, m^a ὅτι ὁ νόμος n κυριεύει o τοῦ
 ἀνθρώπου r ἐφ' r ὅσον r χρόνον ζῇ; 2 ἡ γὰρ q ὑπανδρος
 γυνὴ τῷ ζῶντι ἀνδρὶ r δέδεσται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ
 ἀνὴρ, st κατήρηται tu ἀπὸ τοῦ νόμου v τοῦ ἀνδρός. 3 w ἄρα
 w οὖν ζῶντος τοῦ ἀνδρός x μοιχαλὶς y χρηματίσει, ἐὰν
 za γένηται ἀνδρὶ ab ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα
 s ch. iii. 3 reff. t ver. 6. Gal. v. 4. u = ch.
 v gen. of reference, Mark i. 4. John v. 29 bis. 2 Cor. ix. 13 al. Winer, edn.
 x here bis. Matt. xii. 39. xvi. 4 || Mk. James iv. 4. 2 Pet.
 y = Acts xi. 26 only. x χρηματίζει βασιλεὺς, Diod. Sic. xx. 53.
 a Deut. xxiv. 2 (4). Jer. iii. 1. b ver. 23 reff.

CHAP. VII. 1. γινώσκουσιν L.

2. om 2nd του F (but not G).

3. aft ζῶντος, add x̄p G.
 A copt Orig₁ Chr₁.

χρημ. bef μοιχ. DF latt goth Jer.
 aft o ανηρ ins αυτης DF Syr.

add η γυνη

soldiers and servants;—and that in (not 'through,'—true enough, but not implied in *ἐν*, see above on ver. 11) **Christ Jesus our Lord.** VII. 1—6.] The explanation

and proof of the assertion ch. vi. 14, οὐ γὰρ ἐστέ ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν: the answer to the question of vi. 15 having occupied vi. 16—23. 1—4.] *The Christian is dead to the law by being dead with Christ, and has become His.*

1.] Connect with ch. vi. 14, which is in fact the sentence immediately preceding. Reiche and Meyer connect with vi. 23; 'The gift of God is eternal life in Jesus Christ our Lord: this you can only doubt by being ignorant,' &c.

Krehl believes ch. vii. to be the expansion of 'Death is the wages of sin,'—and ch. viii., of 'the free gift of God is eternal life.' But not only does this division not hold, for much of ch. viii. regards the conflict with sin and infirmity,—but the prominence of νόμος as the subject here forbids the connexion with ὁ ψάλμος τῆς ἀμαρτ. θάνατος. The steps of the proof are these: *The law binds a man only so long as he lives* (ver. 1):—e.g. a married woman is only bound to her husband so long as he lives (vv. 2, 3):—so also the Christian *being dead with Christ and alive to Him is freed from the law* (ver. 4).

ἀδελφοί] Not addressed particularly to Jewish Christians: see below: but generally to the Roman church. γινώσκουσιν γ. νόμ. λαλ.] For I am speaking (writing) to men acquainted with the law; i. e. the persons to whom I address this epistle are such as know the law: not 'I speak to those who know the law,' as if he were now addressing a different class of persons,—which would require τοῖς γὰρ γινώσκουσιν τὸν νόμον τοῦτ' ὁ φημι, see Gal. iv. 21. Nor does the knowledge of

the law here affirmed of the Romans prove that the majority of them were Jewish Christians: they may have been Gentile proselytes. ὅτι ὁ νόμ. κυρ. τοῦ ἀνθρ. . . .] that the (Mosaic: for of that, and not of any other law, is the whole argument) **law hath power over a man** (not ὁ νόμ. τοῦ ἀνθρώπου, 'a man's law,' and κυριεύει absolute, 'has dominion,'—as Hamm. and Dr. Burton, which is very questionable Greek and still worse sense) **as long time as he** (the man, see vv. 4 and 6:—not *the law*, as Origen, Erasmus, Grot., Estius, al., which would introduce the irrelevant question of the *abrogation of the law*, whereas the whole matter in argument is the *relation of the Christian to the law*) **lives.** 2.] **For** (not merely = e.g., but, as Thol., the example is itself the proof) **the married (ref.) woman is bound by the law to the living husband:** but if the husband have died, she is set free from (lit. annulled from) **the law of** ('regarding,' compare reff. and ὁ νόμος τοῦ λεπροῦ, Levit. xiv. 2) **the husband** (no hypallage).

3.] **And accordingly** (ἔρα οὖν, 'from the same consideration, it follows that') **while her husband lives she shall be called** (see ref.:—and on this use of the future, as declaring what shall follow on a condition being fulfilled, Winer, edn. 6, § 40. 6) **an adulteress, if she attach herself to (become the wife of) another man:** but if her husband have died, she is free from the law (τοῦ ἀνδρός), so that (it matters little whether τοῦ μή the result or the purpose: it is better always to keep the latter in view, and to regard the result in such sentences as for the moment spoken of as the purpose to which its constituents contributed) **she is not an adulteress, though she have attached herself to another man.** So far all is

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ἐστὶν ^u ἀπὸ τοῦ νόμου, ^c τοῦ μὴ εἶναι αὐτὴν ^x μοιχαλίδα ^c 1 Cor. x. 13
^{za} γενομένην ἀνδρὶ ^{ab} ἐτέρῳ. ⁴ ὥστε ἀδελφοί μου, καὶ ὑμεῖς ^d Matt. x. 21
^d ἐθανατώθητε ^e τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς ^e in
^{to} ^{za} γενέσθαι ὑμᾶς ^{ab} ἐτέρῳ, τῷ ^f ἐκ νεκρῶν ^f ἐγερθέντι, ἵνα ^g Matt. x. 21
^g καρποφορήσωμεν τῷ θεῷ. ⁵ ὅτε γὰρ ἦμεν ἐν τῇ ^h σαρκί, ^g Matt. x. 21
^e dat., ch. vi. 10, 11. ^f 1 Cor. xv. 12 reff. ^g here bis. Matt. xiii. 23 ||. Mark iv. 28. Col. i. 6, 10
^{only.} Hab. iii. 17. Wisd. x. 7 only. (^{-ρος}, Acts xiv. 17.) ^h = ch. viii. 12 al. see note.

4. καὶ ὑμεῖς ^{bef} ἀδελφοί μου ^N.

μοι F.

καρποφορεσώμεν and -φορεσαι

in ver 5 F.

5. ἡμῶν D¹.

om 1st εν F.

clear. But when we come to the application of the example, *this* must carefully be borne in mind, as tending to clear up all the confusion which has here been found by Commentators:—that the Apostle is insisting on the fact, that DEATH DISSOLVES LEGAL OBLIGATION: but he is not drawing an exact parallel between the persons in his example, and the persons in his application. The comparison might be thus made in terms common to both: (1) *Death has dissolved the legal obligation between man and wife: therefore the wife is at liberty to be married to another*:—(2) *Death has dissolved the legal obligation between the law and us: therefore we are at liberty to be married to another*. So far the comparison is strict. Further it will not hold: for in the *example*, the *liberated person is the survivor*,—in the *thing treated*, the *liberated person is the dead person*. And so far from this being an oversight or an inaccuracy, it is no more than that to which, more or less, all comparisons are liable; and no more can be required of them than that they should fit, in the kernel and intent of the similitude. If it be required here to apply the example further, there is no difficulty nor inconsistency in saying (as Chrys. al.) that our first Husband was the Law, and our second is Christ; but then it must be carefully borne in mind, that we are freed, not by *the law having died to us*, (which matter here is not treated,) but by *our having died to the law*. It is not necessary with Calv. and Tholuck, to suppose that in ver. 4 there is an euphemistic inversion, ‘we are dead to the law,’ instead of ‘the law is dead to us;’ indeed such a supposition would, from what is said above, much weaken the argument, which rests on our *being slain with Christ*, and so *freed from the law*.

4.] So then (inference both from ver. 1, the general fact, and vv. 2, 3, the example), **my brethren, ye also** (as well as the woman in my example, who is dead to the law of her husband) **were slain to the**

law (*crucified*, see Gal. ii. 19, 20. The *more violent word* is used instead of ἀπεθάνετε, to recall the violent death of Christ, in which, and after the manner of which, believers have been put to death to the law and sin,—and the *historic aorist* to remind them of the great Event by which this was brought about) **by means of the** (crucified) **Body** (compare διὰ τῆς προσφοράς τοῦ σώματος τοῦ Ἰησ. χρ., Heb. x. 10) **of Christ, that you should become attached to another, (even) to Him who was raised from the dead** (alluding both to the comparison in vv. 2, 3, γέννηται ἀνδρὶ ἐτέρῳ, and to ch. vi. 4, 5, ἵνα ὡστ. ἡγήθη χριστὸς κ.τ.λ.), **that we should** (here strictly *final*, as Thol., Meyer, De W., &c. Not merely *ecbatic*, as Fritzsche) **bring forth fruit** (alluding to καρπὸν, ch. vi. 22, and at the same time [Luke i. 42] carrying on the similitude of marriage. Not that this latter must be pressed, for there is only an allusion to it: nor on the other hand need the least objection be raised to such an understanding of the words, as any one conversant with St. Paul’s way of speaking on this subject will at once feel: compare 2 Cor. xi. 2; Eph. v. 30—32) **to** (dat. commodi, ‘to the honour of’) **God.**

5, 6.] *In the fleshly state* (before we died with Christ) *sinful passions which were by the Law worked in us and brought forth fruit to death: but now that we are dead to the law, we are no longer servants in the oldness of the letter, but in the newness of the spirit.* The Law (ch. v. 20, alluded to again vi. 14) was the *multiplier of sin*. To this thought, and the inferences from it, the Apostle now recurs, and contrasts the state under the law in this respect, with that of the believer in Christ. **For when we were in the flesh** (= virtually, ‘under the law:’ see the antithesis in ver. 6: so almost all Commentators, ancient and modern,—except Beza, Bengel, Reiche, and Thol., who take it to mean the mere fleshly state, in which the Spirit is not yet energizing, and Ambrst., Calov.,

i Paul, ch. viii.
1st alr. Heb.
ii. 9, 10, x
2nd 1st alr.
i. 11 alr.
only τ.
k gen. obj., ch.
i. 26.
1 Acts iii. 16.
1 Pet. i. 21.
m Matt. xiv. 2
|| Mk. Paul,
1 Cor. xii.
6 all5.
James v. 16
only. Isa. xli. 4.
v. 4.] ch. i. 18.
only.
iii. 5 reff.

τὰ ¹παθήματα τῶν ^kἁμαρτιῶν τὰ ¹διὰ τοῦ νόμου ^mἐν-
γείτο ἐν τοῖς ⁿμέλεσιν ἡμῶν ^oεἰς τὸ ^εκαρποφορῆσαι
τῷ θανάτῳ. ⁶νυνὶ δὲ ^pκατηργήθημεν ἀπὸ τοῦ νόμου,
ἀποθανόντες ἐν ^qᾧ ^qκατειχόμεθα, ὥστε ^rδουλεύειν ἡμᾶς
ἐν ^sκαινότητι ^tπνεύματος καὶ οὐ ^uπαλαιότητι ^tγράμματος.
7 ^vΤί οὖν ^vἐροῦμεν; ὁ νόμος ἁμαρτία; ^wμὴ γένοιτο·

n ch. vi. 13 reff. o ver. 12 reff. p ver. 2. q = [John
r ch. vi. 6. Acts xx. 19 reff. s ch. vi. 4 only. Ezek. xlvii. 12
u here only τ. Eurip. Hel. 1062. (-os, ch. vi. 6.) v ch.

6. rec αποθανοντος (see note): του θανατου DF latt Jer: txt ABCKLN rel am¹ syrr
copt goth æth arm Bas Chr Cyr Thdrt Damase Tert Ruf. om ημας BF.

Olsh., al., who interpret it of the state of the unregenerate. But *how* does ἐν τῇ σαρκὶ denote ‘under the law?’ Some say, *on account of its carnality*, as more or less Theodoret, Ec., Hammond, Grot., al.: some, *on account of the power of sin under the law*,—as Chrys., Theophyl., Calv., al.: best of all is it to understand it, with Rückert, Köllner, Meyer, Fritz., De Wette, as pointing to the period *before death with Christ*, in which we were sensual and sinful: so that ἐν τῇ σαρκὶ εἶναι forms a contrast with θανατωθῆναι. But, as De W. observes, it must not with Fritz. be rendered ‘quum viveremus,’ as this is never the sense of ἐν [τῇ] σαρκὶ [εἶναι],—not even 2 Cor. x. 3: nor, I may add, Phil. i. 24) the stirrings (‘passions of sins,’ objective gen., which led to sins: not by hendiadys for παθήμ. ἁμαρτωλά, which, as always, destroys the force) of sins, which were by means of the law (the incitements,—not the sins, in this place, though ultimately it was so, the incitement leading to the sin. The full meaning of διὰ τοῦ νόμου must be kept, ‘which were by means of the law:’ i.e. the law occasioned them. Locke argues for the rendering, ‘under the law,’ in the time of the law,’ which would destroy the force of the argument connecting the law with sin, here put so strongly as to require the question of ver. 7) wrought (‘energized:’ not pass., but middle: see note on Gal. v. 6) in our members (the instruments of sin, ch. vi. 13) to the bringing forth of fruit (see on τοῦ μή ver. 3: the καρποφ. was the final object of their energizing, not the mere result. In καρποφ. here, the allusion to progeny is very distant, if it exists at all. Meyer makes it refer to an adulterous state, and personifies θάνατος; but this can hardly be) unto death (only a verbal antithesis to τῷ θεῷ:—‘whose end was death’):

6.] But now (opposed to ὅτε, ver. 5) have we been delivered (annulled) from the law, having died (to that) wherein we were held

(the reading αποθανόντος cannot even be brought into discussion, as it appears to be only a conjecture of Beza’s, arising from a misunderstanding of the text [and of Chrysostom’s commentary, who did not read it],—see the analogy explained on ver. 1: the other reading, τοῦ θανάτου, is a correction to suit ver. 5. So that ἐν ^qᾧ either refers directly to νόμου, αποθανόντες being absolute and parenthetic, or we must understand ἐκείνῳ aft. ἀποθ. I prefer the latter, as suiting better the style of the Apostle and the whole connexion. The omission of the demonstrative pron. probably is occasioned by a desire to give especial prominence to the fact of αποθανόντες, or perhaps on account of the prepos. ἀπό in composition, as in ch. x. 14, πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν;), so that we serve (not ‘should serve,’ as E. V.: the pres. describes the actual state:—understand ‘God’ after serve) in the newness of the Spirit (i.e. of the Holy Spirit of God, who originates and penetrates the Christian life:—the first mention of the Spirit so much spoken of in ch. viii.) and not in the oldness of the letter (the law being only a collection of precepts and prohibitions, but the Gospel a service of freedom, ruled by the Spirit, whose presence is liberty). καινότης and παλαιότης are not as in ch. vi. 4, καινότητι ζωῆς, attributes of the genitives which follow them, but states in which those genitives are the ruling elements.

7—25.] An explanation of the part which the law has in bringing out sin, by example of the Apostle’s own case. In this most important and difficult passage, it is of the first consequence to have a clear view of the form of illustration which the Apostle adopts, and of the reason why he adopts it. The former has been amply treated of by almost all Commentators: the latter, too generally, has escaped their enquiry. But it furnishes, if satisfactorily treated, a key to the other. I ask then first,

ABCDFF
KLN a l
c d f g l
k l m n
o 17

z ch. i. 24
reff.

γὰρ ἡ ἐπιθυμία οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ

ABCDI
KLH a
c d f g
k l m r
o 17

dent carnal man, whose essence it is to serve the law of sin, to bring captive to the law of sin. This state of conflict and division against one's self would infallibly bring about utter ruin, and might well lead to despair (ver. 24), but for the rescue which God's grace has provided by Jesus Christ our Lord. And this rescue has been such, that I, the *αὐτὸς ἐγὼ* of ver. 25, the *real self*, the nobler and better part of the man, serve, with the *νοῦς* (see there) the law of God: whereas it is only with the flesh, according to which (ch. viii. 4) *I do not walk*, but overcome and mortify it, that I serve (am still subject to) the law of sin. Then this subjection of the flesh to the law of sin, to the *δουλεία τῆς φθορᾶς*, is fully set out, in its *nature*,—*consequences to the carnal*,—and *uses to the spiritual*,—in ch. viii.

Any thing like a summary of the exegesis of this passage would be quite beyond my limits. I must refer the student to commentaries on *this epistle alone*,—and especially to that of Tholuck, where a complete and masterly history is given. It may suffice here to say, that most of the ancients supposed *ἐγὼ* to represent *mankind*, or *the Jews generally*, and the whole to be taken chronologically,—to ver. 9 as *before* the law, after ver. 9 as *under* the law. This was once Augustine's view, Prop. 44 in Ep. ad Rom. vol. iii. p. 2071, but he afterwards changed it (Retract. i. 23, vol. i. p. 620) and adopted in the main that advocated above.

The default of a history of the exegesis will be found to be in some measure compensated by the account of opinions given under the separate verses below.

7.] *τί οὖν ἐρ.*, see note, ch. vi. 1.

ὁ ν. ἁμαρτία; Is the law (not, as Jowett, 'conscience,' but in our case, the revealed law of God, which awoke the conscience to action) *sin*?—not 'the cause of sin,' which in one sense the Apostle would not have denied,—but *sin*, abstract for concrete, *sinful*, or, as Bengel, 'causa peccati peccaminosa.' *ὁ νόμος* itself being abstract, that which is predicated of it is abstract also. The contrast is, *ὁ νόμος ἅγιος*, ver. 12. The question itself refers back to ver. 5, *τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου*. It is asked, *not by an objector*, but by the Apostle himself, in anticipation of an objection. ἀλλὰ]

Is but here in contrast to *ὁ νόμος ἁμαρτ.*, meaning, 'so far from that,'—or is it a qualification of *μὴ γένοιτο*, meaning 'but still it is true, that . . . ?' Neither explanation exactly suits the context, which is, by a proper elucidation of the law's

working as regards sin, to prove it to be holy. I would rather understand ἀλλὰ, but what I mean is . . . ,—I say not that, but . . . There surely is no contrast to *ὁ νόμος ἁμαρτία*, see ver. 8.

οὐκ ἔγνων, 'non cognoscebam, ni . . . ,'
—I was living in a state of ignorance of sin, were it not . . . This construction comprehends in it *οὐκ ἂν ἔγνων* as a consequence, and is therefore often said to be put for it; but it has its propriety, as here, where a historical state is being described, and the unconditional indicative is more appropriate. Tholuck makes it = 'non cognoveram, ni . . . ,' in which case the indic. expresses more plainly than the conjunctive the absolute dependence of the fact on the condition. There is some difficulty in understanding the mutual relation of the clauses, *τὴν ἄμ. οὐκ ἔγνων*, and *τὴν τε γὰρ ἐπιθ. οὐκ ᾔδειν*. It is well known that *τε* differs from *καί*, in not *coupling things co-ordinate*, but *attaching things subordinate*, to a former. Thus Thueyd. i. 9 begins 'Αγαμέμνων τέ μοι δοκεῖ . . . , on which Poppe remarks (cited by Thol.), 'Sequitur exemplum auctæ Græcorum opulentia . . . ductum ex rebus Agamemnonis et causis expeditionis Trojanæ;' an example being a subordinate verification of a general categorical statement. The γὰρ also shews that the second clause is subordinated to, and alleged in substantiation of the first. Then *what is ἁμαρτία*? Is it sin in *act*, or sin in *principle*,—the principle of sin? Not *sin in act*, so that *ἄμ. οὐκ ἔγν.* should mean, 'I had not known sin,' i. e. 'had not sinned:' as Fritz.: for then the law would have truly and actually been the cause of sin: nor, *sin in act*, so that the meaning were, 'I had not known the nature of a sinful act:' for this would not agree with the subordination of *ἐπιθυμία* below: the *ἐπιθ.* being more general (*πᾶσαν ἐπιθ.*) than the particular acts which it induced. But the reference must be to *sin in principle*, the principle of sin: I had not recognized such a thing as sin, but by means of the law. So Calv., Melaneth., Calov., Rückert, Kölln., Olsh., Thol., De Wette.

The law here is in the full sense of the *Mosaic law* as regarded *himself*,—not excluding the wider sense on which I have insisted in the former part of the Epistle when applied to *others*. *τὴν τε γὰρ . . .*] For neither ('neque enim') had I known (by experience: 'known any thing of') *concupiscence* (the motions of the flesh towards sin,—whether acted on or not,—whether consented to or

^a ἐπιθυμήσεις ^b ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ ^c τῆς ^a Ἐξορ. xx. 17. Deut. v. 21. absol., ch. xiii. 9. 1 Cor. x. 6. James ii. 2. 2 Kings xxiii. 15. ver. 11. 2 Cor. v. 12. xi. ^c ἐντολῆς ^d κατηργάσατο ἐν ἐμοὶ ^e πᾶσαν ^z ἐπιθυμίαν ^f χωρὶς γὰρ νόμου ἁμαρτία ^g νεκρά. ⁹ ἐγὼ δὲ ^h ἔζω ⁱ χωρὶς νόμου ⁱ ποτέ. ^k ἐλθούσης δὲ ^c τῆς ^c ἐντολῆς ἡ ἁμαρτία ^b Luke xxiii. 56. 1 Tim. vi. 14. James ii. 17 al. ^k = but objective, Gal. iii. 23, 25.

12 bis. Gal. v. 13. 1 Tim. v. 14 only. P. Ezek. v. 7 only.
d ch. iv. 5 reff. e = Acts xx. 19 reff. f ch. iii. 21 reff.
h (subjective) here only. i = John ix. 13. ch. xi. 30 al.

c = Luke xxiii. 56. 1 Tim. vi. 14. James ii. 17 al. g = James ii. 17 al. k = but objective, Gal. iii. 23, 25.

7. om τε F latt.

for 2nd νομος, λογος L.

ἐπιθυμησις K.

8. om δε D (and lat¹).

rec κατεργασατο, with AB²CFKL⁸ rel: txt B¹D d.

ins η bef ἁμαρτια N³.

aft νεκρα ins ην FK latt Syr Jer Aug Sedul

Ambrst Ruf-txt Pel.

9. εζην B: εζουν 17.

not:—this *motion* he would not have *perceived*, because he was simply *moving with it*) if the law had not said, *Thou shalt not desire* (reff. Exod. Deut.). ‘*Desire*,’ in the above sense. The Apostle omits all the objects there specified, and merely lays hold of the idea contained in *ἐπιθυμήσεις*. And it may well be said and strictly, that the ‘*desire*’ there spoken of would lead to all kinds of sin—therefore murder, adultery, &c., if carried out: and that the prohibition of desire there serves as an example of what the law actually forbids elsewhere.

8.] But (proceeding with the development of sin by means of the law) *sin* (the sinful principle or propensity, but without any conscious personification on the part of the Apostle,—see some excellent remarks on personification in Tholuck) *taking occasion* (ἀφορμή, as its derivation shews, means more than mere opportunity,—it indicates the furnishing the material and ground of attack, the *whence* with and *whence* to attack. The words here are not to be joined, as Luth., Olsh., Meyer, with διὰ τ. ἐντολῆς:—for (1) ἀφορμ. λαβεῖν διὰ would not express *whence* the ἀφορμή is taken, as παρά or ἐκ, but only *by what means* some ἀφ. is taken from some source,—which would not here suit the Apostle’s meaning, seeing that the *source itself* was the commandment,—and (2) ver. 13, διὰ τοῦ ἀγ. κατεργ., decides the matter here,—but *absolutely*, as frequently, see Westst.) *by means of the commandment* (not = τοῦ νόμου, but the *tenth commandment*, the prohibition in question) *wrought in me* (not ‘*wrought out*,’ ‘*brought into action*,’ but ‘*originated*’) *all (manner of) concupiscence*; *for without the law sin is* (not ‘*was*’ the omission of the verb substantive shews the sentence to be a *locus communis*,—and compare ch. iv. 15) *dead* (powerless and inactive: compare 1 Cor. xv. 56, ἡ δύναμις τ. ἁμαρτίας ὁ νόμος). This *deadness of sin without the law* must not be understood as meaning that sin was committed but not

recognized, the conscience being not informed nor awakened: such a statement would be *true*, but would *not touch the matter argued here*. Erasmus (Thol.) well explains the νεκρά,—‘Quum ante legem proditam (but see below) quædam peccata nescirem, quædam ita scirem, ut mihi tamen licere putarem, quod vetita non essent,—levius ac languidius sollicitabatur animus ad peccandum, ut frigidius amamus ea, quibus ubi libeat potiri fas sit. Cæterum legis indicio proditis tot peccati formis, universa cupiditatum cohors irritata prohibitionē cœpit acrius ad peccandum sollicitare.’ Compare also Prov. ix. 17, and (Westst.) Ovid. Amor. ii. 19. 3, ‘Quod licet ingratum est, quod non licet acrius urit’ and ib. iii. 4. 17, ‘Nitimur in vetitum semper, cupimusque negata:’ and Seneca, de Clem. i. 23 (Thol.), ‘Parricidæ cum lege cœperunt, et illis facinus pœna monstravit:’ and a remarkable passage from Cato’s speech in Livy xxxiv. 4, ‘Nolite eodem loco existimare, Quirites, futuram rem, quo fuit, antequam lex de hoc ferretur. Et hominem improbum non accusari tutius est, quam absolvi, et luxuria non mota tolerabilior esset, quam erit nunc, ipsis vinculis, sicut fera bestia, irritata, deinde emissa.’

9.] It is a great question with Interpreters, *of what period* Paul here speaks. Those who sink his own personality, and think that he speaks merely as one of mankind, or of the Jews, understand it of the period before the law was given: some, of Adam in Paradise before (?) the prohibition: those who see Paul himself throughout the whole think that he speaks,—some, of his state as a *Pharisee*: this however would necessitate the understanding the legal death which follows, of his *conversion*, which cannot well be: some, of his state as a *child*, before that freedom of the will is asserted which causes rebellion against the law as the will of another: so Meyer, Thol., al. Agreeing in some measure with the last view, I would extend the limits further, and say that he speaks of *all that time*, *be it*

1 Luke xv. 24 (32. ch. xiv. 9. Rev. xv. 5 v. r.) only. ¹ ἀνέζησεν, ¹⁰ ἐγὼ δὲ ^h ἀπέθανον· καὶ ^m εὗρέθη μοι ἡ ἐντολή ^{ABCD} ^{KL} ^a ^c ^d ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} 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φανῇ ἁμαρτία, διὰ ^ν τοῦ ^ν ἀγαθοῦ μοι [×] κατεργαζομένη ^x ch. ii. 9 reff.
 θάνατον, ἵνα ^ν γένηται ^z καθ' ^{za} ὑπερβολὴν ^b ἁμαρτωλὸς ἡ ^y = ch. iii. 4.
 ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴ c οἶδαμεν γὰρ ^c ὅτι ὁ νόμος ^{xi. 6. 1 Cor.}
^d πνευματικός ἐστιν, ἐγὼ δὲ ^e σάρκινός εἰμι ^f πεπραμένος ^{xiii. 1 al.}
 ὑπὸ τὴν ἁμαρτίαν. ¹⁵ ὁ γὰρ [×] κατεργάζομαι οὐ γινώσκω ^{z 1 Cor. xii. 31.}

only. P. + (-βάλλειν, 2 Cor. iii. 10. -ἀλόντως, 2 Cor. xi. 23.) b = here only. (ch. iii. 7 reff.)
 c ch. ii. 2, iii. 19, viii. 22, 23. 1 Cor. viii. 1, 4. 2 Cor. v. 1. 1 John iii. 2, 14 al. d ch. i. 11. 1 Cor.
 xii. 1. xiv. 1 al.† e 1 Cor. iii. 1. 2 Cor. iii. 3. Heb. vii. 16 only. 2 Chron. xxxii. 8. Ezek.
 xi. 19. xxxvi. 26 only. (-ικός, ch. xv. 27.) f = here only. 4 Kings xvii. 17. 1 Macc. i. 15. (Acts
 iv. 34 reff.)

so BCF a k m. (A uncert.)) η ἁμαρτία bef ἁμαρτωλός DF tol arm Aug₁ Ambrst.

14. for γαρ, δε ADL syr-mg Orig₁ Cyr Thdrt Aug₁ Hil Ruf Ambr Bede: om æth arm Aug₂ Jer₁: txt BCFKX rel vss Orig₂ Tit Did Chr Cyr Phot Thl Ec Aug₃ Jer₁.
 rec σαρκικός (carnal to more usual and appy more appropriate word? but the two are constantly confused), with K(e sil) LN³ Orig Chr Thdrt Phot (Ec Thl: txt ABCDFN¹ b¹ o 17 Meth Ephr Nyss Bas Cyr Thdrt Damasc.

whereby the energy of evil is detected; so that sin, by its perversion of the [good] commandment into a cause [evil] of death, was shewn in its real character as sin. That this is the rendering is evident by the following clause, which is parallel with it. Erasm., Valla, Elsner, Dr. Burton, al., make ἁμαρτία the subject: 'that sin might appear to be working death, &c.' ['so that sin appears to have effected my death,' &c. Dr. Burton, most ungrammatically]: there is no objection to this on the ground of ἁμαρτ. being anarthrous, as even Bp. Middleton himself reluctantly acknowledges;—the objection lies in the context, as above), that (explains and runs parallel with the former ἵνα, as in 2 Cor. ix. 3, where he adds to the 2nd ἵνα, καθὼς ἔλεγον) sin might, by means of the commandment, become above measure sinful: i. e. that sin, which was before unknown as such, might, being vivified and brought into energy by (its opposition to) the commandment, be brought out as being (not merely 'shewn to be') exceedingly sinful (sinful in an exaggerated degree—prominent in its true character as the opponent of God).

14.] On the change into the present tense here, see above in the remarks on the whole section. Hitherto has been historical: now the Apostle passes to the present time, keeping hold yet of the carnal ἐγὼ of former days, whose remnants are still energizing in the renewed man. For (by way of explaining and setting in still clearer light the relative positions of sin and the law, and the state of inner conflict brought about by their working) we know (it is an acknowledged principle amongst us, see reff.) that the law is spiritual (sprung from God, who is a Spirit, and requiring of men spiritual purity. These meanings, which have been separately held by different Commentators,

may, as Thol. and De W. observe, well be united): but I (see beginning of section) am carnal (σάρκινος, stronger than σαρκικός; carneus rather than carnalis, but it is doubtful whether the two endings were not used indiscriminately: see Tholuck), sold (into slavery, see reff.; but the similitude must not be exacted in all particulars, for it is only the fact of slavery, as far as its victim, the man, is concerned, which is here prominent) under (to, and so as to be under the power of) sin. Tholuck (who differs from the view of this section advocated above, yet) adds here: "The ἐγὼ appears here in its totality as sinful, while in vv. 16, 20 it is distinguished from sin. That Paul does not here bear in mind this distinction, may be justified by the maxim, 'à potiori fit denominatio;' the ἐγὼ is a slave, and has not his own will: as ver. 23 shews, the ἐγὼ which is hostile to sin, the νόμος τοῦ νοός, is under coercion, and the man is a captive. So Arrian in Epict. ii. 22: ὅπου γὰρ τὸ ἐγὼ καὶ τὸ ἐμὸν, ἐκεῖ ἀνάγκη ῥέπειν τὸ ζῶον, εἰ ἐν σαρκί, ἐκεῖ τὸ κυριεῦον εἶναι, εἰ ἐν προαιρέσει, ἐκεῖνο (qu. ἐκεῖ?) εἶναι." The latter clause of the verse is the very strongest assertion of man's subjection to the slavery of sin in his carnal nature.

15.] For (a proof of this περδύσθαι under sin, viz. not being able to do what I would, vv. 15—17) that which I perform (am in the habit of doing) I know not (act blindly, at the dictates of another: which is proper to a slave. σκοτοῦμαι φησί, συναρπάζομαι, ἐπήρειαν ὑπομένω, οὐκ οἶδα πῶς ὑποσκελίζομαι, Chrys. The meaning, 'I approved not,' introduced by Aug. and held by Erasm., Beza, Grot., Estius, Semler, al., is not sanctioned by usage,—see note on 1 Cor. viii. 3,—and would make the following clause almost a tautology): for (explanation of last

οὐ γὰρ ὁ θέλω, τοῦτο πράσσω, ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. ABCI KLN
 16 εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, ^ε σύμφημι τῇ νόμῳ ὅτι c d f g
^h καλός. 17 νυνὶ δὲ ⁱ οὐκ ἔτι ἐγὼ ^k κατεργάζομαι αὐτό, k l m
 ἀλλὰ ἡ ^{lm} οἰκοῦσα ¹ ἐν ἐμοὶ ἁμαρτία. ^{1s} οἶδα γὰρ ὅτι οὐκ
^{lm} οἰκεῖ ¹ ἐν ἐμοί, ⁿ τούτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ
 γὰρ θέλειν ^o παράκειται μοι, τὸ δὲ ^k κατεργάζεσθαι ^p τὸ
^p καλὸν οὐ. 19 οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω
 n Acts xix. 4. reff. o here only bis+. Sir. xxxiv. (xxxi.) 16. Hom. Od. χ. 65. Polyb. iv. 38. 7. iii. 57. 8. Xen.
 Anab. vii. 3. 22. p here bis. 2 Cor. xiii. 7. Gal. vi. 9. 1 Thess. v. 21 only. Amos v. 14.

15. om 1st *τοῦτο* DF goth Meth₁ Pelag Ambr, (copt om both): ins ABCKLN rel
 vulg Orig Meth, Chr Thdrt Aug. αλλα Ν.

16. *συμφημι* DFN. for καλος, καλον εστιν F.

17. [*αλλα*, so BDFL.] for οικουσα, ενοικουσα BN am Ambrst (ενοικει am
 Ambrst and follg ver).

18. ins *το* bef *αγαθον* F Meth₃ Cyr. for δε, γαρ, and for καλον, αγαθον F.
 rec (for *ου*) *ουχ ευρισκω*, with DFKL rel arm-mg Chr Thdrt Thl (Ec Jer Sedul:

txt ABCN vulg Syr copt arm Meth Procl Cyr gr-mss-mentd-by-Aug Aug^{ερε}.
 19. ins *τουτο* bef *πωω* C c vulg Jer^{alig} Ruf-comm. [*αλλα*, so BD¹N.]
 for *ου θελω, μισω* F vulg-sixt(with F-lat) Thdrt Aug, Ruf-comm: om G.

assertion, shewing how such blind service comes to pass) **not what I wish, that do I** (this θέλω is not the full determination of the will, the standing with the bow drawn and the arrow aimed; but rather the inclination of the will,—the taking up the bow and pointing at the mark, but without power to draw it:—we have θέλω in the sense of *to wish*, 1 Cor. vii. 7, 32; xiv. 5; 2 Cor. xii. 20), but **what I dislike** (= οὐ θέλω, ver. 19: no distinction in intensity between θέλω and μισῶ), **that I do** (no distinction here between πράσσω and ποιῶ, as apparently in John iii. 20, 21, where see note: for they are interchanged in vv. 19, 20).

The Commentators cite several parallel passages from profane writers: e.g. Seneca, Hippol. 604, 'Vos testor omnes cœlites, hoc quod volo, me nolle';—Epictetus, Enchiridion ii. 26, ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ καταρθῶσαι, δηλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ, καὶ ὁ μὴ θέλει ποιεῖ:—the well-known lines of Ovid, Met. vii. 19, 'aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor':—Plautus, Trinummus iii. 2. 31, 'Scibam ut esse me deceret, facere non quibam miser':—&c. 16.] But if (= 'now

seeing that;,' takes up the foregoing and draws an inference from it) **what I wish not, that I do, I agree with** (bear witness to) the law that it is good (viz. 'in that the law prohibits what I also dislike,—the law and I are as one in proscribing the thing,—the law, and my wish, tend the same way'). 17.] Now however ('quod

autem quum ita sit,' not of time, as Grot., 'nunc post legem datam,'—or Koppe, 'ex

quo Christianus factus sum') it is no longer (not a chronological, but a logical sequence, 'it can no more be said, that;,' see reff.) **I that perform it** (κατεργ., as recalling vv. 8—15), but **sin that dwelleth in me**. Here the ἐγὼ is not the complex responsible self, by which the evil deed is wrought, and which incurs the guilt of working it: but the self of the WILL in its higher sense, the ἔσω ἄνθρωπος of ver. 22. The not bearing this in mind has led to error in interpretation and doctrine: e.g. when it is supposed that the Christian is not responsible for his sins committed against his spiritual will and higher judgment; whereas we are all responsible for the ἔργα of the sin that dwelleth in us, and it is in this very subjection to and involution with the law of sin in our members, that the misery consists, which leads to the cry in ver. 24.

18.] An explanation of the οἰκοῦσα ἐν ἐμοὶ ἁμαρτία of the last verse. For I know (by experience, detailed in the next verse) that there dwells not in me, that is, in my flesh, (any) good (thing). I said, sin that dwelleth in me, because I feel sure, from experience, that in me (meaning by 'me' not that higher spiritual self in which the Spirit of God dwells, but the lower carnal self: see on this important limitation the remarks at the beginning of the section) dwells no good thing. And what is my proof of this? How has experience led me to this knowledge? For (the proof from experience) the wish (to do good) is present with me (παρ., not metaphorical, see reff., but, as προκειμαι in Homer, used commonly of meats served up to, lying before, any one); but to do that

κακόν, τοῦτο πρᾶσσω. ²⁰ εἰ δὲ ὁ οὐ θέλω [ἐγώ], τοῦτο ποιῶ, ¹ οὐκ ἔτι ἐγὼ ^k κατεργάζομαι αὐτό, ἀλλὰ ἡ ^{lm} οἰκοῦσα ¹ ἐν ἐμοὶ ἁμαρτία. ²¹ εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν ^p τὸ ^p καλόν, ὅτι ἐμοὶ ^s τὸ ^s κακὸν ^o παράκειται. ²² ^t συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ^u ἔσω ^u ἄνθρωπον, ²³ ^v βλέπω δὲ ^w ἕτερον νόμον ἐν τοῖς ^x μέλεσιν

^{iv. 16. 1 Pet. iii. 4. ὁ ἐντὸς ἄνθρ., Plato Rep. ix. p. 589.}
^{w = Matt. viii. 21. vv. 3, 4 al. x ch. vi. 13 reff.} ^{v = and constr., Heb. x. 25.}

20. rec aft θελω ins εγω (corrⁿ for emphasis: or for conformity with εγω below?), with AKN rel syr copt goth Thdr̄t Ec Aug^{saxpe}: om BCDF b o latt Syr æth arm Chr-ms, Cyr Thl-comm Ambr Pelag Aug¹ Ambrst. [αλλα, so BD¹ N.]

21. om οτι το παρακειται F.

22. for θεου, κυριου 34: νοος B.

which is good, is not (the absence of εὐρίσκω in ABCN, and the variations of γινώσκω and ἔχω in one or two mss. and versions,—and besides, the somewhat unusual termination of the sentence with οὐ,—are too strong presumptions of its being an interpolation, to allow of its retention) (present with me).

19.] And this οὐ παρακεῖσθαι of the doing good is shewn by my acts, in that I do not the good that I wish (to do), but the evil which I do not wish, that I do.

20.] The inference of ver. 17 restated, with the premiss of ver. 16 in the place of νυνὶ δέ:—but its meaning is now clearer and deeper than then; we know now that the ἐγὼ which in the present verse does not the evil thing, is the better ἐγὼ of the ἔσω ἄνθρωπος,—whereas the ἐμοὶ in which sin dwells and rules, though included in the complex self, is the lower ἐγὼ, ἡ σὰρξ μου. And so the way is now prepared for at once setting forth the conflict within us between these two.

21.] I find then (i. e. as appears from what has been detailed) the (this) law (presently to be defined as the law of sin in my members, and exemplified in the following words: so τοῦ ῥήματος τοῦ κυρίου, ὡς ἔλεγεν, Acts xi. 16:—τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Acts xx. 35 [De W.]. This is the view of Calv., Beza, Grot., Estius, Wolf, Winer, Meyer [ed. 1, but in subsequent editions he has altered his view more than once], De Wette, al. It cannot well be referred to the Mosaic law, as, with various forced arrangements and constructions, Chrys., Theophyl., Theodore, Tholuck, Olsh., Fritz., Köllner; the great objection being, that all these do violence to the context. Tholuck's remark, that had νόμον meant as above, it would have been anathorous, or τοῦτον τὸν νόμον, is sufficiently answered by the above examples: and the dative after εὐρίσκω, to which he also objects as inadmissible in any language, is

justified by Soph. Ed. Col. 966, οὐκ ἂν ἐξέυροις ἐμοὶ | ἁμαρτίας ὄνειδος οὐδέν,—and by Plato, Rep. iv. p. 421, ἔτερα . . τοῖς φύλαξιν εὐρήκαμεν, 'alia invenimus nostris custodibus observanda,' Ficin.) to me (for myself) wishing to do good, that (consisting in this, that) evil is present with (see above, ver. 18) me.

22, 23.] Explanation of the conflict above alleged to exist. For I delight in (σύν τινι signifying participation with others, but as perhaps in συνλειτουργεῖν, Mark iii. 5, and in the phrase συνοιδά μοι; denoting 'apud animum meum.' Thol. συνήδομαι is a stronger expression than σύμφημι, ver. 16) the law of God after the inner man (= νοῦς, ver. 25,—see reff.—and compare Peter's ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ref. 1 Pet. But not merely the mental and reasoning part of man:—for that surely does not delight in the law of God:—it is absolutely necessary to presuppose the influence of the Holy Spirit, and to place the man in a state of grace before this assertion can be true. And it is surprising to find Commentators like Tholuck and De Wette, while they acknowledge that συνήδομαι is stronger than σύμφημι, yet denying the gradual introduction of the spiritual man in the description of this conflict. True, THE SPIRIT is not yet introduced, because purposely kept back until treated of as the great Deliverer from this state of death; the man is as yet described as compounded of the outer and inner man, of ἡ σὰρξ and ὁ νοῦς, and the operations of the two are detailed as if unassisted,—even the term πνεῦμα for the human spirit being as yet avoided,—but all this is done, because the object is to set the conflict and misery, as existing even in the spiritual man, in the strongest light, so that the question in ver. 24 may lead the way to the real uses and blessed results of this conflict in ch. viii.); but I see (= 'find:—as if he

y here only +.
 z Luke xxi.
 24. 2 Cor.
 x. 5. 2 Tim.
 iii. 6 only.
 3 Kings.
 viii. 46.
 (-τος, Luke
 iv. 18
 only.
 -τεύειν, Eph. iv. 8 only.
 -σία, ib. and Rev. xiii. 10 bis only.)
 i. 17 only. Isa. xxxiii. 1. (-ρία, ch. iii. 16. -ρεῖν, James iv. 9.)
 i. 10 al. Exod. vi. 6. w. ἀπό, Matt. vi. 13. ch. xv. 31 al. Ps. cxxxix. 1.

μου ὃ ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου. καὶ αἰχμαλωτίζοντά με [ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. ²⁴ ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ^c ῥύσεται ἐκ τοῦ σώματος ^a τοῦ θανάτου τούτου; ²⁵ χάρις

ABCD
 KLN a
 c d f g
 k l m
 o 17

only. -τεύειν, Eph. iv. 8 only. -σία, ib. and Rev. xiii. 10 bis only.)
 i. 17 only. Isa. xxxiii. 1. (-ρία, ch. iii. 16. -ρεῖν, James iv. 9.)
 i. 10 al. Exod. vi. 6. w. ἀπό, Matt. vi. 13. ch. xv. 31 al. Ps. cxxxix. 1.

a genit., = ch. vi. 6 reff.

b Rev.

c = and constr., Luke i. 74. 2 Cor.

d = ch. vi. 17 reff.

23. ἀντιστρατ. κ. αἰχμαλ. (omg με) τω νομ. του νοος μου τω οντι Α. rec om 2nd εν, with (Α) (C) L rel syrr Meth. Cas Chr Cyr D Ec Thl: ins BDFKN b¹ c k m n o 17 latt coptt goth Clem Thdrt.

25. rec for χαρις τω θεω, ευχαριστω τω θεω (see notes), with AKLN¹ rel syrr goth Orig¹ Chr (Ec Thl: η χαρις του θεου D vulg Thdrt-comm(appy) lat-fl, η χαρις του κυριου F: txt B 213 sah aeth Meth Orig¹ and χ. δε τω θ. C² (C¹ uncert) N-corr¹ 10-7. 31. 73.

where a spectator of that which is going on within) a different law (differing in kind and aim, not = ἄλλος merely) in my members (= ἐν τῇ σαρκί μου, ver. 18), warring against (ἀντίστρ.) is not to be joined with βλέπω so as to = ἀντιστρατεύεσθαι, though that would be an allowable construction, see Acts viii. 23; 1 Cor. viii. 10,—but βλέπω—μουν forms an independent sentence antithetic to συνήδομαι—ἄνθρωπον) the law of my mind (the consent viz., to the law of God, which my mind yields; not = the law of God, any more than the different law in my members = the law of sin,—but both meaning the standard or rule set up, which inclination follows:—the one in the νοῦς, in harmony with the law of God,—the other in the μέλη or σὰρξ, subservient, and causing subservience, to the principle or law of sin), and bringing me (the whole complex self—the ‘me’ of personality and action) into captivity with (ἐν, not exactly ‘by means of,’ but pointing out the department in which, the investiture with which, the taking captive has place. Nor would the simple dative be ‘by means of,’ as Chrys., Theodoret, Theophyl.,—but merely ‘to:’ the dat. commodi aft. αἰχμαλ.) the law of sin (the sinful principle, of resistance to God’s law, ἡ ἁμαρτία as awakened and set energizing, ver. 9, by that law) which is in my members.

Commentators have much disputed whether the ἕτερος νόμος, and the νόμος τῆς ἁμαρτ., both ἐν τοῖς μέλεσίν μου, are different, or the same. The former view is held by Calvin, Beza, Köllner, Rückert, De W.: the latter by Reiche, Meyer, Fritz, Tholuck. It appears to me (see above) that the identity cannot be maintained without introducing great confusion into the sentence.

24.] The division of the man against himself,—his inward conflict, and miserable state of captivity to sin in the flesh, while with the mind he loves and serves the law of God. From this wretched condition,

which is a very death in life, who shall deliver him? σώματος cannot well be figurative, ‘universitas vitiorum,’ or ‘mortifera peccati massa,’ but must, on account of the part which ἡ σὰρξ and τὰ μέλη have hitherto borne, be literal. Then how is τούτου to be taken? Some (Syr., Erasmus, Calvin, Beza, Olsh., Winer) join it with σώματος, and (not Winer) justify the construction as a Hebraism: but Winer has refuted the notion (edn. 6, § 34.3. b) of a Hebraism, and the arrangement has no Greek example. It can only be joined with θανάτου;—and that most fitly, as the state which he has been describing is referred to by τοῦ θανάτου τούτου. Then the body of this death will mean, ‘the body whose subjection to the law of sin brings about this state of misery,’ compare σώμα τῆς ἁμαρτίας, ch. vi. 6. From this body, as the instrument whereby he is led captive to the law of sin and death, he cries out for deliverance: i.e. to be set free, as ch. viii. 2, from the law of sin and death. Some Commentators, misled by the notion of a Hendiadys (σώματος τοῦ θ. = θνητοῦ σώματος), a most fruitful source of error in exegesis, have imagined that the verse implies a wish to be delivered from the body (by death), and expresses a weariness of life.

The cry is uttered, as De Wette well observes, in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows. And so, and no otherwise, is it to be taken. 25.] The rec. εὐχαριστῶ has but slender authority, and in the great variety of readings, it is not easy to determine. ἡ χάρις τοῦ θεοῦ is evidently a correction to answer to τίς above; so that our choice lies between χάρις τῷ θ. and χάρις δὲ τῷ θ.

The sentence is (not, of course, constructionally, as the var. readg. ἡ χάρις τοῦ θεοῦ, but logically) an answer to the preceding question: Thanks to God (who hath accomplished this) by means of Jesus Christ our Lord. This exclamation and

τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. ^e ἄρα ^e οὖν ^e ch. v. 18 reff. f = ver. 23. αὐτὸς ἐγὼ τῷ μὲν ^f νοὶ ^e δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ ^{see 2 Thess. ii. 2.} νόμῳ ἁμαρτίας. VIII. ¹ οὐδὲν ἄρα νῦν ^g ^{Acts xx. 19 reff.} ^h κατὰκριμα ^h ^{ch. v. 16, 18} τοῖς ἐν χριστῷ Ἰησοῦ ² ὁ γὰρ νόμος τοῦ ⁱ πνεύματος τῆς ^{only +} ^{i (ver. 10.) Rev. xi. 11.}

Ezek. xxxvii. 5.

80. 93 copt arm Meth Cyr Paulin Jer₁.
om μὲν F^N1 latt lat-ff.

ἐγὼ bef αὐτος D¹(and lat) vulg.

CHAP. VIII. 1. om νῦν D¹ Syr æth arm Cyr Jer Victorin Prædest. rec at end
ins μη κατα σαρκα περιπατοῦσιν (so far, with AD² vulg Syr goth arm Bas Chr lat-ff)
αλλα κατα πνευμα (^{supplied from ver 4, from a misunderstanding of the argument :}
^{see notes}), with D³KL^N3 rel Thdrt Cc Thl: om BCD¹F^N1 coptt æth Orig-schol Ath
Cyr Dial Ruf Aug.

thanksgiving more than all convince me, that Paul speaks of *none other than himself*, and carries out as far as possible the misery of the conflict with sin in his members, *on purpose to bring in the glorious deliverance which follows*. Compare 1 Cor. xv. 56, 57, where a very similar thanksgiving occurs. ἀρα οὖν κ.τ.λ.] These

words are most important to the understanding of the whole passage. We must bear in mind that it had begun with the question, IS THE LAW SIN? The Apostle has proved that it is NOT, but is HOLY. He has shewn the relation that it holds to sin, viz. that of vivifying it by means of man's natural aversion to the commandment. He has further shewn, that in himself, even as delivered by Christ Jesus, a conflict between the law and sin is ever going on: the misery of which would be death itself, were not a glorious deliverance effected. He now sums up his vindication of the law as holy; and at the same time, sums up the other side of the evidence adduced in the passage, from which it appears that the flesh is still, even in the spiritual man, subject (*essentially*, not practically and energetically) to the law of sin, —which subjection, in its nature and consequences, is so nobly treated in ch. viii. So then (as appears from the foregoing), I myself (I, who have said all this against and in disparagement of the law; I, who write of justification by faith without the deeds of the law: not 'I alone,' without Christ, as opposed to the foregoing,—as De Wette, Meyer: nor, 'ego idem,' I, one and the same person, as Beza, Erasmus, Calvin, Olsh.: nor 'ille ego,' as Grot., Thol. See, for the meaning given above, ch. viii. 26 [αὐτὸ τὸ πνεῦμα]; ix. 3; xv. 14; 2 Cor. xii. 13, in all which places [see on ch. xv. 14] it has the same force) with my mind (indeed) (ὁ νοῦς = ὁ ἔσω ἄνθρωπος, as in ver. 23) serve the law of God (cf. συνήδομαι, ver. 22), but with my flesh

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(the ἐγὼ of ver. 18; and the σὰρξ throughout of ch. viii.) the law of sin. It remains to be seen how this latter subjection, which in the natural man carries all with it, is neutralized, and issues only in the death of the body on account of sin, in those who do not walk after the flesh, but after the Spirit. CHAP. VIII. 1—39.] In the case of those who are in Christ Jesus, this divided state ends in the glorious triumph of the Spirit over the flesh: and that (vv. 1—17), though incompletely, not inconsiderably, even here in this state, —and (vv. 18—30) completely and gloriously hereafter. And (vv. 31—39) the Christian has no reason to fear, but all reason to hope; for nothing can sever him from God's love in Christ. 1—17.]

Although the flesh is still subject to the law of sin, the Christian, serving not the flesh, but walking according to the Spirit, shall not come into condemnation, but to glory with Christ. 1.] There is therefore (an inference from ch. vii. 25, because

with their mind, and that mind dwelt in and led by the Spirit of Christ, they serve, delight in, the law of God) now (this νῦν is emphatic, and follows upon the question and answer of vii. 24, 25, —rebus sic stantibus,—now that a deliverance has been effected from the body of this death, by Christ. This is certain from the γάρ which follows, setting forth the fact of the deliverance) no condemnation (reff.; = the penal consequence of sin original and actual) to those (who are) in Christ Jesus. The expression ἐν χρ. Ἰησ. refers particularly to the last place where God's gift of life eternal in Christ Jesus our Lord was spoken of, ch. vi. 23,—and generally to all that was said in that chapter of our incorporation into and union with Him. The words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, 'walking as they do not according to the flesh but according to the Spirit,' are probably a

C c

1. ch. vi. 18. ref. i
1 see Acts xiv.
s. ref. constr.
n. m., see
Heb. vii. 1.
see 2 Cor.
xiii. 17.
m. Heb. ii. 18.
n. 2 Cor. xiii.
3.

ζωῆς ἐν χριστῷ Ἰησοῦ ^k ἡλευθέρωσέν * με ἀπὸ τοῦ νόμου ^{ABCD}
τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ τὸ γὰρ ¹ ἀδύνατον τοῦ ^{KLsa}
νόμου, ^m ἐν ᾧ ⁿ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ ^{c d f g}
^{k l m}
^{o 17}

2. * σε BFN spec Syr Chr₃ (but mss vary) Aug; ημας copt æth Dial Meth: με
ACDKL rel vulg syr sah goth æth Chr Thdrt (Ec Thl Tert Jer Ambr.

gloss introduced from ver. 4, right enough in sense (see there), but out of place here, because this moral element of 'those in Christ' is *not yet brought in*: the present assertion is *general*, and is made good in detail by and by. See digest. 2.] For (a reason why there is no condemnation) the law (*norma*, method = influence, as in ἕτερον νόμον, ch. vii. 23,—used here perhaps for sharper contrast to the νόμος ἁμαρτ. below) of the Spirit of life (the Lord and Giver of life—life used in an incipient higher sense than ζῶω in ch. vii. 9,—see below) freed me (aor., referring to the time of his conversion. There is no stronger proof to my mind of the identity of the speaker in the first person throughout with the Apostle himself, than this extension of that form of speaking into this chapter: nothing more clearly shews, that there he was describing a really existing state within himself, but insulating, and as it were *exaggerating* it [as so often], to bring out more clearly the glorious deliverance to follow. If σε be read, the address is a general one to the reader, leading on to the ἡμῖν below: and the foregoing argument does not apply) in Jesus Christ (I follow the more regular grammatical arrangement in taking ἐν χρ. Ἰησ. with the verb. Thus also Thol. and De Wette.

It may be taken [notwithstanding the absence of the art., at which indeed only tiros will stumble] with ζωῆς, as Luther, which seems to suit ch. vi. 23,—or with τοῦ πν. τ. ζ., as Piscator and Flatt,—or with ὁ νόμ. τ. π. τ. ζ., as Calv.) from the law of sin (vii. 25) and death (death again here bears a higher meaning than in ch. vii. We are now on higher ground:—κατάκριμα having been mentioned, which is the punishment of sin, death now involves that, and is not only temporal misery, but eternal ruin also. This 'law of the Spirit of life' having freed him from the law of sin and death, so that he serves another master, all claim of sin on him is at an end—he is acquitted, and there is no condemnation for him).

3.] For (explanation of ver. 2, shewing the method of this liberation) that which was not in the power of the law (the construction is a nominativus pendens, as in ref. Heb., in ap-

position with the following sentence, ὁ θεὸς κ.τ.λ.: so Rückert, Meyer, Fritz., De W., Tholuck: Winer, § 32. 7, makes it an acc. governed by ἐποίησεν understood [stating however in edn. 6, the nom. pendens as an alternative; see also § 63. 2. d]: Olsh. al., make it an acc. absol. or supply κατά: Camerarius and Beza, διά;—but the above seems the simplest.

τὸ ἀδύνατ. τοῦ νόμου may mean either, 'that part of the law which was impossible,'—'could not be obeyed,'—as τὸ γνωστὸν τοῦ θεοῦ, ch. i. 19;—or, 'the inability of the law' = ἡ ἀδυναμία τ. ν., as τὸ χρηστὸν τοῦ θεοῦ, ch. ii. 4;—or, 'that which was unable to be done by the law.' Of these, the first is out of the question, because νόμος must be the subject of ἐν ᾧ ἡσθ. κ.τ.λ.:—the second would give the first clause the meaning, 'that wherein the inability of the law shewed itself,' viz. its powerlessness διὰ τ. σαρκός. The third yields by far the best meaning: see below on διὰ τ. σ.) in that (this clause gives a reason and explanation of the ἀδύνατον, see however the note on ref. Heb.) it was weak (the Apostle keeps in mind his defence of the holiness of the law undertaken in ch. vii., and as Chrys. observes, δοκεῖ μὲν διαβάλλειν τὸν νόμον, εἰ δέ τις ἀκριβῶς προσέχοι, καὶ σφόδρα αὐτὸν ἐπαινεῖ. . . οὐδὲ γὰρ εἶπε τὸ πονηρὸν τοῦ νόμου, ἀλλὰ τὸ ἀδύνατον καὶ πάλιν ἐν ᾧ ἡσθένει, οὐκ, ἐν ᾧ ἐκακούργει, ἐν ᾧ ἐπεβούλευε. Hom. xiv. p. 563) through the flesh (i.e. in having to act through the flesh: not, 'on account of the flesh,' i.e. of the hostility, or weakness of the flesh, which would be διὰ τὴν σάρκα. The flesh was the medium through which the law,—being a νόμος ἐντολῆς σαρκίνης, Heb. vii. 16,—was brought, and οἱ ἐν σαρκὶ the objects on which. So the gen. here is similar to that in 2 Cor. ii. 4, ἔγραφα ὑμῖν διὰ πολλῶν δακρύων, and 1 Pet. v. 12, δι' ὀλίγων ἔγραφα, indicating the state in or medium through which, the action is carried on),—God (did) sending His own Son (the stress is on ἑαυτοῦ, and the word is pregnant with meaning:—His οἶον, and therefore like Himself, holy and sinless. This implication should be borne in mind, as the suppressed antithesis to ἁμαρτ., three times repeated afterwards. Another anti-

υἱὸν πέμψας ἐν ὁμοιώματι ^ρ σαρκὸς ^ρ ἁμαρτίας καὶ ^α περὶ ^ο ἁμαρτίας ^τ κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, ^ι ἵνα τὸ

viii. 8. Lev. v. 11.

o ch. i. 23 reff.
p constr., Phil.
iii. 21 bis.
q = Heb. x. 6,
18. Num.

r ch. ii. 1 reff.

thesis may be implied—ἐαυτοῦ, and therefore *spiritual*, not acting merely through the flesh, though in its likeness, but bringing a higher spiritual life into the manhood) in the likeness of the flesh of sin (the flesh whose attribute and character was SIN. The gen. is not = ἁμαρτωλοῦ, but implies far more—the belonging to and being possessed by. De Wette observes, ‘The words ἐν ὁμοιώμ. σαρκ. ἁμ. appear almost to border on Docetism; but in reality contain a perfectly true and consistent sentiment. σὰρξ ἁμαρτ. is flesh [human nature, John i. 14; 1 John iv. 2; Heb. ii. 14] possessed with sin: the Apostle could not then have said ἐν σαρκὶ ἁμ. without making Christ partaker of sin: nor could he have said merely ἐν σαρκί, for then the bond between the Manhood of Jesus, and sin, would have been wanting: he says then, ἐν ὁμοιώμ. σαρκ. ἁμ.,—meaning by that, He had a nature like sinful human nature, but had not Himself a sinful nature,—compare Heb. iv. 15: οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συνπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας. The likeness must be referred not only to σὰρξ, but also to the epithet τῆς ἁμ.:—it did not however consist in this, that He took our sins [literally] on Himself, and became Himself sinful [as Reiche], which would not amount to likeness of nature,—but in this, that He was able to be tempted, i. e. subjected to sensuous incitements, e. g. of pain, which in other men break out into sin, but in Him did not.’ See Phil. ii. 7, and note.

σὰρξ is not = σῶμα, but as in John i. 14, the material, of which man is in the body compounded),—and on account of sin (to be joined with πέμψας, not as Chrys. al. Vulg., with κατέκρινεν: least of all as Luther, “und verdammete die Sünde in Fleisch durch Sünde.” The ‘for,’ or ‘on account of,’ sin, is at present indefinite, and not to be restricted to Christ’s death as a sin-offering, which is not just now the subject. ‘On account of sin’ then, = to put away sin, as reff. Heb.), condemned sin in the flesh (not ‘the sin which was in the flesh,’ which would probably [not certainly] have been τὴν ἐν τ. σ., and which is against the context, in which ἁμ. is throughout an absolute principle.

κατέκρινεν is allusive to κατακρίμα ver. 1. Hence it has been taken to mean that God con-

demned, punished, sin in the flesh by the death of Christ: so Orig., Erasm., Calv., Melancthon, Calov., Olsh., al. But that can hardly be the meaning here, for several reasons. 1. The Apostle is not speaking of the removal of the guilt, but of the practice of sin, and of the real fulfilment of the law in those who are in Christ. It is this which even in ver. 1 is before him, grounding as he does the οὐδὲν κατάκριμα on the δουλεύω νόμῳ θεοῦ—on the new and sanctifying power of the Spirit by Christ, in spite of the continued subjection of the flesh to the law of sin. 2. The context shews that the weakness of the law was, its having no sanctifying power;—it could arouse sin, but it could not condemn and cast it out. This indeed is the burden of ch. vii. The absence of justifying power in the law has already been dealt with. 3. The following verse clearly makes the fulfilling the δικαίωμα of the law no matter of mere imputation, but of περιπατεῖν κατὰ πνεῦμα.

We must then look for the meaning of κατακρίνειν in the effects and accompaniments of condemnation,—victory over, and casting out of sin. See, for example, John xii. 31, where κρίσις τοῦ κόσμου τούτου is explained by ἐκβληθήσεται ἔξω, and ib. xvi. 11. As early as Irenæus [Hær. iii. 20. 2, p. 214] this was seen to be the sense: ‘ut condemnaret peccatum, et jam quasi condemnatum projiceret illud extra carnem:’—so Chrys., ἐνίκησεν αὐτήν, τὴν δύναμιν αὐτῆς ἐξέλυνσε.—(Ecum. 2, πῶς ἐξῆρε; κατακρίνας αὐτήν—καὶ δείξας ἀλοῦσαν. πῶς οὖν ἐάλω καὶ ἡττήται; ἐν τῇ σαρκὶ αὐτοῦ. προσιέναι γὰρ βουληθεῖσα κ. μὴ ἰσχύσασα ἐάλω κ. ἡττήται,—and Theophyl. [τὴν σάρκα] ἡγήσατο κ. ἐστεφάνωσε, κατακρίνας τὴν ἁμαρτίαν ἐν τῇ σαρκὶ προσληφθείσῃ καὶ δείξας ὅτι οὐ φύσει ἁμαρτωλὸς ἡ σὰρξ. And so, in modern times, Beza, Vitringa, Bengel, the Schmidts, Rosenm., Meyer, De Wette, Tholuck, Locke, Stuart, al., and mainly Grot., Reiche, and Fritz., who however render it ‘interfecit’ or ‘supplicio affecit,’ and understand the occasion to have been the Death of Christ,—though the condemnation of sin is owing to His sinlessness, not to His sacrifice. I have dwelt at length on this question, as being very important to the right apprehension of the whole chapter, in this part of which not the justification, but the sanctification, of Christians is the leading subject. It is a strong con-

r = ch. i. 32
 refl.
 s = ch. xiii. s
 cl.
 t ch. i. 3, 4
 (reff.)
 u ch. vi. 4 reff.
 v constr., Matt.
 xvi. 23. Luke
 ii. 49, ch. ii.
 14. Thuc.
 viii. 31.
 w = Matt. xvi.
 23 || Mk. ch.
 xii. 16.
 Phil. iii. 19.
 Col. iii. 2.
 1 Macc. x. 20.
 x here 3ce.
 ver. 27

only 7. 2 Macc. vii. 21. xiii. 9 only.

xiii. 12. Gal. v. 20. Eph. ii. 15, 16. James iv. 4 only. Gen. iii. 15. w. eis, here only.
 ii. 51 al. Dan. vi. 13 Theod. 1 Chron. xxix. 24. c ch. ii. 24 reff.
 xv. 1, &c. 1 Cor. vii. 32, &c. 1 Thess. iv. 1. 2 Tim. ii. 4. Prov. xii. 21.

y = ch. ii. 10 reff.

z = ch. i. 21. 1 Cor. xv. 9.

a Luke

b Luke

d Acts vi. 5 reff. ch.

ῥ δικάωμα τοῦ νόμου ἡ πληρωθῇ ἐν ἡμῖν τοῖς μὴ ῥ κατὰ
 ῥ σάρκα ῥ περιπατοῦσιν, ἀλλὰ ῥ κατὰ πνεῦμα. ῥ οἱ γὰρ
 ῥ κατὰ ῥ σάρκα ὄντες ῥ τὰ τῆς σαρκὸς ῥ φρονοῦσιν, οἱ δὲ
 ῥ κατὰ ῥ πνεῦμα ῥ τὰ τοῦ πνεύματος. ῥ τὸ γὰρ ῥ φρόνημα
 τῆς σαρκὸς θάνατος, τὸ δὲ ῥ φρόνημα τοῦ πνεύματος ζωὴ
 καὶ ῥ εἰρήνη. ῥ ὅτι τὸ ῥ φρόνημα τῆς σαρκὸς ῥ ἔχθρα εἰς
 θεόνῃ τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ῥ ὑποτάσσεται, οὐδὲ γὰρ
 δύναται. ῥ οἱ δὲ ῥ ἐν ῥ σαρκὶ ὄντες θεῷ ῥ ἀρέσαι οὐ δύναται.

7. for διοτι, οτι F.

for δυναται, ουναται N¹.

8. ins τω bef θεω D.

firmation of the above view, that God's condemnation of sin in the flesh by Christ is stated in ver. 3 as the ground of [ver. 2] my being freed from the law of sin and death: because, viz. Christ's victory over sin is mine, by my union with Him and participation in His Spirit.

ἐν τῇ σαρκὶ is not 'in His flesh,' or 'by means of His flesh,' as Orig., Syr. [Peschito], Beza, Grot., Reiche, Olsh., al., but 'in the flesh,' which Christ and ourselves have in common).

4.] in order that (the purpose of God's condemning sin in the flesh) the requirement of the law (= all its requirements [statutes], but here combined in one for the sake of more distinct objectivity. The variations in interpretation of ver. 3 have given rise to corresponding ones here. But here the matter has been more complicated still by the Vulg. rendering δικαίωμα, 'justificatio,' which has thrown the weight of the Romanist interpreters on the side of 'justitia imputata.' The usage of the word itself would preclude any such reference here, besides the considerations urged in the note above) might be fulfilled in us (find its full accomplishment;—not merely = 'be performed by us,'—for the Apostle has a much deeper meaning, viz. that the aim of God in giving the Law might be accomplished in us, in our sanctification, which is the ultimate end of our redemption, Eph. ii. 10; Col. i. 22. The passive is used, to shew that the work is not ours, but that of God by His grace, Olsh., Thol., De Wette) who walk (not 'walking as we do,' which would be anathrous,—but a description of all those of whom the above is true) not after the flesh but after the Spirit (who, notwithstanding that we are bound up with a σὰρξ ἁμαρτίας, do not walk in our daily life according to, or led by, the νόμος τῆς ἁμαρτίας ὃ ἐν τοῖς μέλεσιν ἡμῶν, but according to and led by the

νόμος τοῦ πνεύματος τῆς ζωῆς, in Christ Jesus—members of Him, and participating in that victory over sin which He obtained, by which the power of sin in our flesh is broken).

5.] For (explanation of the last) those who live according to the flesh (ὄντες not quite = περιπατοῦντες, but nearly:—the latter is the evidence of the former, and a consequence of it: οἱ κατὰ σάρκα ὄντες = οἱ σάρκινοι) mind ('think of,' 'care for, and strive after,' see reff.) the things belonging to the flesh (its objects of desire): but those (who live) according to the Spirit (= οἱ πνευματικοί, see above), (mind) the things belonging to the Spirit (the higher aims and objects of desire of the spiritual life).

6.] For (the spiritual man cannot seek the things of the flesh, because) the mind (thoughts, cares, and aims as above) of the flesh is (ends in—the copula [=], as when it joins the two signs of an algebraic operation;—'amounts to, being worked out') death (not merely physical, nor mere unhappiness, as sometimes in ch. vii., but as in ver. 2, in the largest sense, extending to eternity); but the mind (thoughts, cares, and aims) of the Spirit, is (see above) life and peace (in the largest sense, as above). In this argument there is a suppressed premiss, to be supplied from ver. 2; viz. 'The Spirit is the Spirit of life.' Hence it follows that the spiritual man cannot mind the things of the flesh, because such mind is death. The addition καὶ εἰρήνη seems to be made to enhance the unlikelihood of such a minding,—the peace of the Spirit being a blessed contrast to the tumult of the fleshly lusts, even in this life.

7.] Because (reason why the mind of the flesh is death) the mind of the flesh is enmity (contrast to εἰρήνη above) against God (it being assumed that God is the source of ζωή, and that ἔχθρα against Him

ABCD
 KLN a
 c d f g
 k l m
 o 17

ἡ ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. ^h εἰ δέ τις ⁱ πνεῦμα χριστοῦ οὐκ ⁱ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰ εἰ δέ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζῶν διὰ δικαιοσύνην. ¹¹ εἰ δέ τὸ πνεῦμα τοῦ ^k ἐγγείραντος [τὸν] Ἰησοῦν ^k ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ^k ἐγγείρας χριστὸν ^k ἐκ νεκρῶν ^l ζωποιοῖσει καὶ τὰ ^m θνητὰ σώματα ὑμῶν, διὰ τὸ

vii. 9. i 1 Cor. vii. 40. Jude 19. k 1 Cor. xv. 12 reff. l ch. iv. 17 reff.

9. [αλλα, so BD¹ N.]

10. om ei δε χρ. εν υμ. F. aft σωμα ins εστιν F. [δια αμ., so ABCD³ FL d g m.] for ζωη, ζη F vulg(not am fuld harl¹) arm.

11. ins τον bef ιησ. ABN¹ o: om CDFKLN³ rel (Clem) Cyr-jer Chr Thdrt (Ec Thl. rec ins τον bef χριστον, with KLN³ rel Hipp Thdrt Ec Thl: om AB(C)D¹⁻³ FN¹ gr-lat-fl: for χριστον, χρ. ιησ. A(aft νεκρ.) D¹ N¹(aft νεκρ.) gr-lat-fl: ιησ. χρ. C(aft νεκρ.) vulg copt æth: τον ιησουν lect-13, τον κυριον 114-5, τ. κυρ. ημ. ιησ. χρ. Syr: txt BD³ FKL rel syr sah Thdrt Dial-trin Ec Thl Iren-int Did Tert, Hil. om και AN 39. 47. elz δια του ενοικουντος αυτου πνευματος (see notes), with ACN

is the absence of all true peace): for it is not subject (or, 'does not submit itself,' perhaps better) to the law of God,—for neither can it be (this was proved in ch. vii.):

8.] but (takes up the other and inferential member of the proposition, answering to a suppressed μέν preceding,—τὸ μὲν φρόνημα κ.τ.λ. Calv., Beza, al. render it 'therefore,' and so E. V., 'so then,' erroneously) they who are in the flesh (as their element of life and thought: nearly = κατὰ σάρκα ὄντες above, which however denotes the rule which they follow. In 2 Cor. x. 3, the two are distinguished: ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα) cannot please God. Melancthon remarks (Thol.),—'Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine Spiritu Sancto legi obedire.'

9.] But (oppos. to οἱ κατ. σάρ. ὄντες) ye are not in the flesh (see above), but in the Spirit, if so be that ('provided that,' not 'since,' as Chrys., Olsh., al., which would be ἐπεὶπερ: Chrys. tries to prove εἴπερ = ἐπεὶπερ here by adducing ref. 2 Thess., where, however, as here, the meaning is, 'if so be that,' 'if at least.' That this is the meaning here is evident by the exception which immediately follows). But (this must be rightly understood: for) if any man has not (οὐκ, and not μή, because it belongs to the verb and not to εἰ. De W. See Winer, edn. 6, § 55. 2. d) the Spirit of Christ (= πν. θεοῦ above. Obs. here that πν. θεοῦ, πν. χριστοῦ, and χριστός, are all used of the Holy Spirit indwelling in the Christian), he is not His (belongs not to Him, in the higher and blessed sense of being united to Him as a

member of Him).

10.] But (contrast to the last verse) if Christ is in you (= πν. θεοῦ οἰκεῖ ἐν ὑμ., see 2 Cor. iii. 17), the (your) body indeed is dead on account of sin (still remains dead, see 2 Cor. iv. 11—14, under the power of death physical [and eternal?] because of sin which it, *per se*, stands in, and serves), but the (your) spirit (τὴν ψυχὴν λέγει, ὡς πνευματικὴν ἤδη, γεγενημένην. Schol. ap. Matthæi [Thol.]: or rather perhaps he uses πνεῦμα, regarding our spirits as possessed and penetrated by God's Spirit) is life (this would hardly be said if only our human spirits were meant, but the description would be in the adjectival form) on account of righteousness (not here the imputed righteousness of justification, which is not now under treatment, but the implanted righteousness of the sanctification of the Spirit. This appears not only from the context, but also from the διὰ ἁμαρτιαν, which answers to it).

11.] But (δέ takes up and continues the supposition in the former verse, with which in fact this is nearly identical, but with the important additional particular [whence the contrast] τοῦ ἐγγείραντ. κ.τ.λ.) if the Spirit of Him who raised Jesus from the dead, dwells in you (which Spirit is therefore powerful over death, and besides renders you partakers of Christ's Resurrection), He who raised Christ from the dead (the personal name, JESUS, reminds more of the historic fact of the resurrection of the one Person, Jesus: the official and mystical name, CHRIST, of the body of which He is the Head and we the members,—all raised with Him by the one Spirit dwelling in

n 2 Cor. v. 16.
 Gal. iii. 16.
 2 Tim. i. 5.
 14 only. Lev.
 xxv. 32.
 o ch. v. 18 reff.
 p ch. i. 14 reff.
 q constr. 1 Cor.
 x. 1 reff.
 r ch. i. 3 reff.

s = Acts xxi. 27. xxviii. 6.
 x. 38. xii. 9.

ἡ ἐνοικούν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 ὅρα ὅν, ἀδελφοί,
 ὁφείλεται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν.
 13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ
 πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ἡ ζήσεσθε.

ABCD
 KLN a
 c d f g
 k l m
 o 17

t = Acts xix. 18 reff.

u ch. vii. 4 reff.

v = Heb.

Dial-trin (Dial iii. 20, Athanas. O. p. vol iv. p 152. The Maced. has previously said οὕτως οὐ γέγραπται διὰ τοῦ . . . ἀλλὰ διὰ τῶ . . . and adds ἐὰν οὖν ποῦ ἐν ἡ δευτερον ἀντίγραφον εὐρεθῇ ἐσφαλμένον παρ' ὑμῖν . . . to which the Orthodox replies, ἔχομεν δεῖξαι ὅτι ἐν ὅλοις ἀρχαίοις ἀντιγράφοις οὕτω γέγραπται· ἐπεὶ δὲ νομίζεις τοῦτο ἀντιλεγόμενον εἶναι, πληροφωρήθητι καὶ ἐξ ἄλλης γραφικῆς ἀποδείξεως. Maced. εἶπε, τοῦτο γὰρ ἀντιλέγεται) syr copt ath Clem Hipp (yr-jer Ath, Did Bas, Epiph, Chr, Cyr Mac Ambr Aug^{sup} Vig: txt BDFKL b c f g h k l n o 17 latt Syr sah Orig, Meth Chr, Thdrt Severn Max (Ec-comm Thl Iren-int Tert Hil Ambrost Ruf Jer Ambr, Aug, Pelag Sedul Fulg.

13. for του σωματος, της σαρκος DF latt Orig, Did Iren-int Tert Cyr Ambrst Ambr Jer Aug Ruf Pelag Sedul Bede: txt ABCKLN rel sah Orig, Chr Thdrt.

all) shall quicken (not merely ἐγερῆ, because it is not merely the resurrection of the body which is in the Apostle's view,—see below) **even your mortal bodies** (the higher phase of the ζωοποιεῖν takes place in the *spirit* of man: and even of that which takes place in the body, there are two branches—one, the quickening it from being a tool of unrighteousness unto death [eternal],—the other, the quickening it out of death [physical] to be a new and glorified body. And the καὶ joined with θνητά, here, signifies that the working of the πνεῦμα ζωοποιούν shall not stop at the purely spiritual resurrection, nor at that of the body from dead works to serve the living God, but shall extend *even to the building up the spiritual body in the future new and glorious life*), on account of His Spirit which dwells in you. Here the reading is much disputed, whether it be the acc. or gen.: see var. readd. The gen. can only mean, 'by means of,' 'through,' His Spirit, &c.: this the acc. may include, (it not being specified *for what reason* it is on the Spirit's account, and leaving it open to be His presence, or His agency,) but must be rendered 'on account of,' or 'because of,' His Spirit, &c. Thus *both* may imply that the Holy Spirit is the *agent* in the quickening; but the gen. cannot bear the other meaning, that God will quicken, &c. *because of* His Spirit, &c. Hence in dispute with the *Macedonians*, who denied the divinity of the Holy Spirit, the gen. reading was important to the orthodox, as expressing agency, and that alone. But it seems pretty clear that the variation was older than the time of this heresy, and, however it may then have been appealed to, its origin cannot be assigned to any falsification by either of the then disputant

parties. As to how far the Holy Spirit is the *direct Agent* in the resurrection of the body, see note on πνεῦμα ζωοπ., 1 Cor. xv. 45, and on 2 Cor. v. 5. Here, His direct agency cannot be in any way surprising, for it is the *whole process of bringing from death to life, extending even to the mortal body*, which is here spoken of—and unquestionably, 'the Lord and Giver of Life' is the agent throughout in this quickening. 'Non de ultima resurrectione, quæ momento fiet, habetur sermo, sed de continua Spiritus operatione, quæ reliquias carnis paulatim mortificans, cælestem vitam in nobis instaurat.' Calv.—but perhaps 'non solum de ultima resurrectione,' would have been more correct: for it certainly is *one thing* spoken of.

12, 13.] So then, brethren, we are (inference from the assurance in the last verse) **debtors** (we owe fealty: to what or whom, he leaves the reader to supply from ver. 11), **not to the flesh, to live according to the flesh** (Chrysostom well explains the qualification, τοῦ κατὰ σ. ζ.,—καὶ γὰρ πολλὰ αὐτῇ ὀφείλομεν, τὸ τρέφειν αὐτήν, τὸ θάλπειν, τὸ ἀναπαύειν, τὸ θεραπεύειν νοσοῦσαν, τὸ περιβάλλειν, καὶ μυρία ἕτερα λειτουργεῖν. Ἦν οὖν μὴ νομίσῃς ὅτι ταύτην ἀναιρεῖ τὴν διακονίαν, εἰπὼν οὐκ ἐσμ. ὁφ. τῇ σαρ., ἐρμηνεύει αὐτὸ λέγων τοῦ κ. σ. ζῆν . . . τούτέστι μὴ ποιῶμεν αὐτὴν κυρία τῆς ζωῆς τῆς ἡμετέρας. Hom. xiv. p. 576): **for if ye live according to the flesh, ye will** (μέλλετε of the certain end of your present course) **die** (ζῆν and ἀποθν. here in their full and pregnant sense, involving body and soul here and hereafter: but not to be understood as excluding the carnal from *any* resurrection—only from that which is truly ζῆν,—any more than the spiritual are exempted from *all* death, but only from

14 ὅσοι γὰρ πνεύματι θεοῦ ^w ἄγονται, οὗτοι ^x υἱοὶ εἰσιν ^{w = and constr., Gal. v. 18. 2 Tim. iii. 6.}
 θεοῦ. 15 οὐ γὰρ ^y ἐλάβετε ^{y^z} πνεῦμα ^{z^a} δουλείας πάλιν ^b εἰς ^{x ver. 19 reff. y Acts viii. 15 reff.}
 φόβον, ἀλλὰ ^y ἐλάβετε ^{y^z} πνεῦμα ^{z^c} υἰοθεσίας, ^d ἐν ᾧ ^{cf} κρά-

^{x constr., 2 Cor. iv. 13. Eph. i. 17. 2 Tim. i. 7. xx. 2 al. d = Gal. vi. 1.} ^{b = ch. v. 16 reff. e Gal. iv. 6.} ^{a ver. 21. Gal. iv. 24. v. 1. Heb. ii. 15 only. Exod. c ver. 23. ch. ix. 4. Gal. iv. 5. Eph. i. 5 only t. f Mark x. 48 || L. Ps. lxxvi. 1. cvi. 6, &c.}

14. rec εἰσιν υἱοὶ θεοῦ (*corn of order, as is also v. θ. ε.*), with KL rel Chr Thdrt Iren-int: υἱ. θε. εἰσ. ACDN fuld æth Orig₁ Damasc Cypr Cassiod Gaud: txt BF am (with demid al) Syr Orig₁ Did Hil₂ Aug Ruf Bede.

15. [αλλά, so ABCN.]

that which is truly θάνατος): but if by the Spirit ye slay (abolish, annul) the deeds (hardly as Thol. 'sensu obscuro,' but as Col. iii. 9, the whole course of habits and action which has the flesh for its prompter) of the body (= τῆς σαρκός, but here concrete to give more vivid reality: compare τὰ ἔργα τῆς σαρκός, Gal. v. 19), ye shall live (not μέλλετε ζῆν, this *Life* being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ: and coming therefore in the form of an assurance, 'ye shall live,' from Christ's Apostle. On ζῆν, see above).

14.] For (ground of the assurance contained in ζήσεσθε) as many as are led by (reff.;—the slaying the deeds of the body by the Spirit, implies the being under the Spirit's guidance) the Spirit of God, these (emphatic—these and no others') are Sons of God. υἱὸς θ. differs from τέκνον θ. in implying the higher and more mature and conscious member of God's family, see Gal. iv. 1—6, and note on 6. Hence our Lord is never called τέκνον but always υἱὸς θεοῦ. This latter, applied to a Christian, signifies 'one born of God' in its deepest relation to him,—and hence a partaker of His nature, 1 John iii. 9; 1 Pet. i. 23 (Tholuck, similarly Olsh.).

15, 16.] Appeal to the CONSCIOUSNESS of the Christian to confirm the assertion (assumed for the moment that he is led by God's Spirit) that he is a son of God. For (confirmantis) ye did not receive (at your becoming Christians) the spirit of bondage (= 'the Spirit which ye received was not a spirit of bondage.' πν. is not merely a spirit, a disposition, but evidently refers to the same πν. which afterwards is πν. υἰοθεσ., and αὐτὸ τὸ πν. The Apostle seems however in this form of expression, both here and elsewhere, see reff., to have combined the objective Πνεῦμα given to us by God with our own subjective πνεῦμα. In the next verse they are separated) again (it has been imagined here that the πάλιν must refer to a former bestowal of the πνεῦμα δουλείας, and consequently that the reference is to the

O. T. dispensation. In this two different sets of Commentators have found difficulties; (1) those, as Chrys.,—who would hold from John vii. 39, that the Holy Spirit was absolutely not given under the O. T., and (2) those, as Cocceius, who holding Him to have been given, deny that His character was πν. δουλείας. But there seems to me to be no occasion to go back for the reference of πάλιν to the O. T. The state of the natural man is δουλεία: the Holy Spirit given to them, the agent of their birth into, and sustainer of, a new state, was not a πν. δουλείας πάλιν εἰς φ., a spirit merely to retain them in, or take them back into their old state, viz. a state of slavery:—to whom, or whether to different masters, is not here in question, but the state merely—the object of the gift of the Holy Spirit was not to lead them back into this) towards fear (so as to bring about or result in fear, see ch. vi. 19. πάλιν can hardly, as De W., be taken with εἰς φόβον), but ye received the Spirit of (the Spirit whose effect was, see above) adoption (this stricter meaning, and not that of mere sonship, is plainly that intended by the Apostle, both here and in reff. So Fritz., Meyer, Olsh., Harless on Eph. i. 5, Tholuck: on the other hand Luther, Winer, Rückert, De Wette, al., see on ver. 23. Of course, the adoption to be a son involves sonship, but not the converse), in whom (compare ἐν πνεύματι ch. ii. 29, and ver. 9. Luth. and Tholuck, 'through, by means of, whom?' but τὸ πνεῦμα = Him in whom, not merely Him by whom, not being merely an external agent, but an indwelling and pervading power) we cry (the earnest expression of supplicating prayer, see reff. LXX) Abba, Father (I have said, on ref. Mark, that ὁ πατ. does not appear to be a mere explanation of ἄββ, but to have been joined to it in one phrase, as a form of address: expressing probably, a corresponding 'my father,' אב, in the Heb. expression. Luther, to express the familiarity of Abba, renders 'lieber Vater,' dear Father'). See on the whole, the strictly parallel place, ref.

ζομεν^{αβ} Ἀββὰ ὁ πατήρ. ¹⁶ αὐτὸ ¹ τὸ πνεῦμα ¹ συμμαρτυρεῖ ¹ τῷ ^κ πνεύματι ἡμῶν ὅτι ἐσμὲν ¹ τέκνα ¹ θεοῦ. ¹⁷ εἰ δὲ τέκνα, ¹ καὶ ¹ κληρονόμοι. ¹ κληρονόμοι μὲν θεοῦ, ¹ συγκληρονόμοι ¹ δὲ ¹ χριστοῦ. ^ο εἴπερ ¹ συνπάσχομεν, ¹ ἵνα καὶ ¹ συνδοξασθῶ-
 (c). Mark
 xiv. 36 only.
 h absol., Acts
 x. 19 reff.
 i ch. ii. 15. ix.
 1 only.
 k = Acts xvii.
 16 reff.
 l = ver. 21. ch.
 ix. 8. John i. 12. xi. 52. Phil. ii. 15. 1 John iii. 1, 2, 10. v. 2. (see Gal. iv. 28, 31. Eph. v. 8.) m ch.
 iv. 13 reff. n Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7 only+. (-μεῖν, Sir. xxii. 23.) o ver. 9 reff.
 p 1 Cor. xii. 26 only+. 1 Kings xxii. 8 Symm. q here only+.

16. at beg ins ωστε D: aft αυτο ins γαρ 115-24 vulg(demid harl¹ mar¹: not am) Cyr Thdrst Thl Ruf Pel.

17. for 1st κληρον., συνκληρονόμοι D¹.

[συνπασχ., so AB¹CDFN.—χωμεν Δ.]

Gal. 16.] *And this confidence is grounded on the testimony of the Spirit itself.* So Chrys.: οὐ γὰρ ἀπὸ τῆς φωνῆς ἰσχυρίζομαι μόνον, φησίν, ἀλλὰ καὶ ἀπὸ τῆς αἰτίας ἀφ' ἧς ἡ φωνὴ τίκτεται. . . . οὐ γὰρ τοῦ χαρίσματος ἐστὶν ἡ φωνὴ μόνον, ἀλλὰ καὶ τοῦ δόντος τὴν δωρεάν παρακλήτον· αὐτὸς γὰρ ἡμᾶς οὕτως ἐδίδαξε διὰ τοῦ χαρίσματος οὕτω φθέγγεσθαι. Hom. xiv. p. 579. This verse being without copula, is best understood to refer to the same as the preceding, and the assertion to concern the same fact as the last verb, *κράζομεν*,—as if it were αὐτοῦ τοῦ πν. συμμαρτυροῦντος κ.τ.λ., grounding that fact on an act of the indwelling Spirit Himself. See again Gal. iv. 6. **The Spirit itself** (not *idem Spiritus*, as Erasm. and similarly Luth., Reiche, al.: the αὐτό expresses the independence, and at the same time, as coming from God, the preciousness and importance of the testimony) **testifies to our spirit** (see ch. ii. 15, and note: not *'una testatur'*: the σύν in composition does not refer to τῷ πν. ἡμ., but to agreement in the fact, as in 'contestari,' 'confirmare') **that we are children of God.** What is this witness of the Spirit itself? All have agreed, and indeed this verse is decisive for it, that it is *something separate from and higher than, all subjective inferences and conclusions.* But on the other hand it does not consist in mere indefinite feeling, but in a *certitude of the Spirit's presence and work continually asserted within us.* It is manifested, as Olsh. beautifully says, in His comforting us, His stirring us up to prayer, His reproof of our sins, His drawing us to works of love, to bear testimony before the world, &c. And he adds, with equal truth, "On this direct testimony of the Holy Ghost rests, *ultimately*, all the regenerate man's conviction respecting Christ and His work. For belief in Scripture itself (he means, in the highest sense of the term 'belief,' = 'conviction personally applied') has its foundation in this experience of the divine nature of the (influencing) Principle which it promises, and which, while the

believer is studying it, infuses itself into him." The same Commentator remarks, that this is one of the most decisive passages against the pantheistic view of the identity of the Spirit of God and the spirit of man. However the one may by renovating power be rendered like the other, there still is a specific difference. The spirit of man may *sin* (2 Cor. vii. 1), the Spirit of God *cannot*, but can only be grieved (Eph. iv. 30), or quenched (1 Thess. v. 19), and it is by the infusion of this highest Principle of Holiness, that man becomes ONE SPIRIT with the Lord Himself (1 Cor. vi. 17). **τέκνα θεοῦ** Here, (not *υἱοί*) because the testimony respects the very ground and central point of sonship, *likeness to and desire for God*: the testimony of the Spirit shewing us by our yearnings after, our confidence in, our regard to God, that we are verily begotten of Him. 17.] **CONSEQUENCES of our being children of God.** But (announcing a result, as in a mathematical proposition: 'but, if &c.') if children, also heirs (which is the universal rule of mankind: but κληρ. here must not be carried to the extent of the idea of heir in all directions: it is merely the *one side of inheriting by promise*, which is here brought out: the word referring back probably to ch. iv. 13, 14, the promise to Abraham);—**heirs of God** (as our Father, giving the inheritance to us), **and joint-heirs with Christ** (whom God has made κληρονόμον πάντων, Heb. i. 2). Tholuck remarks: "It is by virtue of their substantial unity with the father, that the children come into participation of his possession. The Roman law regarded them as continuators of his personality. The *dignity* of the inheritance is shewn (1) by its being God's possession, (2) by its being the possession of the Firstborn of God. By the Roman law, the share of the firstborn was no greater than that of the other children,—and the N. T. sets forth this view, making the redeemed equal to Christ (ver. 29), and Christ's possessions, theirs; 1 Cor. iii. 21—23; John

μεν¹⁸ ἡ λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ
 νῦν καιροῦ πρὸς τὴν μέλλουσιν δόξαν ἀποκα-
 λυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως

24. Prov. iii. 15. viii. 11. Sir. xxvi. 15. (see note.) u ch. vii. 5 reff.
 w = Jer. xxiii. 24. x = ver. 13. w. inf. aor., Gal. iii. 23. Rev. i. 19. iii. 2. xii. 4. r = and constr.,
 words, Gal. iii. 23. 1 Cor. xii. 22. y 1 Pet. v. 1. z = ch. ii. 7 reff. ch. ii. 3 reff.
 xvii. 30. ch. i. 18. b = here only. c Phil. i. 20 only +. (-κεῖν, Ps. xxxvi. (iii. 28.)
 7 Aq. Jos. B. J. iii. 7. 26. Polyb. xvi. 2. 8.) d = Mark xvi. 15. (ver. 39.) Judith xvi. 14. s here only.
 t = Gen. xxiii. 9. 1 Chron. xxi. 22. v ch. iii. 26 reff.

18. for γαρ, δε Α 9 æth: ergo Ambrst.

xvii. 22. In the *joint-heirship* we must not bring out this point, that Christ is the *rightful Heir*, who shares His inheritance with the other children of God: it is as adoptive children that they get the inheritance, and Christ is so far only the means of it, as He gives them power to become sons of God, John i. 12."

If at least (see above on ver. 9) we are suffering with Him, that we may also be glorified with Him: i. e. 'if (provided that) we are found in that course of participation in Christ's sufferings, whose aim and end, as that of His sufferings, is to be glorified as He was, and with Him.' But the *εἴπερ* does not regard the *subjective* aim, q. d. 'If at least our aim in suffering is, to be glorified,'—but the *fact* of our being partakers of that course of sufferings with Him, whose aim is, wherever it is found, to be glorified with Him.

Thol. takes the *ἵνα* as dependent on *συγκληρ.* (= ὥστε), and *εἴπερ συνπ.* as quasi-parenthetical; but the above seems to me more satisfactory.

The connexion of *suffering with Christ*, and *being glorified with Him* is elsewhere insisted on, see 2 Tim. ii. 11; 1 Pet. iv. 13; v. 1.

This last clause serves as a transition to vv. 18—30, in which the Apostle treats of the complete and glorious triumph of God's elect, through sufferings and by hope, and the blessed renovation of all things in and by their glorification.

18.] For (= this suffering with Him in order to being glorified with Him is no casting away of toil and self-denial, seeing that) I reckon (implying, 'I myself am one who have embraced this course, being convinced') that the sufferings of this present period (of trial and sorrow, contrasted with the period of triumph following the παρουσία of Christ) are insignificant (οὐκ ἄξια = ἀνάξια,—no gen. or verb understood. ἄξιος and ἀνάξιος are found in the sense of 'worthy (or unworthy) to be compared with' in the classics: so Hom. Il. θ. 234, νῦν δ' οὐθ' ἐνδὸς ἄξιοι ἐσμεν ἔκτορος, and Plato, Protag. [Wetst.], ἀνάξια ἐστί τ' ἀγαθὰ τῶν κακῶν, and again τίς ἄλλη ἀναξία ἡδονῇ πρὸς λύπην ἐστίν;) in comparison with the glory which shall be revealed (μέλλ. put first,

as in reff., but apparently not, as De W., for the sake of emphasis. Thol. cites Demosth., p. 486. 10, ἐν τοῖς οὐδοι νόμοις κυρίως, in which there is no emphasis, as neither in ref. 1 Cor.

ἀποκαλ., at the ἀποκάλυψις of Christ. On the sentiment, see 2 Cor. iv. 17) with regard to us (not merely ἡμῖν, as spectators, but εἰς ἡμᾶς, as the subjects of the revelation; the E. V. is not far wrong, 'in us,' taking the εἰς in a pregnant sense as ἡν κηρύσσω εἰς τὰς συν., Luke iv. 44). Bernard amplifies this—de Convers. ad Cleric. c. xxi. 37 (30), vol. i. p. 494,—'non sunt condignæ passionēs hujus temporis ad præteritam culpam quæ remittitur, non ad præsentem consolationis gratiam quæ immittitur, non ad futuram gloriam quæ promittitur nobis.'

19 ff.] The greatness of this glory is shewn by the fact that ALL CREATION, now under the bondage of corruption, shall be set free from it by the glorification of the sons of God. For (proof of this transcendent greatness of the glory, not, as De W., of the certainty of its manifestation, though this secondary thought is perhaps in the background) the patient expectation (hardly = ἡ σφόδρα προσδοκία, as Chrys., whom Luther and E. V. follow; but better προσδοκία εἰς τὸ τέλος,—the ἀπό denoting, as also in ἀπεκδέχεται, that the expectation continues till the time is exhausted, and the event arrives) of the Creation (= all this world except man, both animate and inanimate: see an account of the exegesis below) waits for (see above) the revelation of the sons of God ('revelatur gloria: et tunc revelantur etiam filii Dei.' Beng. νῖων, not τέκνων, because their sonship will be complete, and possessed of all its privileges and glories).

ἡ κτίσις has been very variously understood. There is a full history of the exegesis in Tholuck. De Wette sums it up thus: "The Creation,—i. e. things created,—has by many been erroneously taken in an arbitrarily limited sense; e. g. as applying only, 1. to inanimate creation, as Chrys., Theophyl., Calv., Beza, Aret., 'mundi machina,' Luther, the Schmidts, al., Fritz., 'mundi machina, cæli sidera, aer, terra':—against this are the words

ech. ii. 5.
1 Cor. i. 7.
2 Thess. i. 7.
ad. Sur. xi.
27.
f Matt. v. 9.
Luke xi. 20.
xx. 36. ver.

14. Gal. iii. 26. Rev. xxi. 7.

iii. 20 only†.

7 ref.

viii. 6. Eph. i. 22.

19. om του F.

21. διότι D¹F⁸.

τὴν ἑ ἀποκάλυψιν τῶν ἱ υἱῶν τοῦ θεοῦ ἑ ἀπεκδέχεται. 20 τῇ
γὰρ ἡ ματαιότητι ἡ κτίσις ἵ ὑπετάγη οὐχ ἑ ἐκούσα ἀλλὰ
διὰ τὸν ἵ ὑποτάξαντα, ἢ ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτὴ ἡ

g here &c., 3ce. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet.
h = here (Eph. iv. 17. 2 Pet. ii. 16) only. Eccles. i. 2. (οὐσθα, ch. i. 21.) i ver.
k 1 Cor. ix. 17 only. Exod. xxi. 13 only. 1 act., 1 Cor. xv. 27 & Heb. iii. 8, from Ps.
m ch. iv. 18 ref.

20. for ουχ εκουσα, ου θελουσα F.

om η F.

εφ B¹D¹F⁸.

οὐχ ἐκούσα and συνστενάζει κ. συνωδίνει, implying *life* in the κτίσις,—for to set these down to mere personification is surely arbitrary:—and one can imagine no reason why bestial creation should be excluded. II. to *living creation*: (1) to *mankind*; Aug., Turret., all., take it of *men not yet believers*: (2) Locke, Lightf., Hammond, Semler, of the *yet unconverted Gentiles*: (3) Cramer, Gersdorf, al., of the *yet unconverted Jews*: (4) Le Clerc, al., of the *converted Gentiles*: (5) al., of the *converted Jews*: (6) al., of *all Christians*.—"but," as he proceeds, "against (II.) lies this objection, that if the Apostle had wished to speak of the *enslaving and freeing of mankind*, he hardly would have omitted reference to sin as the ground of the one and faith of the other, and the judgment on unbelievers. But on the other hand we must not extend the idea of κτίσις too wide, as Theodoret, who includes the *angels*, Köllner, who understands the *whole Creation*, animate and inanimate, rational and irrational, and Olsh., who includes the *unconverted Gentiles*: nor make it too indefinite, as Koppe and Rosenm.: '*tota rerum universitas*.' The right explanation is, *all animate and inanimate nature as distinguished from mankind*: so Irenæus, Grot., Calov., Wolf, Rückert, Reiche, al., Meyer, Neander, Schneckenburger, Thol." The idea of the renovation and glorification of all nature at the revelation of the glory of our returned Saviour, will need no apology nor seem strange to the readers of this commentary, nor to the students of the following, and many other passages of the prophetic word: Isa. xi. 6 ff.; lxx. 17 ff.; Rev. xxi.; 2 Pet. iii. 13; Acts iii. 21.

20.] *Explanation of the REASON WHY all creation waits, &c.* For the Creation was made subject to vanity (= ἡζον, Ps. xxxix. 6,—where (xxxviii. 5) the LXX have τὰ σύμπαντα ματαιότης. So also Eccles. i. 2 and passim. It signifies the *instability, liability to change and decay*, of all created things) *not willingly* ('cum a corruptione naturā res omnes abhorreant.' Bucer in Thol.) *but on account of* (διὰ is so far from losing its proper meaning by the reference of τὸν ὑποτάξ-

αντα to God, as Jowett affirms, that it gains its strictest and most proper meaning by that reference: see ver. 11. He is the occasion, and His glory the end, of creation's corruptibility) *Him who subjected it* (i.e. God. Chrys., al., interpret it of Adam, who was the occasion of its being subjected; and at first sight the acc. with διὰ seems to favour this. But I very much doubt whether this view can be borne out. For (1) does not ὑποτάξαντα imply a *conscious act of intentional subjugation*, and not merely an *unconscious occasioning of the subjugation*? Thus we have it said of God, ref. 1 Cor., πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ὅταν δὲ κ.τ.λ., δηλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. And (2) the acc. aft. διὰ is in reality no reason against this. He is speaking of the *originating cause* of this subjection, not of the efficient means of it. He says that creation was not subjected ἐκούσα, i.e. διὰ τὸ θέλημα ἐαυτῆς, but διὰ τὸν ὑποτάξαντα. At the same time such a way of putting it, removing as it were the supreme will of God to a wider distance from corruption and vanity, and making it not so much the worker as the occasion of it, as well as this indefinite mention of Him, is quite intelligible on the ground of that reverential awe which so entirely characterizes the mind and writings of the Apostle. If the occasion pointed at by ὑποτάξαι be required, I should hardly fix it at the Fall of man, but at his *creation*, in the eternal counsels,—when he was made *capable of falling, liable to change*. The explanation of ὁ ὑποτάξας as meaning '*the devil*' [Locke, al.], hardly needs refutation. See Matt. x. 28, and note,—in ('on condition of,' 'in a state of,' see ch. iv. 18, and note on ἐφ' ᾧ, ch. v. 12) *hope* (ἐπ' ἐλπίδι must not be joined with ὑποτάξαντα, because then the ἐλπίς becomes the *hope of the ὑποτάξας*,—but with ὑπετάγη, being the hope of the ὑποταγεῖσα), *because* (not '*that*,' after ἐλπίς,—for then it is not likely that αὐτὴ ἡ κτίσις would be so emphatically repeated: the clause now announces a *new fact*, and thus the emphasis is accounted for. To suppose the whole clause *subjective to the ἐλπίς*, would be to attribute to

ABCD
KLN a
c d f g
k l m
o 17

^d κτίσις ⁿ ἐλευθερωθήσεται ἀπὸ τῆς ^o δουλείας τῆς ^p φθορᾶς εἰς τὴν ^a ἐλευθερίαν τῆς ^r δόξης τῶν ^s τέκνων τοῦ ^s θεοῦ.

²² οἶδαμεν γὰρ ὅτι πᾶσα ἡ ^d κτίσις ^t συνστενάζει καὶ ^u συν-
ωδίνει ^v ἄχρι τοῦ ^w νῦν. ²³ ^x οὐ μόνον δέ, ^x ἀλλὰ καὶ
αὐτοὶ τὴν ^y ἰπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
αὐτοὶ ἐν ^z ἑαυτοῖς ^a στεναζόμεν, ^b υἰοθεσίαν ^c ἀπεκδεχόμενοι,

t here only +.

u here only +.

v = ch. i. 13. 1 Cor. iv. 11. 2 Cor. iii. 14. Gal. iv. 2 al.

w Phil. i. 5.

x ch. v. 3. 2 Cor. viii. 19 al. fr.

y ch. xi. 16. xvi. 5. 1 Cor. xv. 20.

23. xvi. 15. 2 Thess. ii. 13. James i. 18. Rev. xiv. 4 only. Exod. xxiii. 19 al. fr.

2 Cor. iii. 1 reff.

a Mark vii. 34. 2 Cor. v. 2, 4. Heb. xiii. 17. James v. 9 only. Isa. xxiv. 7.

b ver. 15 reff.

c ver. 19.

n ch. vi. 18 reff.

o ver. 15 reff.

p = 1 Cor. xv.

q 2 Cor. iii. 17.

r ver. 18.

s ver. 16 reff.

^{22.} for γαρ, δε A: om æth.
ωδυνει F.

[συνστενάζει, so B¹DF 17.]

for συνωδ.,

^{23.} rec 2nd και bef ημεις, with (DF)KL 17 rel Chr Thdrt₁(readg κ. ημ. αυτ. before)
(Ec: txt ACN copt Damasc.—DF transpose και ημεις αυτοι and και αυτοι: B Epiph
(omg ημεις) have και αυτοι both times: for other variations see Scholz. συν-
στεναζομεν (or συστ.) D f 38. 72. om υιοθεσιαν DF Ambrst.

the yearnings of creation, *intelligence* and *rationality*,—consciousness of itself and of God) the creation itself also (not only we, the sons of God, but even creation itself) shall be delivered from the bondage of corruption (its subjection to the law of decay, see Heb. ii. 15) into (pregnant: *shall be delivered from, &c., and admitted into*) the freedom of the glory (beware of the fatal *hendiadys*: ‘the freedom of the glory’ is not in any sense = ‘the glorious freedom;’ in the latter, ‘glorious’ is merely an epithet whereby the freedom is characterized, as in ‘His rest shall be glorious;’ in the former the freedom is described as consisting in, belonging to, being one component part of, the glorified state of the children of God: and thus the thought is carried up to the state to which the freedom belongs) of the children (τέκνων and not υἱῶν here, perhaps as embracing God’s universal family of creation, admitted, each in their share, to a place in incorruptibility and glory).

^{22.} For we know (said of an acknowledged and patent fact, see ch. ii. 2; iii. 19; vii. 14) that the whole creation groans together and travails together (not, groans and travails with us or with mankind, which would render the οὐ μόνον δὲ ἀλλὰ of the next verse superfluous. On the figure in συναδίνει see John xvi. 21, note) up to this time (= *from the beginning till now*: no reference to time future, because οἶδαμεν γάρ expresses the results of *experience*).

^{23.} The text here is in inextricable confusion (see var. read.), but the sense very little affected. But (moreover) not only (the creation), but even ourselves, possessing (not ‘*who possess*,’ οἱ ἔχοντες, but ‘*though we possess*’) the firstfruit of the Spirit (i.e. the indwelling and influences

of the Holy Spirit *here*, as an earnest of the full harvest of His complete possession of us, πνεῦμα and σάρξ and ψυχὴ, hereafter. That this is the meaning, seems evident from the analogy of St. Paul’s imagery regarding the Holy Spirit: he treats of Him as an *earnest* and *pledge* given to us, Eph. i. 14; 2 Cor. i. 22; v. 5, and of His full work in us as the efficient means of our glorification hereafter, ver. 11; 2 Cor. iii. 18. Various other renderings are,—(1) ‘*the first outpouring of the Spirit*,’ in point of time, —Wetst., Reiche, Kölln., Mey., al.,—which would be irrelevant: (2) ‘*the highest gifts of the Spirit*,’ as the Schmidts, al.

The gen. πν. may be partitive or subjective:—the firstfruits of the Spirit,—which *Spirit* is the harvest,—or the firstfruits of the Spirit,—which the *Spirit* gives:—or even in apposition, the firstfruits of the Spirit, i.e. which consist in (the gift of) the *Spirit*. I prefer the first, from analogy—the Spirit being generally spoken of as *given*, not as *giving*,—and God as the (Giver), even we ourselves (repeated for emphasis, and ἡμεῖς inserted to involve himself and his fellow-workers in the general description of the last clause. Some [Wolf, Kölln.] have imagined the *Apostles* only to be spoken of: some, that the Apostles are meant in one place, and all Christians in the other) groan within ourselves, awaiting the fulness of our adoption (ἀπεκδ., as above, ver. 19, but even more strongly here, ‘*wait out*,’ ‘*wait for the end of*.’ Our adoption is *come already*, ver. 15, so that we do not wait for it, but for the *full manifestation of it*, in our bodies being rescued from the bondage of corruption and sin. This which in Gr. is expressed by the verb, in Eng. must be joined to the substantive. The omission of the art. before υιοθ.

d ch. iii. 24 reff.
e = 2 Cor. iv.
18 (4 times).
f 1 Cor. xv. 29,
30.
g Heb. xii. 1.
h ch. ii. 7 reff.
i 1 Cor. xi. 25
reff.
k Luke x. 40
only. Gen.
xxx. 8 Ed-
vat. (B def.)
Exod. xviii.
22. Num. xi.
17. Ps.
lxxxviii. 21
only. (ἀντίλ., Acts xx. 35.)
xiii. 30. 1 Thess. iv. 1. principally L.P.
only. Levit. ix. 5 B.
only t. = ἀνεκλ., 1 Pet. i. 8.

τὴν ὁ ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ²⁴ τῇ γὰρ ἐλπίδι
ἐσώθημεν, ἐλπὶς δὲ ὁ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ
βλέπει τίς, ¹ τί [¹ καὶ] ἐλπίζει; ²⁵ εἰ δὲ ὁ οὐ βλέπομεν,
ἐλπίζομεν, ^ε δι' ὅ^{gh} ὑπομονῆς ὁ ἀπεκδεχόμεθα. ²⁶ ὡσαύτως
δὲ καὶ τὸ πνεῦμα ^k συναντιλαμβάνεται τῇ ¹ ἀσθενείᾳ ἡμῶν.
^m τὸ γὰρ τί προσευξόμεθα ὁ καθὼ δεῖ οὐκ οἶδαμεν, ἀλλ'
αὐτὸ τὸ πνεῦμα ^p ὑπερεντυγχάνει ^q στεναγμοῖς ^r ἀλαλήτοις·

1 Matt. viii. 17. 1 Cor. ii. 3 reff. m art., Mark ix. 23. Luke i. 62. Acts
o 2 Cor. viii. 12 (bis). 1 Pet. iv. 13
q Acts vii. 34 only. Job iii. 24 al. r here

24. ins η bef βλεπομένη F 55. om τι B¹ (added by original scribe: see table) R
rec ins και, with ACKLN: om BDF 47-marg (noting τὸ παλαιὸν οὕτως ἔχει) 47¹.

latt. for ἐλπίζει, υπομενει AN¹ 47-marg Cyr: *expectat* syrr Ambr.
26. rec ταις ἀσθενείαις (see note), with KL 17 rel vss Chr Thdr Ec Thl: της
δυσσεως F: txt ABCDN m vulg Syr Cyr-jer Damasc lat-fl. προσευξόμεθα DKL rel
Orig Naz Cyr-jer Mac Chr, Damasc (Ec: προσευχόμεθα F: txt ABCN Chr, Thdr, Thl.
rec aft ὑπερεντυγχάνει ins υπερ ημων, with CKLN³ 17 rel vulg D³-lat Syr Cyr-jer
Did Epiph Chr Thdr Aug, Jer: om ABDFN¹ arm Orig, (always adds τω θεω)
Epiph Damasc Aug.

bably on account of its preceding its verb,
—*νόθ.* ἀπεκδ. = ἀπεκδ. τὴν νόθ., for
emphasis' sake), the redemption (in appo-
sition with νόθ., or rather with the fulness
of sense implied in νόθ. ἀπεκδ., q. d. '*ex-
pecting that full and perfect adoption
which shall consist in . . .*' of our body
(not, '*rescue from our body*,' as Erasm.,
Le Clere, Reiche, Fritz., al.,—which though
allowable in grammar,—see Heb. ix. 15,—
is inconsistent with the doctrine of the
change of the vile and mortal into the glo-
rious and immortal body,—Phil. iii. 21;
2 Cor. v. 2—4,—but the [entire] redemp-
tion,—rescue,—of the body from corrup-
tion and sin).

24, 25.] For (confirma-
tion of the last assertion, proving *hope* to
be our present state of salvation)—in *hope*
were we (not, '*are we*,' nor '*have we been*')
saved: i. e. our first apprehension of, and
appropriation to ourselves of, salvation
which is by faith in Christ, was effected in
the condition of *hope*: which hope (Thol.)
is in fact *faith in its prospective attitude*,
—that faith which is ὑπόστασις ἐλπιζο-
μένων, Heb. xi. 1. The dat. ἐλπίδι is not
a dat. of reference,—'*according to hope*,'
—but of the form or condition. Now
hope that is seen (the object or fulfilment
of which is present and palpable) is not
hope: for that which any one sees, why
does he [at all] hope for? If καὶ is to
stand in the text, it conveys, after an
interrogative word, a sense of the utter
superfluity of the thing questioned about,
as being irrelevant, and out of the ques-
tion. 'Qui interrogat τί χρή προσδοκᾶν;
expectat aliquid, sed dubius est quid eve-
niat. Qui interrogat τί χρή καὶ προσ-
δοκᾶν; desperat de salute, nec eam usquam

expectari posse existimat.' Bremi in De-
mosth. Phil. i. 46, cited in Hartung, Par-
tikellehre, i. 137.

25.] But if that
which we do not see, we hope for, with
patience we wait for it. Patience (en-
durance) is the state, in which,—through
which as a medium,—our waiting takes
place: hence δι' ὑπομονῆς, as ἔγραφα
ὑμ. διὰ πολλῶν δακρύων, 2 Cor. ii. 4.

26.] Likewise (another help to
our endurance, co-ordinate with the last
—our patience is one help to it, but not
the only one) the Spirit also (the Holy Spi-
rit of God) helps our weakness (not, helps
us to bear our weakness, as if the weakness
were the burden, which the Spirit lifts for
and with us,—but, helps our weakness,—
us who are weak, to bear the burden of
ver. 23. And this weakness is not only
inability to pray aright, which is only an
example of it, but general weakness. This
has been seen, and the reading consequently
altered to the plural, which was at first per-
haps a marginal gloss). For (example of
the help above mentioned;—the τὸ binding
together the clause,—see reff.,—and here
implying 'exempli gratiâ,'—'*for this viz.*
what to &c.') what we should pray as
we ought (two things;—what we should
pray,—the matter of our prayer;—and how
we should pray it,—the form and manner
of our prayer) we know not: but the Spirit
itself (Thol. remarks,—αὐτὸ brings into
more prominence the idea of the πνεῦμα,
so as to express of what dignity our Inter-
cessor is,—an Intercessor who knows best
what our wants are) intercedes (ὑπέρ here
does not intensify the verb, as in ὑπερ-
νικᾶν and the like, and as Ec., Erasm.,
Luth., Bengel, render it,—but implies

ABCDEF
KLN a b
c d f g h
k l m n
o 17

27 ὁ δὲ ἔρευνῶν τὰς καρδίας οἶδεν τί τὸ ἑφρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.
 28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ

9—11. v Acts xxv. 24 reff. w ch. i. 7 al. fr. Acts ix. 13 reff. x 1 Cor. viii. 3 reff.
 y Mark xvi. 20. 1 Cor. xvi. 16. 2 Cor. vi. 1. James ii. 22 only†. Esdr. vii. 2. 1 Macc. xii. 1 only. (-γος, ch. xvi. 3.)

27. [εραυνων N: txt B(Verce expr, Tischdf).]
 χανι N.

υπερεντυγχανει L 73: ενντυγ-

the *advocacy*,—‘convenire aliquem super negotio alterius,’ as Grot.,—to express which the ὑπὲρ ἡμῶν of the rec. has been inserted) with **groanings which cannot be expressed**:—i. e. the Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. So De W., Thol., Olsh. Chrys. (Hom. xiv., p. 586) interprets it of the χάρισμα of prayer—and adds, ὁ γὰρ τοιαύτης καταβύθους χάριτος, ἐστὼς μετὰ πολλῆς τῆς κατανύξεως, μετὰ πολλῶν τῶν στεναγμῶν τῶν κατὰ διάνοιαν τῷ θεῷ προσίππων, τὰ συμφέροντα πᾶσιν ἤτει:—similarly (Ec. and Theophyl. Calv. understands, that the Spirit suggests to us the proper words of acceptable prayer, which would otherwise have been unutterable by us: and similarly Beza, Grot.

ἀλαλήτοις may bear three meanings—1, *unspoken*: 2, *that does not speak*,—mute (see LXX, Job xxxviii. 14; Sir. xviii. 33 compl): 3, *that cannot be spoken*. The analogy of verbals in -τος in the N. T. favours the latter meaning: compare ἀνεκδήγητος, 2 Cor. ix. 15,—ἄρρητος, 2 Cor. xii. 4,—ἀνεκλάητος, 1 Pet. i. 8 (Thol.).

Macedonius gathered from this verse that the Holy Spirit is a *creature*, and *inferior to God*, because He *prays to God for us*. But as Aug. Tract. vi. in Joan. 2, vol. iii. p. 1425, remarks, ‘non Spiritus Sanctus in semetipso apud semetipsum in illa Trinitate gemit, sed in nobis gemit, quia gemere nos facit.’ No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance.

27.] But (opposed to ἀλαλήτοις—‘though unutterable by us’) He who searcheth the hearts (God) knoweth what is the mind (*intent*, or *bent*, as hidden in those sighs) of the Spirit. A difficulty presents itself in the rendering of the next clause. If ὅτι be *causal*, because He (the Spirit) pleads for the saints according to the will of God, it would seem that οἶδεν must bear the meaning ‘*approves*,’ otherwise the connexion will not be apparent; and so Calv. and Rückert have rendered it. Hence Grot., Reiche, Meyer,

Fritz. render ὅτι, ‘*that*,’ and construe,—‘*knows what is the mind of the Spirit*,’—that He pleads with God (so Reiche and Fritz., and Winer, edn. 6, § 49. d, for κατὰ θ.) for the saints: justifying the repetition of θεόν, implied before, by 1 John iv. 8, ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of οἶδεν need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us, is,—not strictly speaking, His Omniscience,—but the *fact that the very Spirit who thus pleads, does it κατὰ θεόν*,—in pursuance of the divine purposes and in conformity with God’s good pleasure. So that, as its place before the verb would suggest, κατὰ θεόν is emphatic, and furnishes the reason of the οἶδεν. A minor objection against the explicative ὅτι is, that we have οἶδαμεν ὅτι immediately following.

All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Compare 2 Cor. xii. 7—10, for an instance in the Apostle’s own case.

28.] Having given an example, in *prayer*, how the Spirit helps our *weakness*, and out of our ignorance and discouragement brings from God an answer of peace, he now extends this to *all things*—all circumstances by which the Christian finds himself surrounded. These may seem calculated to dash down hope, and surpass patience; but we know better concerning them. But (the opposition seems most naturally to apply to ver. 22, the groaning and travailling of all creation) we know (as a point of the assurance of faith) that to those who love God (a stronger designation than any yet used for believers) all things (every event of life, but especially, as the context requires, those which are adverse. To include, with Aug. de Corrept. et Grat., c. ix. [24], vol. x. pt. i. p. 930, the *sins*

z = ch. xiii. 4 * z εἰς z ἰγαθόν, τοῖς κατὰ ^a πρόθεσιν ^b κλητοῖς οὖσιν. ABCDFE
 a Acts xxvii. 20 ὅτι οὗς ^c προέγνω, καὶ ^d προώρισεν ^e συμμόρφους τῆς K L N a l
 b ch. i. 7 al. c Phil. iii. 21 only +. (-φύσσειν, Phil. iii. 10.) c d f g l
 c ch. xi. 2. Acts xxvi. 5. 1 Pet. i. 20. 2 Pet. iii. 17 only +. d Wisd. vi. 13. viii. 8. xviii. 6. (-γνωσις, Acts ii. 23.) k l m n
 d 1 Cor. ii. 7 reff. e Phil. iii. 21 only +. (-φύσσειν, Phil. iii. 10.) o 17

28. *aft συνεργεῖ ins ὁ θεὸς ABN (Orig₂): om CDFKL rel vulg Clem Orig₁
 (Cyr-jer) Chr Thdrt Ec Thl Lucif Ambr Aug. ins το bef αγαθον L a f k 48. 57.
 72-3-4. 109-77 lectt-8-13 Clem-Orig₂ Cyr-jer Chr-ms Thl.

of believers in this πάντα, as making them 'humiliores et doctiores,' is manifestly to introduce an element which did not enter into the Apostle's consideration; for he is here already viewing the believer as *justified by faith, dwell in by the Spirit, dead to sin* **work together** (συνεργεῖ, absolute, or ἀλλήλοις implied: not, 'work together for good with those who love God,'—'loving God' being a 'working for good:' which, though upheld by Thol., seems to me harsh, and inconsistent with the emphatic position of τοῖς ἀγ. τ. θ. Surely also in that case πάντα would have been τὰ πάντα, all things, as one party working, set over against οἱ ἀγαπῶντες τ. θ., the other party working: whereas πάντα συνεργεῖ gives rather the sense of all things co-operating one with another. If the reading of ABN be adopted, we should understand either (1) that God causeth all things to work, &c.: taking συνέργει as from συνέργω, concludo: or (2) that, as Syr. renders it, "in every thing He helpeth them for good." But in this last case, we should require τὰ πάντα for (towards, to bring about) good (their eternal welfare;—the fulfilment of the purpose of the ἀγάπη τ. θεοῦ ἡ ἐν χριστῷ Ἰησοῦ τ. κυρ. ἡμῶν, ver. 39),—to those who are called (not only invited, but effectually called—see below) according to (His) purpose. In this further description the Apostle designates the believers as not merely loving God, but being beloved by God. The divine side of their security from harm is brought out, as combining with and ensuring the other. They are sure that all things work for their good, not only because they love Him who worketh all things, but also because He who worketh all things hath loved and chosen them, and carried them through the successive steps of their spiritual life. The calling here and elsewhere spoken of by the Apostle (compare especially ch. ix. 11) is the working, in men, of "the everlasting purpose of God whereby before the foundations of the world were laid, He hath decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation." Art. X. of the Church of England. To specify the various ways in which this calling has been understood, would far ex-

ceed the limits of a general commentary. It may suffice to say, that on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God,—their whole spiritual life in its origin, progress, and completion, being from Him:—while on the other hand its testimony is no less precise that He willeth all to be saved, and that none shall perish except by wilful rejection of the truth. So that, on the one side, GOD'S SOVEREIGNTY, —on the other, MAN'S FREE WILL,—is plainly declared to us. *To receive, believe, and act on both these, is our duty, and our wisdom.* They belong, as truths, no less to natural than to revealed religion: and every one who believes in a God must acknowledge both. But all attempts to bridge over the gulf between the two are futile, in the present imperfect condition of man. The very reasonings used for this purpose are clothed in language framed on the analogies of this lower world, and wholly inadequate to describe God regarded as He is in Himself. Hence arises confusion, misapprehension of God, and unbelief. I have therefore simply, in this commentary, endeavoured to enter into the full meaning of the sacred text, whenever one or other of these great truths is brought forward; not explaining either of them away on account of possible difficulties arising from the recognition of the other, but recognizing as fully the elective and predestinating decree of God where it is treated of, as I have done, in other places, the free will of man. If there be an inconsistency in this course, it is at least one in which the nature of things, the conditions of human thought, and Scripture itself, participate, and from which no Commentator that I have seen, however anxious to avoid it by extreme views one way or the other, has been able to escape. See, for a full treatment of the subject, Tholuck's Comm. in loc.

29, 30.] The Apostle now goes backward from κλητοῖς, to explain how this CALLING came about. It sprang from God's foreknowledge, co-ordinate with His fore-determination of certain persons (to be) conformed to the image of His Son, that Christ might be exalted as the Head of the great Family of God. These persons, thus foreknown and predetermined, He, in the course of His Providence actually, but

^f εἰκόνας τοῦ υἱοῦ αὐτοῦ, ^g εἰς τὸ εἶναι αὐτὸν ^h πρῶτό-
 τοκον ἐν ⁱ πολλοῖς ἀδελφοῖς. ³⁰ οὓς δὲ ^d πρόωρισεν,
 τούτους καὶ ^k ἐκάλεσεν· καὶ οὓς ^k ἐκάλεσεν, τούτους καὶ
^l ἔδिकाίωσεν· οὓς δὲ ^l ἔδिकाίωσεν, τούτους καὶ ^m ἐδόξασεν.
³¹ ⁿ Τί οὖν ⁿ ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,
 τίς ^o καθ' ἡμῶν; ³² ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ^p ἐφέειστο,
iv. 4 al. i Matt. xx. 28. Heb. ii. 10. ix. 28. k = ch. ix. 11. 1 Cor. vii. 15. Gal.
 v. 8. Eph. iv. 1. 2 Thess. ii. 14 al. 1 ch. ii. 13 reff. m = (of Christ), John vii. 39 and
 passim. Of us, here only. see Esther iii. 1. vi. 6, 7. n ch. iii. 5 reff. o = Matt.
 xii. 30. Gal. iii. 21. v. 23. p ch. xi. 21 reff. Gen. xxii. 16.

30. for προωρισεν, προεγνω Α.

και ους εδικ. Α wth.

32. os ουδε υιου ιδιου εφειστ. F; os (add γε D³) ουδε του ιδιου υιου εφειστ. D.

in His eternal decree implicitly, called, bringing them through justification to glory;—and all this is spoken of as *past*, because to *Him who sees the end from the beginning*,—*past, present, and future ARE NOT, but ALL IS ACCOMPLISHED WHEN DETERMINED.*

Because whom He fore-knew (but in what sense? This has been much disputed: the Pelagian view,—‘*eos quos præsicerat credituros*,’ is taken by Orig., Chrys., &c., Theophyl., Augustine (prop. 55, in Ep. ad Rom. vol. iii. p. 2076), Ambr., Erasm. in paraphrase, Calov., Reiche, Meyer, Neander, and others; the sense of *fore-loved*, by Erasm. in commentary, Grotius, Estius, the Schmidts, &c.: that of *fore-decreed*, by Thol. edn. 1, and Stuart,—which however Thol. in subsequent editions suspects to be ungrammatical without some infinitive following, and prefers a sense combining foreknowledge and recognition-as-His:—that of *elected, adopted as His sons*, by Calvin,—‘*Dei autem præcognitio, cujus hic Paulus meminit, non nuda est præscientia, ut stulte fingunt quidam imperiti, sed adoptio qua filios suos ab improbis semper discrevit*,’—Rückert, De Wette, al. That this latter is *implied*, is certain: but I prefer taking the word in the ordinary sense of **foreknew**, especially as it is guarded from being a ‘*nuda præscientia*’ by what follows: see below and Gal. iv. 9), **He also pre-ordained** (His foreknowledge was not a mere *being previously aware* how a series of events would happen: but was co-ordinate with, and inseparable from, His having *pre-ordained* all things) **conformed** (i.e. to be conformed) **to the image of His Son** (the dat. and gen. are both found after words like *σύμμορφος*; compare *σύμφυτος*, ch. vi. 5).

The *image* of Christ here spoken of is not His moral purity, nor His sufferings, but as in 1 Cor. xv. 49, that entire form, of *glorification in body and sanctification in spirit*, of which Christ is the perfect pattern, and all His people shall be partakers. To accomplish this transformation in us is the end, *as regards us*, of our

election by God; not merely to rescue us from wrath. Compare 1 John iii. 2, 3; Phil. iii. 21: and on the comprehensive meaning of *μορφή*, Phil. ii. 6, 7,—where it expresses both ‘the form of *God*’ in which Christ was, and ‘the form of a *servant*’ in which He became incarnate), **that He might** (or *may*, as Calv., but the reference in the aorists is to the *past* decree of God) **be firstborn among many brethren** (i.e. that He might be shewn, acknowledged to be, and glorified as **THE SON OF GOD**, pre-eminent among those who are by adoption through Him the sons of God. This is the further end of our election, *as regards Christ*: His glorification in us, as our elder Brother and Head): **30.] but whom He fore-ordained, those He also called** (in making the decree, He left it not barren, but provided for those circumstances, all at His disposal, by which such decree should be made effectual in them.

ἐκάλεσεν, supply, *εἰς τὴν ἐκείνου βασιλείαν καὶ δόξαν* 1 Thess. ii. 12; other expressions are found in 1 Cor. i. 9; 2 Thess. ii. 14; 1 Tim. vi. 12; 1 Pet. v. 10): **and whom He called, these He also justified** (the Apostle, remember, is speaking entirely of *God’s acts* on behalf of the believer: he says nothing *now* of that faith, through which this justification is, *on his part*, obtained): **but whom He justified, them He also glorified** (He did not merely, in His pre-mundane decree, acquit them of sin, but *also clothe them with glory*: the aorist *ἐδόξασεν* being used, as the other aorists, to imply the completion in the divine counsel of all these, which are to us, in the state of time, so many successive steps,—simultaneously and irrevocably. So we have the perfect in John xvii. 10, 22).

31—39.] The Christian has no reason to fear, but all reason to hope; for nothing can separate him from God’s love in Christ.

31.] What then shall we say to these things (what answer can the hesitating or discouraged find to this array of the merciful acts of God’s love on behalf of the believer)? **If God is for us**

ἡ ἀποκ. 25. reff.
 16. 1 Cor. ii.
 12. 2 Cor.
 ii. 7, 10 al.
 L. P. 2 Macc.
 iii. 33.
 * Acts xix. 38
 reff. constr.,
 here only.
 Soph. Phil.
 iocet. 328.
 † Matt. xx. 16.
 xxiv. 22, &c.
 ch. xvi. 13
 al. Isa. xxviii. 16.
 3. [John viii. 10, 11.] ch. ii. 1 al. Esth. ii. 1.
 z = Eph. i. 20. Col. iii. 1. Heb. i. 3. viii. i. x. 12. xii. 2. 1 Pet. iii. 22 only. Ps. xv. 11.
 vii. 26, Heb. vii. 25. (Acts xxv. 24 reff.)
 vii. 26. Wisd. i. 3.

ἀλλὰ ὑπὲρ ἡμῶν πάντων ἡ παρέδωκεν αὐτόν, πῶς οὐχὶ
 καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν ἡ χαρίσεται; ³³ τίς ἐγ-
 καλέσει κατὰ ^{tu} ἐκλεκτῶν ^u θεοῦ; θεὸς ὁ ^v δικαίων; ³⁴ τίς
 ὁ ^w κατακρίνων; χριστὸς ὁ ἀποθανών, ^x μᾶλλον δὲ [καὶ]
 ὁ ἐγερθεὶς, ὃς καὶ ἔστιν ^z ἐν ^z δεξιᾷ τοῦ θεοῦ, ὃς καὶ
 ἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵ τίς ἡμᾶς ἡ χωρίσει ἀπὸ τῆς

[ἀλλὰ, so BD¹ F⁸.]

om τα D¹ F.

34. aft χριστος ins ιησους ACFLN 17 vulg copt aeth arm Did Cyr Damase Ruf Aug,
 Maximin: om BDK rel syr Cyr-jer Chr Thdrt Ec Thl. rec ins 1st και, with
 DFKL rel latt (but not ann) syr Iren-int Cyr-jer Chr Thdrt Thl Ec Hil Ambr Aug
 Maximin: om ABCN g k l 17 Syr copt Did Damase Ruf Victorin. (και is left out in B
 ed Mai, as in Tischd¹ and in the collations of Btly and Beh; but Mai has got into some
 confusion with regard to Beh's reading.) aft εγερθ, add εκ νεκρων ACN¹ (om N³ ?)
 17 copt aeth Chr Damase Thl. om και (bef εστιν) ACN¹ b c o copt vulg D¹ lat
 Iren-int Cyr-jer Did Chr Cyr Thdrt Thl Ruf: ins BDFKLN³ am harl² syr Ec Thl
 Maximin Ambrst. om του B o.

(and this He has been proved to be, vv.
 28–30,—in having foreknown, predesti-
 nated, called, justified, glorified us), **who**
 (is) **against us?** 32.] (God) **Who**
 even (taking one act as a notable example
 out of all) **did not spare His own Son** (His
 own,—His υἱὸς μονογενῆς, the only one of
 God's sons who is One with Him in nature
 and essence, begotten of Him before all
 worlds. No other sense of ἰδίου will suit
 its position here, in a clause already made
 emphatic by γε, in consequence of which
 whatever epithet is fixed to υἱοῦ must par-
 take of the emphasis), **but delivered Him**
up (not necessarily εἰς θάνατον only, but
 generally, as ἔδωκεν, John iii. 16: 'largitus
 est, quem sibi retinere poterat,' as Tho-
 luck, from Winer) **on behalf of us all** (so
 that every one of us believers, even the
 most afflicted, has an equal part in Him.
 Of others, nothing is said here), **how shall**
He not (how can it be that He will not)
also with Him (in consequence of and in
 analogy with this His greatest gift: it is
 a question 'a maiori ad minus') **give**
freely to us all things (all that we need
 or hope for; or even more largely, all
 created things for ours, to subserve our
 good, and work together for us: compare
 1 Cor. iii. 22)? 33.] The punctua-
 tion of these verses is disputed. Many
 (Aug., Ambr., Reiche, Köllner, Olsh.,
 Meyer, De Wette, and Griesb., Knapp,
 Lachmann) follow, in vv. 33, 34, the un-
 doubted form of ver. 35, and place an in-
 terrogation after each clause, as in the
 text; while Luther, Beza, Grot., Wolf,
 Tholuck, al., make θεὸς δ δικ. and χριστὸς
 δ ἀποθ. κ.τ.λ. the reply to and rejection of
 the questions preceding them. The former

method is preferable, as preserving the form
 of ver. 35, and involving no harshness of con-
 struction, which the other does, in the case
 of χριστὸς followed by the two participles.

Who shall lay (τι) any charge against
the elect of God (ἐγκαλέω usually with a
 dat. see reff.)? **Shall God** (ἐγκαλέσει),
who justifies them (Chrys. strikingly says,
 οὐκ εἶπε "θεὸς δ ἀφ' εἰς ἀμαρτήματα," ἀλλ'
 ὁ πολλῶ μείζων ἦν θεὸς ὁ δικαίων. ὅταν
 γὰρ ἡ τοῦ δικαστοῦ ψῆφος δίκαιον ἀπο-
 φήνῃ, καὶ δικαστοῦ τοιοῦτου, τίνας ἄξιός
 κατηγορῶν; Hom. xv. p. 597)? **Who is**
he that condemns them (the pres. part.
 as expressing the official employment, 'is
 their accuser,' is better than the fut., as cor-
 responding more closely with δικαίων)? (Is
 it) **Christ who died, yea who rather is also**
risen, who moreover is at the right hand
of God, who also intercedes for us? "All
 the great points of our redemption are
 ranged together, from the death of Christ
 to His still enduring intercession, as reasons
 for negating the question above." De W.

35.] **Who** (i. e. what: but masc.
 for uniformity with vv. 33, 34) **shall se-
 parate us from the love of Christ?** Is
 this (1) *our love to Christ*, or (2) *Christ's
 love to us*, or (3) *our sense of Christ's love
 to us*? The first of these is held by Origen,
 Chrys., Theodore, Ambr., Erasm., al. But
 the difficulty of it lies in consistently inter-
 preting ver. 37, where not our *endurance in
 love to Him*, but our *victory by means of
 His love to us*, is alleged. And besides, it
 militates against the conclusion in ver. 39,
 which ought certainly to respond to this
 question. The third meaning is defended
 by Calvin. But the second, as maintained
 by Beza, Grot., Est., al., Thol., Reiche,

ἀγάπης τοῦ χριστοῦ; ὁ θλίψις ἡ ὁ στενοχωρία ἡ ὁ διωγμὸς ἡ ὁ λιμὸς ἡ ὁ γυμνότης ἡ ὁ κίνδυνος ἡ ὁ μάχαιρα; ³⁶ καθὼς γέγραπται ὅτι ἔνεκεν σοῦ ἰθνατοῦμεθα ὅλην τὴν ἡμέραν, ^{κ1} ἐλογίσθημεν ὡς πρόβατα ἢ σφαγῆς. ³⁷ ἀλλ' ἐν τοῦτοις πᾶσιν ἡ ὑπερνικῶμεν διὰ τοῦ ὁ ἀγαπήσαντος ὁ ἡμᾶς. ³⁸ ἡ πέπεισμαι γὰρ ὅτι οὔτε ὁ θάνατος οὔτε ὁ ζωή, οὔτε ἄγγελοι οὔτε ὁ ἀρχαί, οὔτε ὁ ἐνεστῶτα οὔτε ὁ μέλλοντα,

i ch. vii. 4 reff. Ps. xliii. 22.
m Acts viii. 32. James v. 5 only.
o of Christ, Gal. v. 20. Eph. v. 2.
2 Macc. ix. 27.
v. 27 Theod.

k = ch. ix. 8 reff.
l c. Isa. xxxiv. 2, 6.
q so 1 Cor. iii. 22.
s = 1 Cor. vii. 26 reff.

11 Cor. iv. 1. 2 Cor. x. 2. Job xli. 20.
n here only.
p constr., ch. xiv. 14. xv. 14. 2 Tim. i. 5, 12. acc. and inf.
r = (see note) 1 Cor. xv. 24. Eph. i. 21 al. Dan. t Acts xxiv. 25 reff.

^{35.} aft τῆς ins οὐν F latt(not am) Ruf Sedul.
θεοῦ τῆς ἐν χριστῷ ἰησοῦ B. om 2nd η D.

^{36.} rec ενεκα (so LXX-B), with CK Thdrt Damasc (Ec Thl: txt (so LXX-AN) ABDFLN m n 17 Clem Orig Meth Chr.

^{37.} τον αγαπησαντα DF latt.

^{38.} αγγελος DF Aug₃ Ambrst: not Hil Aug_{sapre}. aft ουτε αρχαι add ουτε εξουσαι (see Col ii. 15 al) C f n 46. 73. 80. 109-21 syr-w-ast: pref. D. rec ουτε δυναμεις bef ουτ ενεστῶτα o. μ., with KL rel vulg Syr goth Chr Thdrt Ec Thl Aug: txt ABCDFN m tol syr copt Orig Eus Ephr Cyr Damasc lat-ff (ovt. dyn. has been suspected as spurious [Fritz., Tholuck, in De Wette]: but no mss omit it, unless [apry] 121 [Mtt] and one or two lat-ff who have ουτε εξουσαι).

Meyer, De Wette, appears to me the only tenable sense of the words. For, having shewn that God's great love to us is such that none can accuse nor harm us, the Apostle now asserts the permanence of that love under all adverse circumstances—that none such can affect it,—nay more, that it is by that love that we are enabled to obtain the victory over all such adversities. And finally he expresses his persuasion that no created thing shall ever separate us from that love, i.e. shall ever be able to pluck us out of the Father's hand. ^{36.]}

The quotation here expresses,—‘all which things befall us, as they befall God's saints of old,—and it is no new trials to which we are subjected:—What, if we verify the ancient description?’ ^{37.]}

But (negation of the question θλίψις . . . μάχαιρα;) in all these things we are far the conquerors (hardly, ‘more than conquerors’: the ὑπέρ intensifies the degree of νικᾶν, as in ὑπερπερισσεύειν and the like, but does not express a superiority over νικᾶν) through Him who loved us (i.e. so far from all these things separating us from His love, that very love has given us a glorious victory over them). The reading

διὰ τὸν ἀγαπήσαντα ἡμᾶς would amount to the same in meaning:—‘on account of Him who loved us’ implying, as in vv. 11, 20, that He is the efficient cause of the result.

It is doubted whether ‘He who loved us’ be the Father, or our Lord Jesus Christ. This is, I think, decided by τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς . . . ἐν τῷ αἵματι

αὐτοῦ, Rev. i. 5. The use of such an expression as a title of our Lord in a doxology, makes it very probable that *where unexplained*, as here, it would also designate Him.

^{38.]} For I am persuaded (a taking up and amplifying of the ὑπερνικῶμεν—our victory is not only over these things, but I dare assert it over greater and more awful than these) that neither death, nor life (well explained by De W. as the two principal possible states of man, and not as = ‘any thing dead or living,’ as Calvin and Koppe), nor angels, nor principalities (whether good or bad; ἀρχή is used of good, Col. i. 16; ii. 15 [see note]; of bad (1 Cor. xv. 24?), Eph. vi. 12; here, as Eph. i. 21, generally. ἄγγελοι, absolutely, seems never to be used of bad angels: if it here means good angels, there is no objection, as Stuart alleges, to the rhetorical supposition that they might attempt this separation, any more than to that of an angel from heaven preaching another gospel, Gal. i. 8), nor things present nor things to come (no vicissitudes of time), nor powers (some confusion has evidently crept into the arrangement. Ephr. Syr. reads, οὐτ. ἀρχαί οὐτ. εξουσαί οὐτ. ἐνεστ. οὐτ. μέλλ. οὐτ. δυνάμεις οὐτ. ἐγγελοί; Basil, οὐτε ἄγγ. οὐτ. ἀρχ. οὐτ. ἐξουσ. οὐτ. δυνάμεις οὐτ. ἐνεστ. οὐτ. μέλλ. I follow, with Griesb., Lachm., Tischdf., the very strong consent of the ancient mss.), nor height nor depth (no extremes of space), nor any other created thing (κτίσις cannot here be the whole creation, as Chrys.,—ὁ λέγει τοι-

^e συμμαρτυρούσης μοι τῆς ^f συνειδήσεώς μου ἐν πνεύματι ^e ch. ii. 15. viii. 16 only +.
^g ἀγίῳ, ² ὅτι λύπη μοί ἐστιν μεγάλη καὶ ^g ἀδιάλειπτος ^f 2 Cor. i. 12
^h ὁδὴν τῇ καρδίᾳ μου. ³ ⁱ ἡὐχόμεν γὰρ ^k ἀνάθεμα εἶναι ^g 2 Tim. i. 3
^h 1 Tim. i. 9.
^h αὐτὸς ἐγὼ ^l ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, ^h 1 Tim. vi. 10 only. Jer.

viii. 18.

xii. 3. xvi. 22.

ii. 20. 2 Thess. i. 9.

i Acts xxvii. 29 reff. imperf., = Acts xxv. 22 reff.

Gal. i. 8, 9 only. Deut. vii. 26.

i.

k Acts xxiii. 14. 1 Cor.

1 = ch. vii. 2. 2 Cor. xi. 3. Col.

ΣΗΜ. IX. 1. aft χριστῷ add ἡσου D¹F Ps-Ath Ambrst.

for 2nd εν, συν F.

2. τῆς καρδίας K 17. 219¹.

3. ευχομην DKL c k l n 17 Thdrt-mss: ευχομαι 41.

ειναι hef αναθεμα N.

rec αὐτος εγω hef αναθεμα ειναι, with CKL rel vss Ath Thdrt Cyp: txt ABDF(N) syr

2 Cor. i. 17; ii. 17; iv. 1, 2; vii. 2 al.), causes him to begin with a *προπαράιτησις* or deprecation, bespeaking credit for simplicity and earnestness in the assertion which is to follow. This deprecation and assertion of sympathy he puts in the forefront of the section, to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people. I say (the)

truth in Christ (as a Christian,—as united to Christ; the ordinary sense of the expression ἐν χριστῷ, so frequent with the Apostle.

It is not an oath, ‘by Christ,’—for though ἐν with ὁμνυμι bears this meaning, we have no instance of it where the verb is not expressed).—I lie not (confirmation of the preceding, by shewing that he was aware of what would be laid to his charge, and distinctly repudiating it).—my conscience bearing me witness of the same (the σύν in composition, as in reff., denoting *accordance with the fact, not joint testimony*) in the Holy Spirit (much as ἐν χριστῷ above:—a conscience not left to itself but informed and enlightened by the Spirit of God. Strangely enough, Griesb., Knapp, and Koppe take these words also for a formula jurandi, and connect them with οὐ ψεύδομαι, that (not because, or for, as Bengel: *ὅτι*, as in 2 Cor. xi. 10, introducing the matter to which the asseveration was directed,—I say the truth, when I say, that . . .) I have great grief and continual sorrow in my heart. The reason of this grief is reserved for a yet stronger description of his sympathy in the next verse.

3.] For I could wish (the imperf. is not historical, alluding to his days of Pharisaism, as Pelag. and others, but *quasi-optative*, as in reff., ‘I was wishing,’ had it been possible,—*ἡὐχόμεν εἰ ἐνεχάρει, εἰ ἐνεδέχετο*, Phot. The sense of the imperf. in such expressions is the proper and strict one [and no new discovery, but common enough in every schoolboy’s reading]: the act is unfinished, an obstacle intervening. So in Latin, ‘faciebam, ni . . .,’ the com-

pleted sentence being, ‘faciebam, et perfecissem, ni . . .’) that I myself (on αὐτὸς ἐγὼ see ch. vii. 25; it gives emphasis, as ἐγὼ Παῦλος, Gal. v. 2: ‘I, the very person who write this and whom ye know’) were a curse (a thing accused, ἀνάθεμα in the LXX = נֶקֶד, an irrevocable devotion to God, or, a thing or person so devoted. All persons and animals thus devoted were put to death; none could be redeemed, Levit. xxvii. 28, 29. The subsequent scriptural usage of the word arose from this. It never denotes simply an exclusion or excommunication, but always devotion to perdition,—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*, as Grot., Hammond, Le Clerc, &c.; or even *natural death* only, as Jerome, al.: but excommunication included cursing and delivering over to Satan:—and the mere wish for natural death would, as Chrys. eloquently remarks, be altogether beneath the dignity of the passage. Perhaps the strangest interpretation is that of Dr. Burton: “St. Paul had been set apart and consecrated by Christ to His service; and he had prayed that this devotion of himself might be for the good of his countrymen:”—it is however no unfair sample of a multitude of others, all more or less shrinking from the full meaning of the fervid words of the Apostle) from Christ (i. e. cut off and separated from Him for ever in eternal perdition. No other meaning will satisfy the plain sense of the words. ἀπό in the sense of ὑπό, making Christ the agent of the curse, would be hardly admissible: still less the joining,—as Carpoz and Elsner,—ἀπό with ἡὐχόμεν. On this wish, compare Exod. xxxii. 32) in behalf of (in the place of; or, if thus I could benefit, deliver from perdition) my brethren, my kinsmen according to the flesh.

The wish is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to

m = ch. xvi. 7, &c. (3) Levit. xxv. 45.
 n ch. i. 3 reff.
 o = Acts x. 41 reff.
 p ch. viii. 15 reff.
 q = Heb. ix. 5. Exod. xl. 34. 3 Kings viii. 11.
 r = Acts iii. 23. vii. 8. Heb. passim. (plur., Gal. iv. 24. Eph. ii. 12 only.) Gen. xvii. 2 al.
 s here only + 2 Macc. t John xvi. 2. ch. xii. 1. Heb. ix. 1, 6
 u see ch. iv. 13. xv. 8. Gal. iii. 16.
 v absol., Acts vii. 19 reff.
 w = Exod. iv. 6 al. x ch. i. 25. 2 Cor. xi. 31. Ps. lxxxviii. 52
 x (see note.) as above (x). Mark y (see note.) as above (x). Mark
 xiv. 61. Luke i. 68. 2 Cor. i. 3. Eph. i. 3. 1 Pet. i. 3 only.

goth Chr Ambr, Ruf Pac. υπο DG. om αδελφ. μ. των B¹(ins B²-marg[see table]).
 om 2nd μου D¹F Cyr lat-ff: add των DF a² Syr Cyr Thdrt.

4. om ων η υιοθ. το επαγγελια Δ: om και αι διαθ. κ. η νομοθ. L. η διαθηκη
 BDF demid harl² Ath Chr-mss Cyr Ruf-ms Jer, Sedul: txt C¹K¹ rel latt(inclg an harl¹ tol) syrr copt goth Epiph Chr Thdrt Phot Hil. η επαγγελια D Chr-mss:

επαγγελια F.

5. om οι F. om και F Hip Cypr Pelag (not Iren Aug). for το, τα C¹:
 om το F Epiph Cyr, Thdrt. om θεος Ephr Cypr-ed Hil-ed, Leo; but it is in
 most gr-lat-ff, and δ ὧν &c is cited by very many fathers as in apposition to ο χριστος.
 (The various punctuations &c see in notes, and more particulars in Wetstein and Scholz.)

surrender all things, even, if it might be so, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the Gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach. Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation. 4.] Not only on their relationship to himself does he ground this sorrow and this self-devotion: but on the recollection of their ancient privileges and glories.

Who are Israelites (a name of honour, see John i. 48; 2 Cor. xi. 22; Phil. iii. 5); **whose (is) the adoption** (see Exod. iv. 22; Deut. xiv. 1; xxxii. 6; Isa. i. 2 al.), **and the glory** (perhaps their general preference and exaltation, consequent on the *υιοθεσία*,—but far more probably, as all the other substantives refer to separate matters of fact,—the Shechinah or visible manifestation of the divine Presence on the mercy-seat between the cherubims: see reff.), **and the covenants** (not, *the two tables of the law*,—as Beza, Grot., al.,—which formed but one covenant, and are included in *νομοθεσία*; nor, *the Old and New Testament Covenants*,—as Aug., Jer., Calov., Wolf,—see Gal. iv. 24 ff.: but *the several renewals of the covenant* with Abraham, Isaac, Jacob, and finally with the whole people at Sinai:—see Gen. xv. 9—21; xvii 4, 7, 10; xxvi. 24; xxviii. 13;

Exod. xxiv. 7, 8 al.), **and the law-giving** ('si alii Solonibus et Lycurgis gloriantur, quanto justior est gloriandi materia de Domino!' Calv. *νομοθ.* is both the act of giving the Law, and the Law thus given), **and the service** (ordinances of worship: see ref. Heb.), **and the promises** (probably only those to the patriarchs, of a Redeemer to come, are here thought of, as the next two clauses place the patriarchs and Christ together without any mention of the prophets. So Abraham is described, Heb. vii. 6, as τὸν ἔχοντα τὰς ἐπαγγελίας),—**whose are the fathers** (probably to be limited to Abraham, Isaac, and Jacob:—so De W., but Stephen gives οἱ πατ. a much wider meaning in Acts vii. 11, 12, 19, 39, 44, and so apparently Paul himself, Acts xiii. 17. In all those places, however, except Acts vii. 19, ἡμῶν follows, whereas here the word is absolute: so that the above limitation may be true),—**and of whom is Christ, as far as regards the flesh** (τό,—acc., as also in ch. xii. 18,—implies that He was not *entirely* sprung from them, but had another nature: q. d. 'on his human side,'—*duntaxat quod attinet ad corpus humanum*, as Erasmus), **who is God over all** (prob. neuter; for τὰ πάντα, not οἱ πάντες, is the equivalent nominative in such sentences: see ch. xi. 36) **blessed for ever. Amen.** The punctuation and application of this doxology have been much disputed. By the early Church it was generally rendered as above, and applied to Christ,—so Iren., Tert., Orig. b. l., Athan., Epiph., Chrys., Theodoret, Theophyl., &c. Wetstein has, it is true, collected passages

οὐχ^ο οἶον δὲ ὅτι^α ἐκπέπτωκεν ὁ^β λόγος τοῦ^β θεοῦ^{οὐ} οὐ^z z = here only. Winer, edn. 6, § 64. 6.

a = here only. see James i. 11. = πίπτειν, Luke xvi. 17. διαπ., Josh. xxi. 43 (45). Judith vi. 9. b Acts xi. 1 reff.

from the fathers to shew that they applied the words *ὁ ἐπὶ πάντων θεός* to the FATHER alone, and protested against their application to the SON; but these passages themselves protest only against the erroneous Noetian or Sabellian view of the identity of the Father and the Son, whereas in Eph. iv. 5, 6, εἰς κύριος, and εἰς θεός κ. πατὴρ πάντων, *ὁ ἐπὶ πάντων*, are plainly distinguished. That our Lord is not, in the strict exclusive sense, *ὁ ἐπὶ πάντων θεός*, every Christian will admit, that title being reserved for the Father: but that He is *ἐπὶ πάντων θεός*, none of the passages goes to deny. Had our text stood ἐξ ὧν ὁ χρ. τὸ κατὰ σάρκα, *ὁ ἐπὶ πάντων θεός* δὲ εὐλογητός εἰς τοὺς αἰῶνας, it would have appeared to countenance the above error, which as it now stands it cannot do. The first trace of a different interpretation, if it be one, is found in an assertion of the emperor Julian (Cyril, p. 321. Wetst.) τὸν γοῦν Ἰησοῦν οὕτε Παῦλος ἐτόλμησεν εἰπεῖν θεόν, οὕτε Ματθαῖος οὕτε Μάρκος, ἀλλ' ὁ χρηστὸς Ἰωάννης. The next is in the punctuation of two cursive mss. of the twelfth century (5 and 47), which place a period after *σάρκα*, thus insulating *ὁ ὧν ἐπὶ πάντων . . . ἀμήν*, and regarding it as a doxology to God over all, blessed for ever. This is followed by Erasm., Wetst., Semler, Reiche, Köllner, Meyer, Fritzsche, Krehl, al. The objections to this rendering are, (1) ingenuously suggested by Socinus himself (Thol.), and never yet obviated,—that without one exception in Hebrew or Greek, wherever an ascription of blessing is found, the predicate *εὐλογητός* (ἡρα) precedes the name of God. (In the one place, Ps. lxxv. 19 LXX, κύρ. θ. θ. εὐλογητός, εὐλογητὸς κυρ. ἡμέραν καθ' ἡμέραν, which seems to be an exception, the first εὐλ. has no corresponding word in the Heb. and perhaps may be interpolated. So Stuart, and even Eichhorn, Einleit. ins A. T. p. 320. In Yates's vindication of Unitarianism, p. 180, this is the only instance cited. Such cases as 3 Kings x. 9; 2 Chron. ix. 8; Job i. 21; Ps. cxii. 2, are no exceptions, as in all of them the verb *εἶη* or *γένοιτο* is expressed, requiring the substantive to follow it closely.) And this collocation of words depends, not upon the mere aim at perspicuity of arrangement (Yates, p. 180), but upon the circumstance that the stress is, in a peculiar manner, in such ascriptions of praise, on the predicate, which is used in a pregnant sense, the copula being omitted.

(2) That the *ὧν*, on this rendering, would be superfluous altogether (see below). (3) That the doxology would be unmeaning and frigid in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one. If it be said that the survey of all these privileges bestowed on his people prompts the doxology,—surely such a view is most unnatural: for the sad subject of the Apostle's sympathy, to which he immediately recurs again, is the apparent *inanity* of all these privileges in the exclusion from life of those who were dignified with them. If it be said that the *incarnation of Christ* is the exciting cause, the *τὸ κατὰ σάρκα* comes in most strangely, depreciating, as it would on that supposition, the greatness of the event, which then becomes a source of so lofty a thanksgiving. (4) That the expression *εὐλογητὸς εἰς τοὺς αἰῶνας* is twice besides used by Paul, and each time unquestionably not in an ascription of praise, but in an assertion regarding the subject of the sentence. The places are, ch. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν,—and 2 Cor. xi. 31, ὁ θεός κ. πατὴρ τ. κυρ. Ἰησοῦ οἶδεν, ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι: whereas he twice uses the phrase *εὐλογητὸς ὁ θεός* as an ascription of praise, without joining *εἰς τοὺς αἰῶνας*. (5) That in the latter of the above-cited passages (2 Cor. xi. 31), not only the same phrase as here, but the same construction, *ὁ ὧν*, occurs, and that there the whole refers to the subject of the sentence. I do not reckon among the objections the want of any contrast to *τὸ κατὰ σάρκα*, because that might have well been left to the readers to supply. Another mode of punctuation has been suggested (Locke, Clarke, al.), and indeed is found in one ms. of the same date as above (71): to set a period after *πάντων* and refer *ὁ ὧν ἐπὶ πάντων* to Christ, understanding by *πάντων* all the preceding glorious things, or the *πατέρες* only, or even 'all things.' This lies open to all the above objections except (5), and to this in addition, that as Bp. Middleton observes, we must in that case read *ὁ θεός*. Variety of reading there is none worth notice: the very fathers generally cited as omitting *θεός*, having it in the best manuscripts and editions. Crell (not Schlichting, see Thol.

γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· 7 οὐδ' ὅτι εἰσὶν
 σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κλη-
 θήσεται σοι σπέρμα. 8^c τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς
 σαρκός, ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ τὰ τέκνα τῆς
 ἐπαγγελίας ἡ λογίζεται ἡ εἰς σπέρμα. 9 ἐπαγγελίας γὰρ
 ὁ λόγος οὗτος, ἡ Κατὰ τὸν καιρὸν τοῦτον ἡ ἐλεύσομαι
 καὶ ἔσται τῇ Σάρρᾳ υἱός. 10^k οὐ μόνον δέ, ἀλλὰ καὶ
 ἡ ἐλπίς. v. 3, &c. viii. 36. Acts xix. 27. Wisd. ix. 6. i GEN. xxiii. 10 (see note). see Acts
 h ch. ii. 26 (ref.). xii. 1. xix. 23. j see John xiv. 23. k ch. v. 3, 11. viii. 23. 2 Cor. viii. 19.

6. for 2nd Ἰσραηλ, Ἰσραηλεῖται DF latt(not tol) Nys Chr-ms,(and Mtt's mss.) Ec-
 comm Ambrst Aug₁: txt ABKLX rel Orig₂ Cas Chr-ed Thdrt (Ec Thl Aug₃) Tich.

7. Ἰσακ N.

8. aft τούτ' ἐστιν add ὅτι B¹(sic: see table) N³ m 116 Orig₁. om του F m 67².
 70. 114-20.

9. om ο D.

p. 484, note, edn. 1842) proposed (and is fol-
 lowed by Whiston, Whitby, and Taylor) to
 transpose δ ὦν into ὦν δ;—but besides the
 objection to the sense thus arising, εὐλογη-
 τός would probably in that case (not neces-
 sarily, as Bp. Middleton in loc.) have the
 art.: not to mention that no conjecture
 arising from doctrinal difficulty is ever to be
 admitted in the face of the consensus of MSS.
 and versions.

The rendering given
 above is then not only that most agreeable
 to the usage of the Apostle, but the only
 one admissible by the rules of grammar
 and arrangement. It also admirably suits
 the context: for, having enumerated the
 historic advantages of the Jewish people,
 he concludes by stating one which ranks far
 higher than all,—that from them sprung,
 according to the flesh, He who is God over
 all, blessed for ever. ἀμὴν implies no op-
 erative ascription of praise, but is the accu-
 tomed ending of such solemn declarations
 of the divine Majesty; compare ch. i. 25.

6—13.] *God has not broken his
 promise: for He chose from the first but
 a portion of the seed of Abraham (6—9),
 and again only one out of the two sons of
 Rebecca (10—13).*

6.] Not however
 that (οὐχ οἶον δέ, ὅτι = οὐ τοῖον δέ λέγω,
 οἶον ὅτι . . . , 'but I do not mean such a
 thing, as that . . . , ' or 'the matter how-
 ever is not so, as that . . . ' De W. cites
 from Athen. vi. p. 214, οὐχ οἶον βαδίζει,
 and from Phrynich. p. 332, οὐχ οἶον ὀργί-
 ζομαι, in a similar sense. The rendering,
 'it is not possible that,' would require or-
 dinarily οἶον τε with an infinitive,—and
 St. Paul is asserting, not the impossibility,
 however true, of God's word being broken,
 but the fact, that it was not broken) the
 word (i. e. the promise) of God has come
 to nothing (see refl., so Lat., *excidit*);
 viz. by many, the majority of the nominal
 Israel, missing the salvation which seemed

to be their inheritance by promise. For
 not all who are sprung from Israel (=
 Jacob, according to Tholuck: but this does
 not seem necessary: Israel here as well as
 below may mean the *people*, but here in
 the popular sense, there in the divine idea),
 (these) are Israel (veritably, and in the
 sense of the promise).

7.] Nor,
 because they are (physically) the seed of
 Abraham, are all children (so as to in-
 herit the promise), but (we read), "In Isaac
 shall thy seed be called" (i. e. those only
 shall be called truly and properly, for the
 purposes of the covenant, thy seed, who
 are descended from Isaac, not those from
 Ishmael or any other son. Thol. renders
 καλεῖν here by *erwecken*, 'to raise up'):

8.] that is (that amounts, when the facts
 of the history are recollected, to saying)
 not the children of the flesh (begotten by
 natural generation, compare John i. 13, and
 Gal. iv. 29) they are the children of God;
 but the children of the promise (begotten
 not naturally, but by virtue of the divine
 promise [Gal. iv. 23, 28], as Isaac) are
 reckoned for seed.

9.] For this word
 was (one) of promise (not, 'For this was
 the word of promise,' i. e. οὗτος γὰρ ὁ λ.
 τῆς ἐπαγγ.). The stress is on ἐπαγγελίας:
 the children of promise are reckoned for
 seed: for this word, in fulfilment of which
 Isaac was born, was a word of promise).
 According to this time (ἤντι νῦν, 'when
 the time (shall be) reviviscent,'—as De W.,
 Thol., al.:—i. e. next year at this time.
 The citation is a free one; the LXX has
 ἐπαναστρέφων ἤξεω πρὸς σε κατὰ τὸν και-
 ρὸν τούτων εἰς ἔσπας, κ. ἔξει υἱὸν Σάρρᾳ
 ἢ γυνή σου. The change into ἔσται τῇ
 Σάρρᾳ υἱός is probably made for the sake
 of emphasis—the promise was to Sarah)
 will I come, and Sarah shall have a
 son.

10, 11.] And not only (so)
 (i. e. not only have we an example of

ABDF
 KLSa b
 c d f g h
 k l m n
 o 17

v MAL. i. 2, 3.
w ch. iii. 5 reff.
x Luke xiii. 27.
y ch. i. 29 al.
z Ps. xci. 15.
y ch. ii. 11.
Demosth., p.
318. 13.
a ch. iii. 4 reff.
z Matt. ix. 27
al. Exod.
xxiii. 19.
-ân (pres.) here bis. Jude 23 only. Prov. xxi. 26 A (not F) B¹N.
c w. v. 18 reff.

¹³ καθὼς γέγραπται ὅτι ὁ Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα. ¹⁴ τί οὖν ἐροῦμεν; μὴ ἡ ἀδικία ὑπαρὰ τῷ θεῷ; μὴ γένοιτο. ¹⁵ τῷ Μωσῇ γὰρ λέγει ὁ ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. ¹⁶ ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεώντος θεοῦ.

ABD
KL⁸
c d f
k l m
9 17

b here bis only. 4 Kings xiii. 23.
d = 1 Cor. ix. 24. Gal. v. 7. Ps. cxviii. 32. gen., Acts i. 7. Heb. v. 14.

13. καθάπερ B Orig.

14. om τω D¹F.

15. rec γαρ bef μωση, with AKL rel Chr Thdrt: txt BDFN Damasc. μωνσ.
FKL⁸ a b f h k l: txt ABD.—σεί B²F c d g Chr-2-mss: -ση AB¹DKL⁸ Thdrt.

16. rec ἐλεωντος, with B²K gr-fl'; ευδοκουντος L rel: txt AB¹DFN.

—or μένη, Rückert, Meyer;—or κατ' ἐκλογήν, Fritz.;—but to be a general characteristic of the whole transaction; see a similar ἐκ in ch. i. 17. Thol., De W. Thus viewed, or indeed however taken, it is decisive against the Pelagianism of the Romanists, who by making our faith as foreseen by God the cause of our election, affirm it to be ἐξ ἔργων. See the matter discussed in Thol.,—it was said to her (ὅτι is recitantis; the LXX have καί), "The elder shall serve the younger" (this prophecy is distinctly connected in Gen. xxv. with the prophetic description of the children as two nations, — λαὸς λαοῦ ὑπερέχει, καὶ ὁ μείζων κ.τ.λ. But the nations must be considered as spoken of in their progenitors, and the elder nation = that sprung from the elder brother. History records several subjugations of Edom by the kings of Judah; first by David [2 Sam. viii. 14];—under Joram they rebelled [2 Kings viii. 20], but were defeated by Amaziah [2 Kings xiv. 7], and Elath taken from them by Uzziah [2 Kings xiv. 22]; under Ahaz they were again free, and troubled Judah [2 Chron. xxviii. 16, 17, compare 2 Kings xvi. 6, 7],—and continued free, as prophesied in Gen. xxvii. 40, till the time of John Hyrcanus, who [Jos. Antt. xiii. 9. 1] reduced them finally, so that thenceforward they were incorporated among the Jews: as it is written, Jacob I loved, but Esau I hated (there is no necessity here to soften the 'hated' into 'loved less': the words in Malachi proceed on the fullest meaning of ἐμίσησα, see ver. 4 there, "The people against whom the LORD hath indignation for ever").

14—29.] This election was made by the indubitable right of God, Who is not therefore unjust.

14.] What then shall we say (anticipation of a difficulty or objection, see reff.,—but not put into the mouth of an objector)? Is there unrighteousness (injustice) with (in) God

(viz. in that He chooses as He will, without any reference to previous desert)? Let it not be:

15.] for He saith to Moses, "I will have mercy on whomsoever I have mercy, and will compassionate whomsoever I compassionate." The citation is from the LXX, who insert the indefinite ἄν, the Heb. being ἡπὲρ ἡσέ: ἡπὲρ; the meaning apparently being, 'whenever I have mercy on any, it shall be pure mercy, no human desert contributing;' which agrees better with the next verse than the ordinary rendering, which lays the stress on the ὃν ἄν; and is not inconsistent with ver. 18, ὃν θέλει, ἐλεᾷ: because if God's mercy be pure mercy without any desert on man's part, it necessarily follows that he has mercy on whom He will, His will being the only assignable cause of the selection.

16.] So then (inference from the citation) it is not of (God's mercy 'does not belong to,'—'is not in the power of,' see reff.) him that willeth (any man willing it) nor of him that runneth (any man contending for it, see reff. and Phil. iii. 14. There hardly can be any allusion to Abraham's wish for Ishmael, Gen. xvii. 18, and Esau's running to hunt for venison, as Stuart, Burton, al.), but of God that hath mercy. I must pause again here to remind the student, that I purposely do not enter on the disquisitions so abundant in some commentaries on this part of Scripture, by which it is endeavoured to reconcile the sovereign election of God with our free will. We shall find that free will asserted strongly enough for all edifying purposes by this Apostle, when the time comes. At present, he is employed wholly in asserting the divine Sovereignty, the glorious vision of which it ill becomes us to distract by continual downward looks on this earth. I must also protest against all endeavours to make it appear, that no inference lies from this passage as to the

17 λέγει γὰρ ἡ γραφή τῷ Φαραὼ ὅτι εἰς αὐτὸ τοῦτο^{e sing., Mark xii. 10. xv. 24. John ii. 22 and passim. ch. iv. 3 al.}
 ἔξήγγειρά σε, ὅπως ἔνδειξωμαι ἐν σοὶ τὴν δύναμίν μου^{f Mark i. 35. John xviii. 37. Acts ix. 21.}
 καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.
 18 ἄρα οὖν ὃν θέλει * ἔλεει, ὃν δὲ θέλει σκληρύνει.
 g Acts xxiv. 15 reff. h = here (1 Cor. vi. 14) only. Judg. v. 12. Ps. vii. 6 al. Jos. Antt. viii. 11. i and constr., 1 Tim. i. 16. (see ver. 22.) Exod. ix. 16. k Luke ix. 60. Acts xxi. 28 only. l c. 1 Acts xix. 9. Heb. iii. 9, 13, 18. iv. 7 only. Exod. iv. 21 (פָּרַח), vii. 3 (פָּחַח), al.

17. aft ὅπως ins αν F. ἐνδειξομαι FL c l¹ Chr-ms. διαγγελοι L f o.

18. In A, from ον δε θ. to η ουκ εχει ver. 21 is in a later hand. * ἐλεᾷ D¹F.
 aft ελ. ins ον δε θελει ελεει B¹(Tischdf: om B²).

salvation of individuals. It is most true (see remarks at the beginning of this chapter) that the *immediate subject is the national rejection of the Jews*: but we must consent to hold our reason in abeyance, if we do not recognize the inference, that the sovereign power and free election here proved to belong to God extend to *every exercise* of His mercy—whether temporal or spiritual—whether in Providence or in Grace—whether national or individual. It is in parts of Scripture like this, that we must be especially careful *not to fall short of what is written*: not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us.

17.] The same great truth shewn on its *darker side*:—not only as regards God's *mercy*, but His *wrath* also. For (confirmation of the *universal* truth of the last inference) the *Scripture* (identified with God, its Author: the case, as Thol. remarks, is different when merely something contained in Scripture is introduced by ἡ γραφή λέγει: there ἡ γρ. is merely personified. The justice of Thol.'s remark will be apparent, if we reflect that this expression could not be used of the *mere ordinary words of any man* in the historical Scriptures, Ahab, or Hezekiah,—but only where the *text itself* speaks, or where God spoke, or, as here, *some man under inspiration of God*) saith to Pharaoh, For this very purpose (ὅτι recitantis; the LXX have καὶ ἐνεκεν τούτου) raised I thee up (LXX διετηρήθης, 'thou wert preserved to this day': Heb. קָמַחְתָּךְ from קָמַח, stetit, in Hiph. stare fecit; hence taken to signify (1) 'constituit, muneri præfecit,' as 1 Kings xii. 32; Isa. xxi. 6 [LXX σεαυτῷ στήσον σκόπον]; Esth. iv. 5,—(2) 'confirmavit,' as 1 Kings xv. 4 al.,—and (3) 'prodire fecit, excitavit,' Dan. xi. 11; Neh. vi. 7: the meaning 'incolumem præstitit,' given in the Lexicons, seems to be grounded on the following of the LXX in this passage, who apparently understood it of Pharaoh being kept safe through the

plagues. This has been done by modern interpreters to avoid the strong assertion which the Apostle here gives, purposely deviating from the LXX, that Pharaoh was 'raised up,' called into action in his office, to be an example of God's dealing with impenitent sinners. The word chosen by the Apostle, ἐξεγείρω, in its transitive sense, is often used by the LXX for 'to rouse into action': see besides reff. Ps. lvi. 8; lxxix. 2; Cant. iv. 16 al. So that the meaning (3) given above for the Heb. verb—'prodire fecit, excitavit,' was evidently that intended by ἐξήγγειρα, that I may shew in thee ('in thee as an example,'—'in thy case,'—'by thee') my power (τ. ἰσχύν μου LXX-B: δύν. [which is read in A] is perhaps chosen by the Apostle as more *general*, ἰσχὺς applying rather to those deeds of miraculous power of which Egypt was then witness), and that my Name may be proclaimed in all the earth (compare as a comment, the words of the song of triumph, Exod. xv. 14—16).

18.] Therefore whom He will, He hath mercy on (ref. to ver. 15, where see note), and whom He will, He hardeneth. The frequent recurrence of the expression σκληρύνειν τὴν καρδίαν in the history of Pharaoh should have kept Commentators (Carpzov, Ernesti, al., and of Lexicographers, Wahl and Bretschneider) from attempting to give to σκληρύνω the sense of 'treating hardly,' against which the next verse would be decisive, if there were no other reason for rejecting it. But it is very doubtful whether the word can ever bear the meaning. The only passage which appears to justify it (for in 2 Chron. x. 4 it clearly has the import of *hardening, making severe*) is Job xxxix. 16, where ἀπεσκληρυνε τὰ τέκνα ἐαυτῆς [αὐτῆς AN] the LXX version of the Heb. פָּחַחָהּ, is supposed to mean, 'treats her offspring hardly.' But the LXX by this compound seem to have intended, 'casts off her offspring in her hardness'; the E. V. has, 'She is hardened against her young ones.'

Whatever difficulty there lies in this assertion, that God *hardeneth* whom

ch. iii. 7. 19 ἐρεῖς μοι οὖν ^m Τί [οὖν] ἔτι ⁿ μέμφεται; τῷ γὰρ ^o βουλή-
 ματι αὐτοῦ τίς ^p ἀνθέστηκεν; ²⁰ ὁ ἄνθρωπε, ^q μενοῦνγε
 σὺ τίς εἶ ὁ ^r ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ
^s πλάσμα τῷ ^t πλάσαντι Τί με ἐποίησας οὕτως; ²¹ ἡ

rec. only t. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

19. rec 1st οὖν bef μοι, with DFKL latt Orig₂ Chr Thdrt: om οὖν 73. 118 arm: txt ABN m syr goth Orig₁. rec om 2nd οὖν, with AKLN rel vulg Orig₁ Chr Thdrt Aug: ins BDF Jer Ruf Sedul. elz om γαρ, with G-lat: ins ABDFKLN rel Orig Ath Chr Thdrt Thdor-mops Damasc Aug.

20. rec μενοῦνγε bef ω ανθρ. (to suit the arrangement in other places: see reff. Had the μενοῦνγε been transposed in A & c to avoid placing it first in the sentence [see Phryn Lobeek, p. 342], the same various reading would have occurred in the other places, which it does not), with D³KLN² rel syr copt Orig Chr Thdrt Thdor-mops (Chr Thl: om μενοῦνγε D¹F latt aeth Jer Ruf: txt A(B)N¹ in Chr-ins₁ Damasc.—om γε B. for ποιησας, επλασας D Syr Thl-marg.

He will, lies also in the daily course of His Providence, in which we see this hardening process going on in the case of the prosperous ungodly man. The fact is patent, whether declared by revelation or read in history: but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions. The following is the admirable advice of Augustine (ad Sixtum, Ep. exciv. 6. 23, vol. ii. p. 882), from whom in this case it comes with double weight: "Satis sit interim Christiano ex fide adhuc viventi, et nondum cernenti quod perfectum est, sed ex parte scienti, nosse vel credere quod neminem Deus liberet nisi gratuita misericordia per Dominum nostrum Jesum Christum, et neminem damnare nisi aequissima veritate per eundem Dominum nostrum Jesum Christum. Cur autem illum potius quam illum liberet aut non liberet, scrutetur qui potest judiciorum ejus tam magnum profundum,—verumtamen caveat præcipitum." 19.] Thou wilt say then to me (there seems no reason to suppose the objector a Jew, as Thol. after Grot., Calov., Koppe, al.:—the objection is a general one, applying to all mankind, and likely to arise in the mind of any reader. The expression ὁ ἄνθρωπε seems to confirm this). Why then doth He yet find fault (ἔτι as ch. iii. 7, assuming your premises,—‘if this be so’: at the same time it expresses a certain irritation on the part of the objector: ‘exprimit morosum fremitum,’ Bengel. μέμφομαι has a stronger sense than mere blame here: Hesych. interprets it αἰτιαῖται, ἐξουθενεῖ, καταγινώσκει: see the apocryphal reff. Thol.)? For who resists (not, ‘hath resisted’: ἀνθέστηκεν, like

ἔστηκεν, is present, see Winer, edn. 6, § 40. 4. b, and compare ἐφέστηκεν, 2 Tim. iv. 6) His will (i. e. if it be His will to harden the sinner, and the sinner goes on in his sin, he does not resist but goes with the will of God)? Yea rather (μενοῦνγε, see reff., takes the ground from under the previous assertion and supersedes it by another: implying that it has a certain show of truth, but that the proper view of the matter is yet to be stated. It thus conveys, as in ref. Luke, an intimation of rebuke; here, with severity: ‘that which thou hast said, may be correct human reasoning—but as against God’s sovereignty, thy reasoning is out of place and irrelevant’), O man (perhaps without emphasis implying the contrast between man and God,—for this is done by the emphatic σύ following, and we have ἄνθρωπε unemphatic in ch. ii. 1), who art τῆς τοῦ that repliest against (the ἀντὶ seems to imply contradiction, not merely dialogue: see besides reff., ἀνταπόκρισιν, Job xiii. 22, BCN) God?—implying, ‘thou hast neither right nor power, to call God to account in this manner.’ Notice, that the answer to the objector’s question does not lie in these vv. 20, 21, but in the following (see there);—the present verses are a rebuke administered to the spirit of the objection, which forgets the immeasurable distance between us and God, and the relation of Creator and Disposer in which He stands to us. So Chrys.,—καὶ οὐδὲ τὴν λύσιν εὐθὺς ἐπάγει, συμφερόντως καὶ τοῦτο ποιῶν: ἀλλ’ ἐπιστομίζει πρῶτον τὸν ζητοῦντα, λέγων οὕτω μενοῦνγε . . . θεῷ; ποιεῖ δὲ τοῦτο, τὴν ἄκαιρον αὐτοῦ περιεργίαν ἀναστέλλων, κ. τὴν πολλὴν πολυπραγμοσύνην, κ. χαλινὸν περιτιθεῖς, κ. παιδεύων εἰδέναι τι μὲν θεὸς τί δὲ ἄνθρωπος, κ. πῶς ἀκατάληπτος αὐτοῦ ἡ πρό-

οὐκ ἔχει ὁ ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φεράματος ποιῆσαι. ὁ μὲν εἰς τιμὴν σκεύος, ὁ δὲ εἰς ἀτιμίαν; εἰ δὲ θέλων ὁ θεὸς εἰδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηργισμένα εἰς ἀπώλειαν. καὶ ἵνα γνωρίσῃ τοὺς πλουτοῦ τῆς ὀδοῦ αὐτοῦ ἐπὶ σκευῇ ἐλέους. ἃ προητοιμάσει

y 1 Cor. xi. 21 reff. x = ch. i. 1, 5 al. fr. a = 2 Tim. ii. 20, 21. Heb. ix. 21 al. Exod. iii. 22. b ch. i. 26 reff. c Acts xxiii. 9. d constr. ch. ii. 13. Eph. ii. 7. Tit. ii. 10. iii. 2. Heb. vi. 10, 11. see ver. 17. P.H. Gen. i. 13, 17. e 1 Cor. xii. 3 reff. f = here only. constr. ch. i. 19, 20. viii. 3. g = Heb. xii. 29 only. (see Heb. xii. 13.) φέρειν τι πράως, Xen. Cyr. ii. 2, 9. h ch. ii. 4 reff. i see ver. 21. Jer. xvii. (1.) 25. constr. Acts ix. 15. k = Heb. x. 5 (from Ps. xxxix. 6). xi. 3. (Matt. iv. 21.) l = Acts viii. 26 reff. John xvii. 12. Jer. xxvi. (xlvii.) 21. m constr., see Winer, edn. 6, § 63. J. 1. n ch. 4 reff. o Eph. i. 15. iii. 16. (Phil. iv. 19.) Col. i. 27. p Luke i. 50, &c. Eph. ii. 4. Exod. xx. 6. q Eph. ii. 10 only. Isa. xxviii. 24. Wisd. ix. 8 only.

22. om ηνεγκεν F D¹-lat Julian.

ins eis bef σκευη F Ambrst Julian.

23. om 1st καὶ B m 39. 47-marg 67. SO. 116 vulg coopt goth arm (Orig) Jer Ruf Pel Sedul Fulg. for τον πλουτον, το πλουτος F.

νοια, κ. πῶς ὑπερβαίνουσα τὸν ἡμέτερον λογισμόν, κ. πῶς ἅπαντα αὐτῷ πείθεσθαι δεῖ ἵνα ὅταν τοῦτο κατασκευάσῃ παρὰ τῷ ἄκραστῇ, κ. καταστείλῃ κ. λεάνῃ τὴν γνῶμην, τότε μετὰ πολλῆς εὐκολίας ἐπάγων τὴν λύσιν, ἐπαρὰδεκτον αὐτῷ ποιῆσῃ τὸ λεγόμενον. Hom. xvi. p. 614. Similarly Calvin: 'Hac priori responsione nihil aliud quam improbitatem illius blasphemiae retundit, argumento ab hominis conditione sumpto. Alteram mox subjiciet, qua Dei justitiam ab omni criminatione vindicabit.' Shall the thing made (properly of a production of plastic art, moulded of clay or wax) say to him who moulded it, "Why madest thou me thus?" These words are slightly altered from Isa. xxix. 16 LXX,—μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό[om. αὐτό AN], Οὐ σύ με ἔπλασας; ἡ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετῶς με ἐποίησας; Or (introduces a new objection, or fresh ground of rebuke, see ch. ii. 4; iii. 29; vi. 3; xi. 2) hath not the potter power over the clay (the similitude from ref. Isa. In Sir. xxxvi. [xxxiii.] 13, we have a very similar sentiment: ὥς πηλὸς κεραμεὺς ἐν χειρὶ αὐτοῦ . . . οὕτως ἄνθρωποι ἐν χειρὶ τοῦ ποιήσαντος αὐτούς. And even more strikingly so, Wisd. xv. 7: καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπιμοχθον πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον[ἐν ἑκ. ACN], ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσματο τά τε τῶν καθαρῶν ἔργων δοῦλα σκευὴ τά τε ἐναντία πάνθ[πάντα AN] ὁμοίους τούτων δὲ ἐκατέρου[ἐτέρου BN^{3a}, ἐτέρων N¹] τὸς ἐκάστου ἐστὶν ἡ[om. ἡ N] χρήσις, κριτὴς δὲ πηλοουργός. See also Jer. xviii. 6), from the same mass to make one vessel unto honour (honourable uses) and another unto dishonour (dishonourable uses. See ref. 2 Tim. The honour and dishonour are not

here the moral purity or impurity of the human vessels, but their ultimate glorification or perdition. The Apostle in asking this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us men to murmur, than at unfolding to us the actual state of the case. This he does in the succeeding verses; see above, from Chrys. and Calv.)? 22.] But what if (by the elliptical εἰ δέ the answer to the question of the objector, ver. 19, seems to be introduced; ἐὰν οὖν occurs in a similar connexion John vi. 62; and ἀλλ' εἰ, Soph. (Ed. Col. 590,—ἀλλ' εἰ θεόνους γ' οὐδὲ σοὶ φυνεῖν καλόν; See Hartung, Partikellehre, ii. 212. 6) (1) God, purposing to shew forth His wrath, and to make known His power (that which He could do), endured with much long-suffering vessels of wrath fitted for destruction; and (what if this took place) (2) that He might make known the riches of His glory on (not to, as De Wette, who joins it with γνωρίσῃ,—but 'toward', on, 'with regard to,' dependent on πλουτοῦν, as πλουτῶν εἰς, ch. x. 12) the vessels of mercy, which He before made ready for glory? I have given the whole, that my view of the construction might be evident: viz. that (1) and (2) are parallel clauses, both dependent on εἰ δέ; θέλων giving the purpose of the 1st, and ἵνα γν. that of the 2nd. They might be cast into one form by writing the 1st ὁ θ., ἵνα ἐνδείξῃται . . . κ. γνωρίσῃ,—or the 2nd, καὶ θέλων γνωρίσαι. Only I do not, as Calv., Beza, Grot., Bengel, De Wette, Meyer, and Winer, understand the same ἤνεγκεν . . . ἀπῶν, as belonging to both, but only to the 1st, and supply before the 2nd, 'What if this took

τ = ch. ii. 7
 s = Mark i. 2.
 Heb. iv. 7.
 see ch. xi. 2.
 t HOSEA ii. 23
 (B).
 u HOSEA i. 10.

εἰς ἡμᾶς; ²⁴ οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ
 Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, ²⁵ ὡς καὶ ἔν τῷ Ὄση
 λέγει Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ
 ἡγαπημένην ἡγαπημένην· ²⁶ καὶ ἔσται ἐν τῷ τόπῳ
 οὐ ἐρρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται

25. om εν B.

26. for οὐ, ω ^N1(txt ^K-corr¹?). rec ερρηθη, with B²D³L rel (Ec: txt AB¹ D¹-gr KN
 d f h k l² n 17 Thdr^t Thl. for ερρ. αυτ., αν. κληθησονται F (D¹-lat Ambrst): in
 loco liberata (ερρυσθη?) in quo vocabatur Iren-int.

place,' viz. this ὃν θέλει, ἐλεεῖ. Other constructions have been,—to make ἵνα depend on κατηρτισμένα—'prepared to destruction for this very purpose, that &c.' So Fritz. and Rückert, ed. 2; but this seems to overlook καί, or to regard it as = καὶ τοῦτο:—to take ver. 23 as a new sentence, supplying ἐκάλεσεν ἡμᾶς, as Tholuck.

Stuart supplies θέλων before ἵνα γν., and ἡλέησεν before οὓς ἐκάλεσεν ἡμᾶς. This in fact amounts to nearly the same as my own view, but appears objectionable, inasmuch as it joins ver. 24 to ver. 23: see below.

The argument is, 'What if God, in the case of the vessels of wrath prepared for destruction, has, in willing to manifest His power and wrath, also exhibited towards them long-suffering (to lead them to repentance, ch. ii. 4,—a mystery which we cannot fathom), and in having mercy on the vessels of mercy prepared for glory, has also made manifest the riches of His glory?' Then in both these dispensations will appear, not the arbitrary power, but the rich goodness of God.

The theological difficulties in κατηρτισμένα and προητοίμασεν (in both cases God is the agent; not they themselves, as Chrys., Theophyl., Olsh. Bengel, however, rightly remarks, "non dicit quæ προκατήρτισε, cum tamen ver. seq. dicat 'quæ præparavit.' Cf. Matt. xxv. 34 cum ver. 41, et Act. xiii. 46 cum ver. 48") are but such as have occurred repeatedly before, and, as Stuart has well observed, are inherent, not in the Apostle's argument, nor even in revelation, but in any consistent belief of an omnipotent and omniscient God. See remarks on ver. 18. σκεύη ὀργῆς and σκεύη ἐλέους are vessels prepared to subserve, as it were to hold, His ὀργή and ἔλεος: hardly, as Calvin, instruments to shew forth: that is done, over and above their being σκεύη, but is not necessary to it. The σκ. ὀργ. and σκ. ἐλ. are not to be, with a view to evade the general application, confined to the instances of Pharaoh and the Jews: these instances give occasion to the argument, but the argument itself is general, extending to all

the dealings of God.

24.] Of which kind (*quales*, agreeing with ἡμᾶς—i. e. σκεύη ἐλέους) He also called us, not only from among the Jews, but also from among the Gentiles. It being entirely in the power of God to preordain and have mercy on whom He will, He has exercised this right by calling not only the remnant of His own people, but a people from among the Gentiles also.

25, 26.] It is difficult to ascertain in what sense the Apostle cites these two passages from Hosea as applicable to the Gentiles being called to be the people of God. That he *does so*, is manifest from the words themselves, and from the transition to the Jews in ver. 27. In the prophet they are spoken of *Israel*; see ch. i. 6—11, and ch. ii. throughout: who after being rejected and put away, was to be again received into favour by God. Two ways are open, by which their citation by the Apostle may be understood. Either (1) he brings them forward to shew that it is consonant with what we know of God's dealings, to receive as *His people*, those who were formerly not *His people*—that this may now take place with regard to the Gentiles, as it was announced to happen with regard to Israel,—and even more,—that Israel in this as in so many other things was the prophetic mirror in which God foreshewed on a small scale His future dealings with mankind,—or (2) he adduces them from mere applicability to the subject in hand, implying, 'It has been with us Gentiles, as with Israel in the prophet Hosea.' I own I much prefer the former of these, as more consonant with the dignity of the argument, and as apparently justified by the καί,—as He saith also in Hosea, implying perhaps that the matter in hand was not that directly prophesied in the citation, but one analogous to it. Chrys. takes the same view: εἰ γὰρ ἐπὶ τῶν ἀγνωμονησάντων μετὰ πολλὰς εὐεργεσίας, καὶ ἀλλοτριωθέντων, καὶ τὸ λαὸς εἶναι ἀπολωλεκότων, τοσαύτη γέγονεν ἡ μεταβολή, τί ἐκάλυε καὶ τοὺς οὐ μετὰ τὴν οἰκείωσιν ἀλλοτριωθέντας, ἀλλ' ἐξ ἀρχῆς

The citation is verbatim from the LXX, who have put *σπέρμα* for the Heb. שריר, 'residuum,'—implying a remnant

1 = ch. xii. 13. ἔθνη τὰ μὴ ^{1m} διώκοντα ^m δικαιοσύνην. ⁿ κατέλαβεν δικαιο-
 xiv. 19. Phil. sūnēn, δικαιοσύνην δὲ τὴν ^o ἐκ πίστεως. 31 Ἰσραὴλ δὲ
 iii. 12, 14. ¹ διώκων νόμον δικαιοσύνης, ^p εἰς νόμον οὐκ ^{pq} ἔφθασεν.
 1 Thess. v. 15. Isa. ^o = ch.
 li. 1. Sir. xxvii. 8. m 1 Tim. vi.
 11. 2 Tim. ii. 22. n = 1 Cor. ix. 24. Phil. iii. 12. Exod. xv. 9. Deut. xxviii. 45. o = ch.
 x. 6. Gal. iii. 8. p = Phil. iii. 16. Dan. xii. 12 Theod. q as above (p). 1 Thess. iv. 5. w. ἀκρι.
 2 Cor. x. 14. w. ἐπί, Matt. xii. 28 ¶ L. 1 Thess. ii. 16 only. Eccl. viii. 14. Dan. iv. 23 (28) Theod.

31. rec aft 2nd νόμον ins δικαιοσύνης (corrū for clearness' sake? see notes), with F (but with a mark inserted before it) KLN³ rel D³-lat vulg syrr goth Chr Thidor-mops, Thdrt (Ec Thl Jer₃ Aug₁ Pel Bede: om ABIDG^N1 copt Procop Damasc Orig-ini Ambrst-comm Ruf Sedul. εφθοχεν F (and G).

for a fresh planting. 30—33.] *The Apostle takes up again the fact of Israel's failure, and shews how their own pursuit of righteousness never attained to righteousness, being hindered by their self-righteousness and rejection of Christ.* These verses do not contain, as Chrys., Ec., Theophyl., the τοῦ χωρίου παντὸς λύσις—this λύσις is simply in the creative right of God, as declared ver. 18;—but they are a comment on ver. 16, that it is not of him that willett, nor of him that runneth: the same similitude of running being here resumed, and it being shewn that, so far from man's running having decided the matter, the Jews who pressed forward to the goal attained not, whereas the Gentiles, who never ran, have attained. If this is lost sight of, the connexion of the whole is much impaired, and from doctrinal prejudice, a wholly wrong turn given to the Apostle's line of reasoning,—who resolves the awful fact of Israel's exclusion not into any causes arising from man, but into the supreme will of God,—which will is here again distinctly asserted in the citation from Isaiah (see below).

What then shall we say? This question, when followed by a question, implies of course a rejection of the thought thus suggested—but when, as here, by an assertion, introduces a further unfolding of the argument from what has preceded. I cannot agree with Platt, Olsh., al., that οὐτι κ.τ.λ. is to be regarded as a question: for, as Rückert has observed, (1) Paul could not put interrogatively, as a supposition in answer to τί οὖν ἐροῦμεν, a sentiment not intimated in nor following from the foregoing; (2) there would be no answer to the question thus asked, but the διὰ τί, ver. 32, would ask another question, proceeding on the assumption of that which had been before by implication negatived; and (3) the answer, οὐτι κ.τ.λ. ver. 32, would touch only the case of the Jews, and not that of the Gentiles, also involved, on this supposition, in the question. **That the Gentiles** (not, as Meyer and Fritz., 'some Gentiles'),

which pursue not after (see especially reff. Phil.) righteousness (not justification, which is merely 'the being accounted righteous,' 'the way in which righteousness is ascribed:' not this, but righteousness itself, is the aim and end of the race) attained (the whole transaction being regarded as a historical fact) righteousness, even (δέ brings in something new, different from the foregoing, but not strongly opposed to it, see Winer, edn. 6, § 53. 7. b:—the opposition here, though fine and delicate, is remarkable: righteousness—not however that arising from their own works, but the righteousness, &c.) the righteousness which is from faith: 31.]—but Israel, pursuing after the law of righteousness (what is the νόμος δικαιοσύνης? Certainly not = δικαιοσύνη νόμον, as Chrys., Theodoret, Oecum., Calv., Beza, Bengel, by the so-called, but as Thol. observes, unlogical figure of Hypallage:—it may mean either (1) as Meyer, Fritz., Thol., an ideal law of righteousness, a justifying law,—or (2) as Chrys., al.,—see above,—the law of Moses, thus described: or (3) which I believe to be the true account of the words, νόμος δικαιοσ. is put regarding the Jews, rather than merely δικαιοσ., because in their case there was a prescribed norm of apparent righteousness, viz. the law, in which rule and way they, as matter of fact, followed after it. The above, as I believe, mistaken interpretations arise from supposing νόμον δικαιοσ. to be = δικαιοσ., which it is not. The Jews followed after, aimed at the fulfilment of 'the law of righteousness,' thinking by the observance of that law to acquire righteousness. See ch. x. 3, 5, and note; and compare John's coming ἐν ὀφειῇ δικαιοσύνης, Matt. xxi. 32), did not attain unto the law (fell far short even of that law, which was given them. It is surprising, with ch. x. 3—5 before them, how De Wette and Tholuck can pronounce the reading νόμον without δικαιοσύνης to be without sense. The Jews followed after, thinking to perform it entirely, their νόμος δικαιοσύνης: which δικαιοσ. ἐκ

32 ^r διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ^s ὡς ἐξ ἔργων [νόμου] ^r Paul, 1 Cor. vi. 7 (bis).
^t προσέκοψαν τῷ λίθῳ τοῦ ^u προσκόμματος, ³³ καθὼς ² Cor. xi. 11 only.
γέγραπται ^v Ἰδοὺ τίθημι ἐν Σιών λίθον ^u προσκόμματος ^s = Philen. 14.
καὶ ^w πέτραι ^{wx} σκανδάλου, καὶ ὁ ^y πιστεύων ἐπ' αὐτῷ οὐ ^t Matt. iv. 6.
^z κατασχυθήσεται. ^{||} L. vii. 27.
John xi. 9,
10, ch. xiv.
21. 1 Pet. ii.
8 only. Prov.
iii. 23.

u ch. xiv. 13, 20. 1 Cor. viii. 9. 1 Pet. ii. 8 only. Isa. xxix. 21.
w 1 Pet. ii. 8. x = Matt. xviii. 7. ch. xiv. 13 al. Ps. xlviii. 14.
(from l. c. f.). z = ch. v. 5. x. 11 al. Ps. xxiv. 20.

v Isa. (viii. 14) xxviii. 16.
y ch. x. 11. 1 Pet. ii. 6

32. om νόμου (see notes) ABFN¹ vulg copt Jer Aug Ambrst Ruf: ins DKLN³ rel syrr goth Chr(οὐκ εἶπεν 'Εξ ἔργων, ἀλλ' Ὡς ἐξ ἔργων νόμου δεικνύς ὅτι οὐδὲ ταύτην εἶχον τὴν δικαιοσύνην) Thldor-mops Thdrt (Ec Thl. rec aft προσέκοψαν ins γαρ (see note), with D³KLN³ rel vulg syrr Chr Thldor-mops Thdrt (Ec Thl Aug₂ Jer Sedul Bede: om ABDFN¹ a¹ am(with tol al) copt goth Ambrst Ruf.

33. rec ins pas bef ο πιστευουσ (insd to conform this ver to ch x. 11, rather than omδ to suit the LXX: not one ms omits it in ch x. 11), with KL rel D³-lat vulg syr Chr Thldor-mops Thdrt Ec Thl Jer Sedul: om ABDFN¹ Syr copt goth æth Orig Damase Aug Ambrst Ruf Bede. ou μη κατασχυθή (see LXX) DF.

τοῦ νόμου the Apostle defines, ch. x. 5, to be ὁ ποιήσας αὐτὰ ἄνθρωπος (ήσεται ἐν αὐτοῖς, but they did not attain to—not in this case κατέλαβεν, but ἐφθασεν εἰς—the law—they therefore never attained *righteousness*. It is surely far more easy to imagine how a transcriber should have inserted δικαιοσύνης, than how he should have omitted it. It probably was a marginal gloss to explain the second νόμου, and thence found its way into the text [I may notice, that ch. x. 3 is not a case in point, the νόμου here having an independent and exceptional meaning of its own, which introduces an element not belonging to ἰδιαν there]). Wherefore? because (pursuing it) not by faith, but as (used subjectively, as 'if about to obtain their object by:' see Winer, edn. 6, § 65. 9, and compare 2 Pet. i. 3) by [the] works [of the law (the evidence for and against νόμου is about equally balanced. On the one side we have the Apostle's usage, see ch. iii. 28 reff.,—and the possibility of a transcriber omitting νόμου, either as having twice occurred already, or for more complete antithesis,—and on the other we have the temptation to correct ἔργων to ἔργων νόμου to suit that very usage. On the whole I incline to omit νόμου, but do not regard the evidence as sufficiently clear to justify its exclusion from the text)], they stumbled at the stone of stumbling (the similitude of a race is still kept up. The insertion of γὰρ has arisen from a period being placed at νόμου. It confuses the sense, making it appear as if the stumbling was the cause of, or at all events coincident with, their pursuing οὐκ ἐκ π. κ.τ.λ., whereas it was this mistaken method of pursuing which caused them to

stumble against the stone of stumbling. Thus we have instances in the Greek chariot races, of competitors, by an error in judgment in driving, striking against the στήλη round which the chariots were to turn, see Soph. Elect. 730 f. There is a close analogy between our text and the exhortation in Heb. xii. 1 f. There, after the triumphs of faith have been related, we are exhorted to run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith: where notice, that the sacred Writer seems to have had in his mind the same comparison of Him to the pillar or goal, to which the eyes of the runners would be exclusively directed).

33.] Appeal to the prophecy of Isaiah, as justifying this comparison of Christ to a stone of stumbling. The citation is gathered from two places in Isaiah. The 'stone of stumbling and rock of offence,' mentioned ch. viii. 14, is substituted for the 'corner-stone elect, precious,' of ch. xxviii. 16. The solution of this is very simple. Isa. viii. 14 was evidently interpreted by the Jews themselves of the Messiah: for Simeon, Luke ii. 34, when speaking of the child Jesus as the Messiah, expressly adduces the prophecy as about to be fulfilled. Similarly Isa. xxviii. 16 was interpreted by the Chaldee Targum, the Babylonish Talmud (Tract Sanhedrin, fol. xxxviii. 1, Stuart), &c. What was there then to prevent the Apostle from giving to this Stone, plainly foretold as to be laid in Zion, that designation which prophecy also justifies, and which bears immediately on the matter here in hand? The translation of Isa. viii. 14 is after the Heb.,—the LXX having apparently read differently. See 1 Pet. ii. 6—8, where the same two texts are joined, and

a = here only.
Sir. xviii. 31.
[Matt. xi. 26
all.]

b Acts xi. 18.
ch. vi. 22.
Jude 21.

c Acts xxii. 5.
Gal. iv. 15.
Col. iv. 13.

d = John ii.
17, from Ps.
lxviii. 9.
2 Cor. vii. 7,
11.

e 2 Cor. xi. 2. see Acts xxii. 3.

f Acts iii. 17 reff.
i ch. i. 17 reff.
xv. 28. 2 Macc. xiii. 23. see ch. viii. 7 reff.

g ch. iii. 20 reff.

h Acts xiii. 27 reff.

k = Acts xiii. 8 reff.
1 = ch. iii. 31.
Heb. x. 9. Num. xxx. 14.

m = 1 Cor.

X. ¹ Ἀδελφοί, ἡ μὲν ^a εὐδοκία τῆς ἐμῆς καρδίας καὶ ^{ABDI} ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν ^b εἰς σωτηρίαν. ^{KLX a} ^c μαρτυρῶ γὰρ αὐτοῖς ὅτι ^{de} ζῆλον ^e θεοῦ ἔχουσιν, ἀλλ' ^{c d f g} οὐ ^k κατ' ¹ ἐπίγνωσιν. ^{3 h} ἀγνοοῦντες γὰρ τὴν τοῦ ⁱ θεοῦ ⁱ δικαιοσύνην, καὶ τὴν ⁱ ἰδίαν [δικαιοσύνην] ^k ζητοῦντες ^{o 17} ¹ στήσαι, τῇ ⁱ δικαιοσύνῃ τοῦ ⁱ θεοῦ οὐχ ^m ὑπετάγησαν.

CHAP. X. 1. rec aft η δεησις ins η (corrū: see note), with KL rel Chr Thdrt: om ABDFN Cyr. *pros ton thn* is written over an erasure by N¹. rec for αυτων,

του ισραηλ (explanatory gloss), with KL rel Thdrt (Ec Thl: txt ABDFN 17 latt syrr copt arm Chr Cyr Damasc Ambrst Ruf Aug Pel Sedul Bede. rec ins εστιν bef

εις σωτηριαν, with KLN³ rel syr Chr Thdrt: om ABDFN¹ Syr copt goth Cyr Aug₁.
3. for γαρ, δε A 57 Leo. om 2nd δικαιοσυνην ABD vulg copt arm Clem Cyr Bas Chr₁ Procop Damasc Iren-int(most mss) Aug_{saup}: ins FKLX rel syr goth æth Chr Thdrt Ec Thl Iren-mss Tert Ambr Aug₂, and aft ζητουντες m.

also Ps. cxviii. (cxvii.) 22. οὐ καταισ-
χυνησεται, LXX (Isa. xxviii. 16), οὐ μὴ
καταισχυνηῖ, gives a secondary meaning of
the Heb. וְיִשְׁחָזֵק, 'shall not make haste':
i. e. shall not fly in terror, shall not be
confounded.

CHAP. X. 1—13.] *The Jews, though
zealous for God, are yet ignorant of God's
righteousness (1—3), as revealed to them
in their own Scriptures (4—13).*

1.] Brethren ('nunc quasi superata præ-
cedentis tractationis severitate comiter ap-
pellat fratres.' Bengel), the inclination of
my heart (εὐδοκία is seldom, if ever, used
to signify the motion of desire, but imports
the rest of approving satisfaction. Possi-
bly there is here a mixture of construc-
tions: the Apostle's εὐδοκία would be their
salvation itself,—his δέησις πρὸς τὸν θ. ὑπὲρ
αὐτ. was εἰς σωτ. The μὲν requires a cor-
responding δέ, not expressed, but implied in
the course of vv. 2, 3, where the obstacle to
their σωτήρ. is brought out), and my prayer
to God for them (Israel, see ch. ix. 32,
προσέκοψαν), (is) for (their) salvation (lit.
'towards salvation.' The insertion of
the art. after δέησις has apparently been an
over-careful grammatical correction: it is
by no means universal in the N. T., even
where the Greek writers insert it,—and
here, seeing that there could be no δέησεις
to any other than God, the omission would
be more natural. τοῦ Ἰσραὴλ has been
substituted by the adoption of a gloss:
ἔστιν to complete the sense). The Apostle's
meaning seems to be, to destroy any impres-
sion which his readers may have received
unfavourable to his love of his own people,
from the stern argument of the former
chapter. 2.] For (reason why I thus

sympathize with their efforts, though mis-
directed) I bear witness to them that they
have a zeal for God (for this meaning of
the gen. see reff., especially 2 Cor. xi. 2,
and note there), but not according to (in
accordance with, founded upon, and carried
on with) knowledge (accurate apprehen-
sion of the way of righteousness as re-
vealed to them). 3.] For (explan-
ation of οὐ κατ' ἐπίγνω.) not recognizing
(being ignorant of) is liable to the objec-
tion, that it may represent to the reader
a state of excusable ignorance, whereas
they had it before them, and overlooked it)
the righteousness of God (not, the way of
justification appointed by God, as Stuart,
al.: but that only righteousness which
avails before God, which becomes ours in
justification; see De Wette's note, quoted
on ch. i. 17), and striving to establish
their own righteousness (again, not justi-
fication, but righteousness: that, namely,
described ver. 5; not that it was ever theirs,
but the Apostle speaks subjectively. Not-
withstanding the MS. authority against
δικαι. after ἰδίαν, it would seem as if it
had been written for emphasis' sake by the
Apostle, and omitted on account of the
word occurring thrice in the sentence), they
were not subjected (historical: implying,
but not itself bearing, a perfect sense.
The passage,—not in a middle sense, as
De Wette and Thol.,—expresses the result
only; it might be themselves, or it might
be some other, that subjected them,—but
the historical fact was, that they were not
subjected) to the righteousness of God
(the δικ. τ. θ. being considered as a rule or
method, to which it was necessary to con-
form, but to which they were never sub-

4ⁿ τέλος γὰρ νόμου χριστὸς ^b εἰς δικαιοσύνην παντὶ τῷ ⁿ πιστεύοντι. ⁵ Μωσῆς γὰρ ^o γράφει τὴν ^p δικαιοσύνην τὴν ^ε ἐκ ^p νόμου, ^a ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται

p Phil. iii. (6) 9. see Gal. iii. 21.

q Lev. xviii. 5. see Neh. ix. 29. Ezek. xx. 21.

5. rec ins του bef νόμου, with DFKL rel: om (A)BN.—for νόμου, πιστεως A. ^{οτι} bef τ. δικ. τ. εκ ν. AD¹N¹ 17¹ vulg Damasc Ruf. om αυτα (as LXX-AB[not Ed-vat]) A D-gr N¹ vulg Damasc Ruf: eam D²-lat copt goth Cassiod: ταυτα 17¹ m¹ æth. om ανθρωπος F Syr Chr Hil.

jected as they were to the law of Moses).

4—13.] The δικαιοσύνη τ. θ. is now explained to be summed up in that Saviour who was declared to them in their own Scriptures. For (establishing what was last said, and at the same time unfolding the δικ. τ. θ. in a form which rendered them inexcusable for its non-recognition) Christ is the end of the Law (i. e. the object at which the law aimed: see the similar expression 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. Various meanings have been given to τέλος. (1) End, finis, chronological: 'Christ is the termination of the law.' So the latt., Augustine, Luther, al., Olsh., Meyer, Fritz., De Wette, al. But this meaning, unless understood in its pregnant sense, that Christ, who has succeeded to the law, was also the object and aim of the law, says too little. In this pregnant sense Tholuck takes the word 'end, the end in time and in aim. It may be so; but I prefer simply to take in the idea of Christ being the end, i. e. aim of the law, as borne out by the following citations, in which nothing is said of the transitoriness of the law, but much of the notices which it contains of righteousness by faith in Christ. (2) Clem. Alex.,—πλήρωμα γὰρ ν. χρ. εἰς δικ. π. τῷ πιστ., De Div. Serv. § 9, p. 940 P. Theodore, Calv., Grot., al., take τέλος for 'accomplishment,' a sense included in the general meaning, but not especially treated here,—the following quotations not having any reference to it. (3) The meaning, end in the sense of object or aim, above adopted, is that of the Syr., Chrys., Theophyl., Beza, Bengel, al. Chrys. observes: εἰ γὰρ τοῦ νόμου τέλος ὁ χριστός, ὁ τὸν χριστὸν οὐκ ἔχων, κὰν ἐλείνην (i. e. δικαιοσύνην) δοκῇ ἔχειν, οὐκ ἔχει· ὁ δὲ τὸν χριστὸν ἔχων, κὰν μὴ ᾖ κατωρθώκως τὸν νόμον, τὸ πᾶν εἴληφε. καὶ γὰρ τέλος ἱατρικῆς ὑγίεια. ὥσπερ οὖν ὁ δυνάμενος ὑγίῃ ποιεῖν, κὰν μὴ τὴν ἱατρικὴν ἔχη, τὸ πᾶν ἔχει. ὁ δὲ μὴ εἰδὼς θεραπεύειν, κὰν μετιέναι δοκῇ τὴν τέχνην, τοῦ παντὸς ἐξέπεσεν· οὕτω ἐπὶ τοῦ νόμου καὶ τῆς πίστεως, ὁ μὲν αὐτὴν ἔχων, καὶ τὸ ἐκείνου τέλος ἔχει· ὁ δὲ ταύτης ἔξω ὢν, ἀμφοτέρων ἐστὶν ἀλλότριος. Hom. xvii. p. 622. νόμου is here plainly

the law of Moses: see Middleton in loc.) unto righteousness (i. e. so as to bring about righteousness, which the law could not do) to (dat. commodi) every one that believeth. "Had they only used the law, instead of abusing it, it would have been their best preparation for the Saviour's advent. For indeed, by reason of man's natural weakness, it was always powerless to justify. It was never intended to make the sinner righteous before God; but rather to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer. Thus used, it would have ensured the reception of the Messiah by those who now reject Him. Striving to attain to real holiness, and increasingly conscious of the impossibility of becoming holy by an imperfect obedience to the law's requirements, they would gladly have recognized the Saviour as the end of the law for righteousness." Ewbank.

5.] For (proof of the impossibility of legal righteousness, as declared even in the law itself) Moses describes (reff.) the righteousness which is of (abstr.—not implying that it has ever been attained, but rather presupposing the contrary) the law, that (ἵτι recitantis, not γράφ. ἵτι, in which case we should have αὐτὴν. The eam of some versions has apparently arisen from misunderstanding ἵτι) the man who hath performed them (the ordinances of the law) shall live in (in the strength of, by means of as his status) it (the righteousness accruing by such doing of them).

As regards the life here promised, the Jewish interpreters themselves included in it more than mere earthly felicity in Canaan, and extended their view to a better life hereafter: see Wetst. in loc. Earthly felicity it doubtless did impart, compare Deut. xxx. 20; but even there, as Thol. observes, 'life' seems to be a general promise, and length of days a particular species of felicity. "In the N. T.," he continues, "this idea (of life) is always exalted into that of life blessed and eternal:—see Matt. vii. 14; xviii. 8, 9; Luke x. 28."

6—8.] The righteousness which is of faith is described, in the words spoken in Scripture by Moses of the commandment given

rch. ix. 30.
Gal. iii. 8.
s DEUT. xxx.
12.
t Acts ii. 31
reff.
u — ch. ix. 8.
v Acts xxiii. 15 reff.

ἐν αὐτῇ. ⁶ ἡ δὲ ⁷ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, ⁸ Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου Τίς ⁹ ἀναβήσεται εἰς τὸν οὐρανόν; ¹⁰ τοῦτ' ἔστιν χριστὸν ¹¹ καταγαγεῖν ¹² ἡ Τίς

ABD
KLN
c d f g
k l m
o 17

ree (for αὐτῇ) αυτοῖς (from LXX), with DFLN³ rel: txt ABN¹ 17 vulg: D²-lat copt goth arm Damasc Ruf Pel Sedul Bede.

by him,—as not dependent on a long and difficult process of search, but near to every man, and in every man's power to attain. I believe the account of the following citation will be best found by bearing in mind that the Apostle is speaking of Christ as the end of the law for righteousness to the believer. He takes as a confirmation of this, a passage occurring in a prophetic part of Deut., where Moses is foretelling to the Jews the consequences of rejecting God's law, and His mercy to them even when under chastisement, if they would return to Him. He then describes the law in nearly the words cited in this verse. Now the Apostle, regarding Christ as the end of the law, its great central aim and object, quotes these words not merely as suiting his purpose, but as bearing, where originally used, an *à fortiori* application to faith in Him who is the end of the law, and to the commandment to believe in Him, which (1 John iii. 23) is now 'God's commandment.' If spoken of the law as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is God manifest in the flesh, the end of the law and the prophets. This view is, it is true, different from that of almost all eminent Commentators, ancient and modern,—who regard the words as merely adapted or parodied by the Apostle as suiting his present purpose. Thus, with minor shades of difference, Chrys., Beza, Grot., Vatabl., Luther, Wolf, Bengel, Koppe, Platt, Rückert, De Wette, Thol., Stuart, Hodge, al. But we must remember that it is in this passage Paul's object not merely to describe the righteousness which is of faith in Christ, but to shew it described already in the words of the law. The Commentators who have taken more or less the view that the Apostle cites the words as bearing the sense put on them, are Calvin, Calovius, Reiche, Meyer, Fritz., Olsh. But the righteousness which is of faith thus saith (personified, as Wisdom in the Prov.), Say not in thine heart (i. e. 'think not,' a Heb. idiom. The LXX has merely λέγων, ῥηδὲν. The Apostle cites freely, giving the explanation of λέγων, viz. thinking), Who shall go up to heaven (LXX, ἀναβ. ἡμῖν [ἡμῶν, Δ]εῖς τ. οὐρ., see Prov.

xxx. 4)?—that is (see note above:—that imports in its full and unfolded meaning), to bring down Christ:—or who shall go down into the abyss (LXX, τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; The Apostle substitutes τίς κατ. εἰς τ. ἄβ. as the direct contrast to τίς ἀν. εἰς τ. οὐρ., as in ref. Ps.; see also Amos ix. 2:—and as better suiting the interpretation which follows)?—that is, to bring up Christ from the dead. There is some difficulty in assigning the precise view with which the Apostle introduces these questions. Tholuck remarks, "The different interpretations may be reduced to this, that the questions are regarded either (1) as questions of unbelief, or (2) as questions of embarrassment, or (3) as questions of anxiety." The first view is represented by De Wette, who says, "In what sense these questions, from which the righteousness which is of faith dissuades men, are to be taken, is plain from ver. 9, where the Resurrection of Christ is asserted as the one most weighty point of historical Christian belief:—they would be questions of unbelief, which regards this fact as not accomplished, or as now first to be accomplished. Thus also, probably, are we to understand the first question, as applying to the Incarnation of Christ." This is more or less also the view of Chrys., Theodoret, Theophyl., Œc., Erasm., Estius, Semler, Koppe, Meyer, al., Rückert (who refers the doubt of the unbelief to the full accomplishment of redemption by the Incarnation and Resurrection of Christ), Reiche, and Köllner (who refer καταγ. to the ascended Saviour, thereby destroying the symmetry of the whole,—because the latter question undoubtedly refers to bringing Christ not from a present but from a past state, from which He has historically come). (2) The second view, that they are questions of embarrassment, is taken by L. Capellus, Wolf, Rosenm., and Stuart, which last says, "The whole (of Moses's saying) may be summed up in one word, omitting all figurative expression: viz. the commandment is plain and accessible. You can have, therefore, no excuse for neglecting it. So in the case before us. Justification by faith in Christ is a plain and intelligible doctrine. It is not shut up in mysterious

ἡ καταβήσεται εἰς τὴν ἄβυσσον; ἡ τοῦτ' ἔστιν χριστὸν ἡ ἐκ νεκρῶν ἡ ἀναγαγεῖν. ⁸ ἀλλὰ τί λέγει; ^z Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου ἡ τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. ⁹ ὅτι

^{xxix. 3.} ^z DEUT. xxx. 14. constr., John iii. 23. vi. 19, 23. ^a = Acts x. 37. 1 Pet. 1. 25. (John vi. 63. xiv. 10, plur.) ^w = Eph. iv. 9, 10. Ps. cxxxviii. 8. ^x Luke viii. 31 only, exc. Rev. ix. 1, 2, 11 al. ^y = Heb. xiii. 20. Ps.

8. aft λέγει ins η γραφη D vulg(not demid tol) Orig⁴ Cyr Thdr̄t Hil Ambrst Ruf Pel Sedul Bede: aft τι, F. 1st εστιν bef 1st το ρημα (see LXX) DF vss lat-fl.

language It is like what Moses says of the statutes which he gave to Israel, plain, intelligible, accessible It is brought before the mind and heart of every man: and thus he is without excuse for unbelief." (3) The third view, that they are questions of *anxiety*, is that of Calv., Beza, Pisc., Bengel, Knapp, Fritz., and Tholuck:—by none perhaps better expressed than by Ewbank, Comm. on the Ep. to the Rom., p. 74: "Personifying the great Christian doctrine of free justification through faith, here presents it as addressing every man who is anxious to obtain salvation, in the encouraging words of Moses: 'Say not in thine heart, (it says to such an one) &c. . . .' In other words, 'Let not the man, who sighs for deliverance from his own sinfulness, suppose that the accomplishment of some impossible task is required of him, in order to enjoy the blessings of the Gospel. Let him not think that the personal presence of the Messiah is necessary to ensure his salvation. Christ needs not to be brought down from heaven, or up from the abyss, to impart to him forgiveness and holiness. No. Our Christian message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfil. We tell him that Christ's word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart? Is there any thing above human power in such a confession, and in such a belief? Surely not. It is graciously adapted to the necessity of the very weakest and most sinful of God's creatures." (1) resumed. The objection to this view, as alleged by Tholuck, is, that in it, the contrast with ver. 5 is lost sight of. And this is so far just, that it must be confessed we thus lose the ideas which the Apostle evidently intended us to grasp, those of insuperable difficulty in the acquisition of righteousness by the law, and of facility,—by the gospel. Also,—it puts *too forward* the allegation of the great matters of historical belief, which are not *here* the central point of the argument, but introduced as the objects which *faith*,

itself that central point, apprehends. (2) The last objection has some force as against *this* view. The regarding the questions as mere questions of difficulty and intellectual bewilderment does not adequately represent the ζῆλος θεοῦ predicated of the Jews, on the assumption of which the whole passage proceeds. Here, however, it seems to me, we have more truth than in (1): for the plainness and simplicity of the truths to be believed is unquestionably one most important element in the righteousness which is of faith. (3) Here we have the important element just mentioned, not indeed made the prominent point of the questions, but, as it appears to me, properly and sufficiently kept in view. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation: the word is *near him*, therefore *accessible*; *plain and simple*, and therefore *apprehensible*; and, taking (1) into account, we may fairly add,—deals with *definite historical fact*, and therefore *certain*: so that his salvation is not contingent on an amount of performance which is *beyond him*, and therefore *inaccessible*: *irrational*, and therefore *inapprehensible*: *undefined*, and therefore *involved in uncertainty*. Thus, it seems to me, we satisfy all the conditions of the argument: and thus also it is clearly brought out, that *the words themselves* could never have been spoken by Moses of the righteousness which is of *the law*, but of that which is of *faith*. 8.] But what says it? The word is *near thee, in thy mouth* (to confess), and *in thine heart* (to believe): that is (see above), the word of *faith* (which forms the substratum and object of faith, see Gal. iii. 2; 1 Tim. iv. 6) which we (ministers of Christ: or perhaps, I Paul) preach. This verse has been explained in dealing with vv. 6 and 7. 9.] Because (explanation of the word being near thee: so Thol., De Wette, Stuart, al. Others take ὅτι here as in ver. 5, merely recitantis, making ἐὰν κ.τ.λ. the ῥῆμα preached. But as Thol. observes, (1) the duty of confessing the Lord Jesus can hardly be called part of the contents of

b = John ix.
22 not 42.
A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z. AA. AB. AC. AD. AE. AF. AG. AH. AI. AJ. AK. AL. AM. AN. AO. AP. AQ. AR. AS. AT. AU. AV. AW. AX. AY. AZ. BA. BB. BC. BD. BE. BF. BG. BH. BI. BJ. BK. BL. BM. BN. BO. BP. BQ. BR. BS. BT. BU. BV. BW. BX. BY. BZ. CA. CB. CC. CD. CE. CF. CG. CH. CI. CJ. CK. CL. CM. CN. CO. CP. CQ. CR. CS. CT. CU. CV. CW. CX. CY. CZ. DA. DB. DC. DD. DE. DF. DG. DH. DI. DJ. DK. DL. DM. DN. DO. DP. DQ. DR. DS. DT. DU. DV. DW. DX. DY. DZ. EA. EB. EC. ED. EE. EF. EG. EH. EI. EJ. EK. EL. EM. EN. EO. EP. EQ. ER. ES. ET. EU. EV. EW. EX. EY. EZ. FA. FB. FC. FD. FE. FF. FG. FH. FI. FJ. FK. FL. FM. FN. FO. FP. FQ. FR. FS. FT. FU. FV. FW. FX. FY. FZ. GA. GB. GC. GD. GE. GF. GG. GH. GI. GJ. GK. GL. GM. GN. GO. GP. GQ. GR. GS. GT. GU. GV. GW. GX. GY. GZ. HA. HB. HC. HD. HE. HF. HG. HH. HI. HJ. HK. HL. HM. HN. HO. HP. HQ. HR. HS. HT. HU. HV. HW. HX. HY. HZ. IA. IB. IC. ID. IE. IF. IG. IH. II. IJ. IK. IL. IM. IN. IO. IP. IQ. IR. IS. IT. IU. IV. IW. IX. IY. IZ. JA. JB. JC. JD. JE. JF. JG. JH. JI. JJ. JK. JL. JM. JN. JO. JP. JQ. JR. JS. JT. JU. JV. JW. JX. JY. JZ. KA. KB. KC. KD. KE. KF. KG. KH. KI. KJ. KL. KM. KN. KO. KP. KQ. KR. KS. KT. KU. KV. KW. KX. KY. KZ. LA. LB. LC. LD. LE. LF. LG. LH. LI. LJ. LK. LL. LM. LN. LO. LP. LQ. LR. LS. LT. LU. LV. LW. LX. LY. LZ. MA. MB. MC. MD. ME. MF. MG. MH. MI. MJ. MK. ML. MM. MN. MO. MP. MQ. MR. MS. MT. MU. MV. MW. MX. MY. MZ. NA. NB. NC. ND. NE. NF. NG. NH. NI. NJ. NK. NL. NM. NO. NP. NQ. NR. NS. NT. NU. NV. NW. NX. NY. NZ. OA. OB. OC. OD. OE. OF. OG. OH. OI. OJ. OK. OL. OM. ON. OO. OP. OQ. OR. OS. OT. OU. OV. OW. OX. OY. OZ. PA. PB. PC. PD. PE. PF. PG. PH. PI. PJ. PK. PL. PM. PN. PO. PP. PQ. PR. PS. PT. PU. PV. PW. PX. PY. PZ. QA. QB. QC. QD. QE. QF. QG. QH. QI. QJ. QK. QL. QM. QN. QO. QP. QQ. QR. QS. QT. QU. QV. QW. QX. QY. QZ. RA. RB. RC. RD. RE. RF. RG. RH. RI. RJ. RK. RL. RM. RN. RO. RP. RQ. RR. RS. RT. RU. RV. RW. RX. RY. RZ. SA. SB. SC. SD. SE. SF. SG. SH. SI. SJ. SK. SL. SM. SN. SO. SP. SQ. SR. SS. ST. SU. SV. SW. SX. SY. SZ. TA. TB. TC. TD. TE. TF. TG. TH. TI. TJ. TK. TL. TM. TN. TO. TP. TQ. TR. TS. TT. TU. TV. TW. TX. TY. TZ. UA. UB. UC. UD. UE. UF. UG. UH. UI. UJ. UK. UL. UM. UN. UO. UP. UQ. UR. US. UT. UU. UV. UW. UX. UY. UZ. VA. VB. VC. VD. VE. VF. VG. VH. VI. VJ. VK. VL. VM. VN. VO. VP. VQ. VR. VS. VT. VU. VV. VW. VX. VY. VZ. WA. WB. WC. WD. WE. WF. WG. WH. WI. WJ. WK. WL. WM. WN. WO. WP. WQ. WR. WS. WT. WU. WV. WW. WX. WY. WZ. XA. XB. XC. XD. XE. XF. XG. XH. XI. XJ. XK. XL. XM. XN. XO. XP. XQ. XR. XS. XT. XU. XV. XW. XX. XY. XZ. YA. YB. YC. YD. YE. YF. YG. YH. YI. YJ. YK. YL. YM. YN. YO. YP. YQ. YR. YS. YT. YU. YV. YW. YX. YY. YZ. ZA. ZB. ZC. ZD. ZE. ZF. ZG. ZH. ZI. ZJ. ZK. ZL. ZM. ZN. ZO. ZP. ZQ. ZR. ZS. ZT. ZU. ZV. ZW. ZX. ZY. ZZ.

ἐὰν ^b ὁμολογήσης ^c ἐν τῷ ^c στόματί σου κύριον Ἰησοῦν, ABD.
καὶ ^d πιστεύσης ἐν τῇ καρδίᾳ σου ^d ὅτι ὁ θεὸς αὐτὸν KLN a
^e ἡγείρεν ἐκ νεκρῶν, σωθήσῃ ¹⁰ καρδίᾳ γὰρ πιστεύεται c d f g
^f εἰς δικαιοσύνην, στόματι δὲ ^b ὁμολογεῖται ^f εἰς σωτηρίαν. k l m
¹¹ λέγει γὰρ ἡ ^g γραφὴ Πᾶς ὁ ^h πιστεύων ἐπ' αὐτῷ οὐ e 17
^h καταισχυνθήσεται. ¹² οὐ γὰρ ἐστὶν ⁱ διαστολὴ Ἰου-
δαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων
^k πλουτῶν εἰς πάντας τοὺς ¹ ἐπικαλουμένους αὐτόν.

k = Luke xii. 21. 1 Tim. vi. 18. Exod. xxx. 15.

1 Acts ii. 21

9. aft ὁμολογήσης ins το ρημα B 71 Clem Cyr. for κυριον ιησουν, οτι κυριος
ιησους B Clem Cyr: so, addg εστιν, copt Hil Aug. aft ιησουν ins χριστον A Petr
Bas. ηγειρεν bef αυτον A b k o copt Cyr-jer Cyr^{supre}.
11. ins μη bef καταισχυνησεται (see ch ix. 23 v. r.) DF.
12. ιουδαιω και ελληνι D.

the preaching of faith, but the prominence given to that duty shews a reference to the words of Moses: (2) the making *ὅτι* render a reason for *ἐγγύς σου κ.τ.λ.* suits much better the context and form of the passage: (3) the fact of the confession with the mouth standing *first*, also shews a reference to what has gone before: for when the Apostle brings his own arrangement in ver. 10, he puts, as natural, the belief of the heart first), if thou shalt confess with thy mouth (same order as ver. 8) the Lord Jesus (not, I think, 'Jesus as the Lord' [see the readg of B al.]: this might very well be,—and κύριον might, as Thol., be the predicate placed first for emphasis, did not Paul frequently use κύριος Ἰησοῦς for 'the Lord Jesus,'—see [ch. xiv. 14 after a prep.] 1 Cor. i. 3 al.; Phil. [ii. 19] iii. 20; Col. iii. 17 [1 Thess. i. 1; iv. 1]. 1 Cor. xii. 3 is hardly an example on the other side: see note there, but 2 Cor. iv. 5 is, cf. note there), and believe in thine heart that God raised Him from the dead (here, as in 1 Cor. xv. 14, 16, 17, regarded as the great central fact of redemption), thou shalt be saved (inherit eternal life). Here we have the two parts of the above question again introduced: the *confession of the Lord Jesus* implying his having come down from heaven, and the *belief in His resurrection* implying His having been brought up from the dead. 10.] For (refers back to ver. 6, where the above words were ascribed to ἡ ἐκ πίστεως δικαιοσύνη, and explains how πιστεύς. ἐν τῇ καρδίᾳ refer to the acquiring of righteousness) with the heart faith is exercised (πιστεύεται, men believe) unto (so as to be available to the acquisition of) righteousness, but (q. d. 'not only so: but there must be an outward confession, in

order for justification to be carried forward to salvation') with the mouth confession is made unto salvation. Clearly the words δικ. and σωτ. are not used here, as De W., al., merely as different terms for the same thing, for the sake of the parallelism: but as Thol. quotes from Crell., σωτ. is the 'terminus ultimus et apex justificationis,' consequent not merely on the act of justifying faith as the other, but on a good confession before the world, maintained unto the end. 11.] For (proof of the former part of ver. 10) the Scripture saith, Every one who believeth on Him shall not be ashamed. πᾶς is neither in the LXX nor the Heb., but is implied in the indefinite participle. The Apostle seems to use it here as taking up παντὶ τῷ πιστεύοντι, ver. 4. See ch. ix. 33.

12.] For (an explanation of the strong expression πᾶς ὁ πιστεύων, as implying the universal offer of the riches of God's mercy in Christ) there is no distinction of Jew and Greek (Gentile). See ch. iii. 22; for the same Lord of all (viz. Christ, who is the subject here: vv. 9, 11, 13 cannot be separated. So Orig., Chrys., Ec., Calov., Wolf, Bengel, Rück., Meyer, Fritz., De Wette, Tholuck, al. So πάντων κύριος of Christ, Acts x. 36. Most modern Commentators make ὁ αὐτὸς the subject, and κύριος the predicate. But I prefer the usual rendering, both on account of the strangeness of ὁ αὐτὸς thus standing alone, and because this Apostle uses the expression ὁ αὐτὸς κύριος, 1 Cor. xii. 5, and even ὁ αὐτὸς θεός, ib. 6, for 'the same Lord,' and 'it is the same God.' Stuart supplies, '(there is) the same Lord:' but this is harsh,—and unnecessary, if the participle πλουτῶν be taken as συνελεῶν κ. συντ. in ch. ix. 28) is rich towards all ('by εἰς

¹³ πᾶς γὰρ ὃς ἂν ¹ ἐπικαλέσεται τὸ ὄνομα κυρίου ^{m constr.}
 σωθήσεται. ¹⁴ πῶς οὖν ¹ ἐπικαλέσονται ^{m εἰς ὃν οὐκ}
ⁿ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν ^{m οὐ οὐκ ὁ ἤκουσαν;}
 πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; ¹⁵ πῶς δὲ κηρύξ-
 ωσιν ἂν μὴ ἀποσταλῶσιν; καθὼς γέγραπται Ὡς ^{p ὥραῖοι}
 οἱ πόδες τῶν [^{qr} εὐαγγελιζομένων ^r εἰρήνην, τῶν] ^q εὐαγγε-
 λιζομένων ἀγαθά. ¹⁶ Ἄλλ' οὐ πάντες ^s ὑπήκουσαν τῷ
 (iii. 7.) q = Luke i. 19. ii. 10. r Acts x. 36 reff. s Acts vi. 7 reff.

^{14.} rec ἐπικαλεσονται (see note), with KL rel Clem Thdor-mops Chr Thdrt Damasc
 (Ec Thl: txt ABDFN a. ins η bef 1st πῶς δε F latt. rec πιστεύουσιν,
 with AKL rel Clem Ath Chr Thdrt Damasc (Ec Thl: txt BDFN Chr-ms. rec
 ακουουσιν, with L rel Clem Chr-montf Thdrt (Ec Thl: ακουονται DFNK¹ d Damasc:
 txt A²BN³ m 17 Lth Chr-2-mss. (A¹ illegible.)

^{15.} rec κηρύξουσιν, with rel Clem Chr Thdrt Damasc (Ec Thl: κηρυσουσιν F:
 ακουωσιν c: txt ABDKLN a 17 Chr-2-mss. καθάπερ B: καθα Chr-ms.

om εὐαγγελιζομένων ειρηνην των (homotel) ABCN¹ coptt aeth Clem Orig Epiph¹ (Thdor-
 mops) Damasc Ruf: ins D(F)KLN³ rel latt syrr goth arm Chr Thdrt (Ec Thl Iren-int
 Tert, Ambr, Jer, Hil, —om των F.—evang. bona evang. pacem Iren-int Tert, Hil,—
 om evang. bona Epiph¹ Hil, rec ins τα bef αγαθα, with D²-3KLN¹ rel Clem Chr
 Thdrt (Ec Thl: om ABCD¹FN³ Orig Damasc.

^{16.} aft υπηκουσαν ins εν (but marked for erasure) N¹.

is signified the direction in which the stream of grace rushes forth.' Olsh.) who call upon Him. 13—21.] Proof

from Scripture of this assertion, and argument thereon. 13.] For every one,

whosoever shall call upon the Name of the Lord (JEHOVAH,—but used here of Christ beyond a doubt, as the next verse shews. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our Blessed Lord, of the unhesitating application to Him by the Apostle of the name and attributes of Jehovah) shall be saved. 14, 15.] It has been

much doubted to whom these questions refer,—to Jews or to Gentiles? It must, I think, be answered, To neither exclusively. They are generalized by the πᾶς ὃς ἂν of the preceding verse, to mean all, both Jews and Gentiles. And the inference in what follows, though mainly concerning the rejection of the unbelieving Jews, has regard also to the reception of the Gentiles: see below on vv. 19, 20.

At the same time, as Meyer remarks, "the necessity of the Gospel ἀποστολή must first be laid down, in order to bring out in strong contrast the disobedience of some."

How then (i. e. *posito*, that the foregoing is so) can they (men, represented by the πᾶς ὃς ἂν of ver. 13) call on (I have followed the majority of the chief mss. in reading the aor. subjunctive instead of the future indic. So also ch. vi. 1) Him in whom they have not believed (i. e. begun to believe: so ch. xiii. 11)? But how can they believe (in Him)

of whom they have not heard (construction see reff.)? But how can they hear without a preacher? But how can men preach unless they shall have been sent? As it is written, How beautiful are the feet of those who [publish glad tidings of peace, who] publish glad tidings of (τὰ is excluded by the strong manuscript testimony against it) good things. The Apostle is shewing the necessity and dignity of the preachers of the word, which leads on to the universality of their preaching, leaving all who disobey it without excuse. He therefore cites this, as shewing that their instrumentality was one recognized in the prophetic word, where their office is described and glorified. The applicability of these words to the preachers of the Gospel is evident from the passage in Isaiah itself, which is spoken indeed of the return from captivity, but in that return has regard to a more glorious one under the future Redeemer. We need not therefore say that the Apostle uses Scripture words merely as expressing his own thoughts in a well-known garb;—he alleges the words as a prophetic description of the preachers of whom he is writing. 16.] In this

preaching of the Gospel some have been found obedient, others disobedient: and this was before announced by Isaiah. The persons here meant are as yet kept indefinite,—but evidently the Apostle has in his mind the unbelieving Jews, about whom his main discourse is employed.

But not all hearkened to (historic: during the preaching) the good news (οὐ

^t = John xiii. 38, from Isa. lili. 1. ¹ Thess. ii. 13. Heb. ix. 2. ^u Gal. iii. 2, 5. ^v Acts xi. 46. ^w 1 Cor. ix. 1, 11. ^x 1 Cor. xiv. 4. ^y 1 Cor. xiv. 7 only. ^z 1 Cor. xiv. 8 al. fr. ¹ i. 8 al. fr. ² i. 10. xv. 9. xvi. 14 only. ³ Ps. lxxi. 8. ⁴ Ps. l. c. ⁵ Wisd. xix. 18 only. ⁶ c Paul, here only. ⁷ Matt. xxiv. 14. ⁸ Luke ii. 1 al². ⁹ Acts xi. 28 al⁴. ¹⁰ Heb. i. 6. ii. 5. ¹¹ Rev. ¹² Matt. ix. 26. ¹³ Mark i. 28. ¹⁴ Ps. xviii. 4. ¹⁵ b = Matt. xii. 42. ¹⁶ Luke xi. 31 (Heb. vi. 16) only. ¹⁷ Ps. ¹⁸ K. ABCD FLN al¹ c d f g k l m o l¹

17. rec (for *χριστου*) *θεου*, with AD²·3 KLN-corr¹·3 rel syrr ath-pl Clem Ath Thdor-mops Chr Thdrt Damase Ec Thl Ruf Sedul: *Dei Christi* Bede: txt BCD¹N¹ vulg coptt goth æth-rom Ambrst Aug Pel.

18. om *μενουγγε* F D¹-lat Ruf.

aft *πασαν* ins *γαρ* D¹(and lat¹).

19. rec *ουκ εγω* hef *ισραηλ* (corr¹ for *elegance*!), with D²L rel syrr Thdrt Thl: txt

πάντες, because *πάντες*, see vv. 11—13, were the objects of the preaching, and must hearken to it if they would be saved):—(and this too was no unlooked-for thing, but predetermined in the divine counsel) for Esaias saith, Lord (*κύριε* is not in the Heb.), who believed our report (the hearing of us)? 17.] Faith then (conclusion from ver. 16, *τις ἐπίστ. τῇ ἀκοῇ*) is from report (i. e. *hearing*, see above. The publication of the Gospel produces belief in it), and the report (the *hearing*; the effects of the publication of the Gospel) is by means of (not, ‘in obedience to,’ but ‘by,’ as its instrument and vehicle) the word of Christ (*θεοῦ* has probably been a rationalizing correction, to suit better the sense of the prophecy. *ῥήματος* is used possibly, as De Wette suggests, as a preparation for *τὰ ῥήματα αὐτ.* in ver. 18). 18.] But (in anticipation of an objection that Israel, whom he has especially in view, *had not sufficiently heard* the good tidings) I say, Did they not hear (*ἤκουσαν* partly founded on the cognate *ἀκοή* of the last verse, partly recalling the *ἤκουσαν* of ver. 14)? nay rather (ch. ix. 20, note) into all the earth went forth their voice, and to the ends of the world their words. It is remarkable that so few of the Commentators have noticed (I have found it only in Bengel, and there but faintly hinted: Olsh., who defends the applicability of the text, does not even allude to it) that Psal. xix. is a *comparison of the sun, and glory of the heavens*, with the word of God. As far as ver. 6 the glories of nature are described: then the great subject is taken up, and the parallelism carried out to the end. So that the Apostle has not, as alleged in nearly all the Commentators, merely accommodated the text allegorically, but *taken it in its context*, and

followed up the comparison of the Psalm.

As to the assertion of the preaching of the Gospel having gone out into all the world, when as yet a small part of it only had been evangelized,—we must remember that it is not the *extent*, so much as the *universality in character*, of this preaching, which the Apostle is here asserting; that word of God, hitherto confined within the limits of Judæa, had now broken those bounds, and was preached in all parts of the earth. See Col. i. 6, 23. 19.] But (in anticipation of another objection, that this universal evangelizing and admission of all, had at any rate *taken the Jews by surprise*,—that they had not been forewarned of any such purpose of God) I say, Did Israel (no emphasis on Israel—they are not first here introduced, nor have the preceding verses been said only of the Gentiles; but they have been during those verses in the Apostle’s mind, and are now named for distinctness’ sake, because it is not now a question of their having *heard*, which they did in common with all, but of their having *been aware* from their Scriptures of God’s intention with regard to themselves and the Gentiles) not know (supply, not ‘the Gospel,’ *τὴν ἀκοήν*, as Chrys., Estius, Rückert, Olsh., al.,—but, *the fact that such a general proclamation of the Gospel would be made* as has been mentioned in the last verse, raising up the Gentiles into equality and rivalry with themselves—so Meyer, Fritz., Thol., De Wette, Stuart, al.—Others supply variously:—Calv. and Beza, ‘the truth of God,’—so as to have an advantage over the Gentiles:—Bengel, ‘justitiam Dei’:—Bretschneider and Reiche take *Ἰσραὴλ* for the *object* of *ἐγνων*, and understand *ὁ θεός* as its *subject*: ‘Did not God know,—acknowledge, regard with love,—Israel?’ But surely the context will not

Μωυσῆς λέγει Ἐγὼ ^d παραζηλώσω ὑμᾶς ^e ἐπὶ ^f οὐκ ἔθνει, ^d ἐπὶ ἔθνει ^g ἀσυνέτω ^h παροργιῶ ὑμᾶς. ²⁰ Ἡσαΐας δὲ ⁱ ἀπότολμᾷ καὶ λέγει ^k Εὐρέθην [ἐν] τοῖς ἐμὲ μὴ ^m ζητοῦ-
 σιν, ⁿ ἐμφανὲς ἐγενόμην τοῖς ἐμὲ μὴ ^o ἐπερωτῶσιν.
²¹ ^p πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην τὴν ἡμέραν
^q ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ^r ἀπειθοῦντα καὶ
^s ἀντιλέγοντα.

xv. 10. 3.
 only.
 xx. 3 (?).
 r ch. ii. 8 al. Deut. xxi. 20.

k Isa. lxx. 1.
 n Acts x. 40 only. Exod. ii. 14.
 p = Luke xviii. 9, xx. 19. Heb. i. 7, 8.
 s Luke xx. 27. Acts xiii. 45. L.P., exc. John xix. 12. Hos. iv. 4.

m = Acts xvii. 27 (reff.)
 o = here only. Isa. l. c. Ezek.
 q here only. Isa. lxx. 2.
 i here only. Jos. Antt.

ABCD¹⁻³FN d m latt coptt goth arm Chr Damasc Hil. for 1st *υμας, αυτους*
 (from LXX) CN³. for *επι, επ'* BC²D m. for 2nd *υμας, αυτους* A³.
²⁰. om *αποτολμα και DF*. rec om *εν (corrη to suit LXX?)*, with AC²⁻³LN
 rel vulg syrr copt Clem Chr Thdrt Hil: ins BD¹F sah goth Ambrst. aft *εγενομην*
 ins *εν* BD¹ Ruf.
²¹. for 2nd *προς, επι* D Clem. om *και αντιλεγοντα* F Hil: for *αντιλεγ., λεγ.*
 D¹.

allow this)?—First (in the order of the prophetic roll; q. d. their very earliest prophet: compare Matt. x. 2, *πρῶτος Σίμων κ.τ.λ.* Thol., after Rückert, observes, “The Apostle has in his mind a whole series of prophetic sayings which he might adduce, but gives only a few instead of all, and would shew by the *πρῶτος*, that even in the earliest period the same complaint [of Israel’s unbelief] is found”) *Moses saith, I will move you* (Heb. and LXX, ‘them’) to jealousy with (those who are) no nation (the Gentiles, as opposed to *the people* of God), with a foolish (חָזֵק, the spiritual fool of Ps. xiv. 1; liii. 1; Prov. xvii. 21) nation will I provoke you. The original reference of these words, as addressed to Israel by Moses, is exactly apposite to the Apostle’s argument. Moses prophetically assumes the departure of Israel from God, and his rejection of them, and denounces from God that as they had moved Him to jealousy with their ‘no-gods’ (idols) and provoked Him to anger by their vanities, —so He would, by receiving into his favour a ‘no-nation,’ make them jealous, and provoke them to anger by adopting instead of them a foolish nation. On the interpretation of De Wette, al., that the meaning is, God would deliver the children of Israel, as a prey to the idolatrous nations of Canaan, the parallels will not hold; nor do the following verses in Deut. (22—25) justify it.

^{20.}] But (even more than this: there is stronger testimony yet) *Esaias is very bold and says* (i. e. as we say, ‘dares to say,’ *ventures to speak thus plainly.* Thol. compares *Æschin. de Falsa*

Leg. c. 45: *κὰν ἐθελήσῃ σχετλιάζειν κ. λέγειν*), I was found (so LXX, the Heb. is *יְהוּרָה*, ‘I was sought:’ but apparently in the sense of Ezek. xiv. 3; xx. 3, ‘enquired of:’ which amounts to *εὐρέθην*). In Ezek. xiv. the LXX render it *ἀποκρίνεσθαι* —and so Stier here, *Ich gebe Antwort...*) by (or among) those who sought me not, I became manifest to those who asked not after me. The clauses are inverted in order from the LXX. De Wette and other modern Commentators have maintained that Isa. lxx. 1 is spoken of the Jews, and not of the Gentiles; their main argument for this view being the connexion of ch. lxiv. and lxv. But even granting this connexion, it does not follow that God is not speaking in reproach to Israel in ch. lxv. 1, and reminding them prophetically, that while they, His own rebellious people, provoke Him to anger, the Gentiles which never sought Him have found Him. The whole passage is thoroughly gone into and its true meaning satisfactorily shewn, in Stier’s valuable work, “*Ἡσαΐας, nicht Pseudo-Ἡσαΐας*,” pp. 797 ff., who remarks that ‘*the nation which was not called by my Name*,’ in lxv. 1, can only primarily mean the Gentiles.

^{21.}] But of (not ‘to,’ but ‘with regard to:’ see reff. The words are not an address) Israel (evidently emphatic;—the former words having been said of the Gentiles) he saith (ibid. ver. 2), *All the day* (after *μὴν* in LXX) *I stretched forth my hands* (the attitude of gracious invitation) *to a people disobedient and gainsaying* (rebellious; the same word *חָזֵק* occurs

t. ch. x. 18, 19.
ver. 11.
u Acts vii. 27,
38, 43.
1 Tim. i. 19
only. 1. P.
P's. xxi. 14.
Ezek. xliii. 9.
v ch. iii. 4 reff.

XI. ¹ Λέγω οὖν, μὴ ^u ἀπόσωτο ὁ θεὸς τὸν λαὸν
αὐτοῦ; ^v μὴ γένοιτο· καὶ γὰρ ἐγὼ ^w Ἰσραηλίτης εἰμί, ἐκ
^x σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. ² οὐκ ^u ἀπόσωτο

ABCD
FLS a b
c d f g l
k l m u
o 17

w John i. 48. Acts ii. 22. 2 Cor. xi. 22 al.+ Jos. Antt. ii. 9. 1.

x ch. ix. 7 reff.

CHAP. XI. 1. for τον λαον, την κληρονομίαν F Thl Ambr Ambrst Hil Sedul.

aft αυτου ins ον προεγνw AD¹⁸³ Thl Ambrst-comm Aug¹.

[βενιαμειν, so A B²(Rl :

Tischd^f ascribes it to his B²·3) CN m 17.]

Deut. xxi. 18)

CHAP. XI. 1—10.]

Yet God has not cast off His people, but there is a remnant according to the election of grace (1—6),—the rest being hardened (7—10).

1.] I say then (a false inference from ch. x. 19—21,—made in order to be refuted), Did (μή, it cannot surely be, that) God cast off His people (as would almost appear from the severe words just adduced)? Be it not so: for I also am an Israelite (ἐκ γένους Ἰσρ., Phil. iii. 5), of the seed of Abraham (mentioned probably for solemnity's sake, as bringing to mind all the promises made to Abraham), of the tribe of Benjamin (so Phil. iii. 5). There is some question *with what intent* the Apostle here brings forward himself. Three ways are open to us: either (1) it is as a case in point, as an example of an Israelite who has not been rejected but is still one of God's people: so almost all the Commentators—but this is hardly probable,—for in this case (a) he would, not surely bring one only example to prove his point, when thousands might have been alleged—(β) it would be hardly consistent with the humble mind of Paul to put himself alone in such a place,—and (γ) μὴ γένοιτο does not go simply to deny a hypothetical fact, but applies to some deprecated consequence of that which is hypothetically put:—or (2) as De Wette, al., he implies, 'How can I say such a thing, who am myself an Israelite, &c.?' 'Does not my very nationality furnish a security against my entertaining such an idea?'—or (3) which I believe to be the right view, but which I have found only in the commentary of Mr. Ewbank,—as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the writer himself, as an Israelite. This seems better to agree with μὴ γένοιτο, as deprecating the consequence of such an assertion.

But a question even more important arises, not unconnected with that just discussed: viz. who are ὁ λαὸς αὐτοῦ? In order for the sentence καὶ γὰρ ἐγὼ κ.τ.λ. to bear the meaning just assigned to it, it is obvious that ὁ λαὸς αὐτ. must mean the people of God nationally considered. If Paul deprecated such a proposition as the rejection of

God's people, because he himself would thus be as an Israelite cut off from God's favour, the rejection assumed in the hypothesis must be a national rejection. It is against this that he puts in his strong protest. It is this which he disproves by a cogent historical parallel from Scripture, shewing that there is a remnant καὶ ἐν τῷ νῦν καιρῷ according to the election of grace: and not only so, but that that part of Israel (considered as having continuity of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel as a nation) shall be saved. Thus the covenant of God with Israel, having been national, shall ultimately be fulfilled to them as a nation: not by the gathering in merely of individual Jews, or of all the Jews individually, into the Christian church,—but by the national restoration of the Jews, not in unbelief, but as a Christian believing nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fulness of those promises which have never yet in their plain sense been accomplished to them. I have entered on this matter here, because a clear understanding of it underlies all intelligent appreciation of the argument of the chapter. Those who hold no national restoration of the Jews to pre-eminence, must necessarily confound the ἐν τῷ νῦν καιρῷ remnant according to the election of grace, with the οἱ λοιποί, who nationally shall be grafted in again. See this more fully illustrated where that image occurs, ver. 17 ff.

2.] God did not cast off his people which he foreknew (προ-έγνων as in reff.:—which, in His own eternal decree before the world, He selected as the chosen nation, to be His own, the depositary of His law, the vehicle of the theocracy, from its first revelation to Moses, to its completion in Christ's future kingdom.' It is plain that this must here be the sense, and that the words must not be limited, with Orig., Aug., Chrys., Calv., al., to the elect Christian people of God from among the Jews, with Paul as their representative: see on ver. 1. On this explanation, the question of ver. 1 would be

ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν ^γπροέγνω. ἡ οὐκ οἶδατε ^zἐν ^y = ch. viii. 29 (reff.),
 Ἡλία τί λέγει ἡ ^aγραφὴ; ὡς ^{bc}ἐντυγχάνει τῷ θεῷ ^bκατὰ ^zsee ἐπί,
 τοῦ Ἰσραὴλ, ³Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ ^z Luke xx. 37.
^dθυσιαστήριά σου ^eκατέσκαψαν, καὶ γὰρ ^fὑπελείφθην μόνος, ^asing., ch. ix.
 καὶ ^gζητοῦσιν τὴν ^gψυχὴν μου. ⁴ἀλλὰ τί λέγει αὐτῷ ¹⁷reff.
 ὁ ^hχρηματισμός; ⁱΚατέλιπον ἐμαυτῷ ἐπτακισχιλίου ^bhere only.
 ἀνδρας, οἵτινες οὐκ ^kἔκαμψαν ^kγόνυ ¹τῇ Βάαλ. ⁵οὕτως ¹Mace. viii.
 οὖν καὶ ἐν ^mτῷ νῦν ^mκαιρῷ ⁿλείμμα κατ' ^oἐκλογὴν ³².
^pχάριτος γέγονεν. ⁶εἰ δὲ χάριτι, ^qοὐκ ἔτι ἐξ ἔργων, ^cActs xxv. 24.
 f here only. Gen. xxx. 36 al. (-λείμμα, ch. ix. 27.) ^g = Matt. ii. 20 only. Exod. iv. 13.
 h here only. Prov. xxxi. (see xxiv.) 1. 2 Mace. ii. 4. xi. 17 only. ⁱ = Luke xx. 31. Heb. iv. 1.
 only. 3 Kings xix. 18. ^kch. xiv. 11. Eph. iii. 14. Phil. ii. 10. 1 Chron. xxix. 20. see
 Acts vii. 60 reff. ¹fem. (not 1. c.), Judg. ii. 13 & iii. 7 (A). Zeph. i. 4. Hos. ii. 8 al. ^mch.
 iii. 26 reff. ⁿhere only. Josh. xiii. 12 F (not A). 4 Kings xix. 4 only. (ὑπόλ., ch. ix. 27.)
 o ch. ix. 11 reff. ^pgen. subject., Luke iv. 22. ^q = ch. vii. 17, 20.

2. rec at end ins λεγων, with L^N1 rel Syr (Ec Thl: om ABCDFN³ latt coptt arm Eus Chr Thdrt Damasc Ambr Ruf.

3. rec ins και bef τα θυσιαστηρια, with DLN³ rel syrr Just Chr, Thdrt: om ABCFN¹ 17 latt coptt Eus, Chr.

4. κατελειπον ACFL n. for τη, τω F. (το F: τω G.)

5. λιμμα AB¹CD¹FN: λημμα B². κατ' εκλογης D¹.

self-contradictory, and this negation a *truism*. It would be inconceivable, that God should cast off *His elect*. Or (see ch. ix. 21 al.:—introduces a new objection to the matter impugned) **know ye not what the Scripture saith in (the history of) Elias** (better thus than ‘with regard to,’ as Luth., Erasm., Calv., Beza, al. Tholuck gives examples: from Pausan. viii. 37. 3,—ἔστιν ἐν Ἡρας ὕρκω τὰ ἔπη, —i.e. in that part of the Iliad [ξ. 278] where Hera swears by the Titans: from Thucyd. i. 9,—καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἰρήκεν αὐτὸν πολλῇσι νήσοισι κ. Ἀργεῖ παντὶ ἀνάσειν, i.e. in that part of the Iliad [β. 108] where the transmission of the sceptre is related)? **how** (depends on οὐκ οἶδατε) **he pleads with** (see reff.—and note, ch. viii. 26) **God against Israel**, &c. The citation is a free one from the LXX. The clauses τοὺς προφ., and τὰ θυσιαστ. are inverted, ἐν βομφαίᾳ is omitted, and καὶ γὰρ ὑπελείφθ. μόνος is put for καὶ ὑπολείμμαι ἐγὼ μονώτατος. The altars, as De W. observes, were those on the high places, dedicated to God. 4.] **But what saith the divine response to him** (χρηματισμός, see reff. and reff. to the verb, Acts x. 22)? **I have left to myself** (here the Apostle corrects a mistake of the LXX, who have for κατέλιπον—καταλείψεις,—in the Complut. ed. κατέλιψα. He has added to the Heb. יָרַח־שָׁרִי, —‘I have left,’ ‘kept as a remainder,’—ἐμαυτῷ, a simple and obvious filling up of the sense) **seven thousand men**, who (the sense of the say-

ing, as far as regards the present purpose, viz. to shew that *all these were faithful men*; in the original text and LXX, it is implied that *these were all the faithful men*,—ἐπὶ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ᾤκλασαν γόνυ[om. γόνυ A] τῷ B. κ. πᾶν στόμα ὃ οὐ προσεκύνησεν[προσκυνήσει A] αὐτῷ. But this was not necessary to be brought out here) **never bowed knee to Baal**. “Here the LXX, according to the present text, have τῷ, not τῇ Βάαλ: but elsewhere (see reff.) they write the fem.: and probably the Apostle read it so in his copy.” Fritz. According to this Commentator, they wrote the fem., taking Baal for a female deity; according to Beyer, Addit. ad Seld. de diis Syr., Wetst., Koppe, Olsh., Meyer,—because Baal was an androgynous deity;—according to Gesenius, in Rosemüller, Rep. i. 39, to designate *feebleness*, compare the Rabbinical נִיחָיָה, ‘false gods,’ and other analogous expressions in Tholuck. “The regarding τῇ Βάαλ as put for τῇ τοῦ Βάαλ, scil. εἰκόνι or στήλῃ, as Erasm., Beza, Grot., Estius, al., and Bretschneider, is perfectly arbitrary.” De Wette. In Tobit i. 5 AB, we have, πᾶσαι αἱ φυλαὶ αἱ συναποστᾶσαι ἔθνον τῇ Βάαλ τῇ δαυδάει,—where the golden calves of the ten tribes seem to be identified with Baal, and where a curious addition in N [in this part published by Tischdf. as Codex Friderico-Augustanus] refers expressly to their establishment by Jeroboam. 5.] **Thus then** (analogical inference from the example just cited) **in the present time**

roh. iii. 9. ^a οὐκ ἔτι γίνεται χάρις· [εἰ δὲ ἐξ ἔργων, ABCD
vi. 15. ^a οὐκ ἔτι χάρις, ἐπεὶ τὸ ἔργον ^a οὐκ ἔτι ἐστὶν ἔργον.] FLN a b
Matt. vi. 32. ^a τί οὖν; ὁ ^a ἐπιζητεῖ Ἰσραὴλ, ^a τοῦτο οὐκ ^a ἐπέτυχε, c d f g l
1. ^a τί οὖν; ὁ ^a ἐπιζητεῖ Ἰσραὴλ, ^a τοῦτο οὐκ ^a ἐπέτυχε, k l m n
t Acts ix. 20. ^a ἡ δὲ ^a ἐκλογὴ ^a ἐπέτυχε· οἱ δὲ λοιποὶ ^a ἐπωρώθησαν, o 17
reff.
u Luke i. 15.
Heb. vi. 15.
xi. 33. James iv. 2 only. Gen. xxxix. 2. Prov. xii. 27 only. v ch. ix. 11 reff. = here only. w Mark
vi. 52. viii. 17. John xii. 40. 2 Cor. iii. 14 only. Job xvii. 7 only. (-ρωσις, ver. 25.)

6. for γίνεται, ἐστι C²(appy) 54 syrr Chr Thdrt: *est* vulg D-lat lat-ff: *erit* G-lat.
om last clause ΔCDEFN¹ 17 latt coptt æth arm Damasc Ambr Ambrst Aug:
ins (with some variations) BLN³ rel syrr Chr Thdrt ('both, in text: they do not expli it
in comm; but that does not prove its omn:' Tischdf) Gennad-e (Ec Thl. (See notes.)
— [rec ins ἐστι bef 3rd χάρις: omd by BN³.— for ἔργον at end, χάρις (by mistake?)
B.]

7. ἐπεζητεῖ F 73 latt syrr lat-ff. rec τουτου (grammatical corr), with d g h l²
Chr₁-montf Thdor-mops Thdrt: txt ABCDFLN rel Chr₁ Chr₂-2-mss (Ec-ms.
ἐπερωθησαν(sic) C (m?): ἐπορευθησαν c: ἐπηρωθησαν 66²: *excæcati sunt* latt.

also (or, even in the present time, scil. of Israel's national rejection) there is a remnant (a part has remained faithful, which thus has become a λείμμα) according to (in virtue of,—in pursuance of) the election (selection, choice of a few out of many) of grace (made not for their desert, nor their foreseen congruity, but of God's free unmerited favour). 6.] 'And let

us remember, when we say an election of grace, how much those words imply: viz. nothing short of the entire exclusion of all human work from the question. Let these two terms be regarded as, and kept, distinct from one another, and do not let us attempt to mix them and so destroy the meaning of each.' So that the meaning of the verse is to clear up and remove all doubt concerning the meaning of 'election of grace,'—and to profess on the part of the Apostle perfect readiness to accept his own words in their full sense, and to abide by them. This casts some light on the question of the genuineness of the bracketed clause (see authorities in var. readd.). The object being precision, it is much more probable that the Apostle should have written both clauses in their present formal parallelism, and that the second should have been early omitted from its seeming superfluity, than that it should have been inserted from the margin. Besides which, as Fritz has remarked, the words do not correspond sufficiently with those of the first clause to warrant the supposition of their having been constructed to tally with it: we have for χάριτι in the first, ἐξ ἔργων in the second,—for γίνεται χάρις, ἐστὶν ἔργον;—and the plur. ἔργα would probably have been retained in the inference of clause 2. But (directing attention to the consequence of the admission, ἐκλ. χάριτος) if by grace (the selection has been made), it is no longer (when we have

conceded that, we have excluded its being) of (arising out of, as its source) works: for (in that case) grace no longer becomes (i.e. becomes no longer—loses its efficacy and character as) grace (the freedom and 'proprio motu' character, absolutely necessary to the idea of grace, are lost, the act having been prompted from without):—but if of (arising out of, as the cause and source of the selection) works, no longer is it (the act of selection) grace; for (in that case) work no longer is work (the essence of work, in our present argument, being 'that which earns reward,' and the reward being, as supposed, the election to be of the remnant,—if so earned, there can be no admixture of divine favour in the matter; it must be all earned, or none: none conferred by free grace, or all). These cautions of the Apostle are decisive against all attempts at compromise between the two great antagonist hypotheses, of salvation by God's free grace, and salvation by man's meritorious works. The two cannot be combined without destroying the plain meaning of words. If now the Apostle's object in this verse be to guard carefully the doctrine of election by free grace from any attempt at an admixture of man's work, why is he anxious to do this just at this point? I conceive, because he is immediately about to enter on a course of exposition of the divine dealings, in which, more than ever before, he rests all upon God's sovereign purpose, while at the same time he shews that purpose, though apparently severe, to be one, on the whole, of grace and love.

7.] What then (what therefore must be our conclusion from what has been stated? We have seen that God hath not cast off his own chosen nation, but that even now there is a remnant. This being so, what aspect do matters present? This

⁸ καθὼς γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς ^x πνεῦμα ^x ^z κατανύξεως, ^z ὀφθαλμούς ^a τοῦ μὴ βλέπειν, καὶ ^b ὧτα ^a τοῦ μὴ ἀκούειν, ἕως τῆς ^c σήμερον ^c ἡμέρας. ⁹ καὶ Δαυεὶδ λέγει ^d Γενηθήτω ἡ ^e τράπεζα αὐτῶν ^d εἰς ^{fgh} παγίδα ^y καὶ ^d εἰς ^{gi} θήραν καὶ ^d εἰς ^{hk} σκάνδαλον καὶ ^d εἰς ^l ἀνταπόδομα αὐτοῖς, ¹⁰ ^m σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν ^a τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν ⁿ διὰ παντὸς

b Paul, Acts xxviii. 27 bis (from Isa. vi. 10). 1 Cor. ii. 9. xii. 16 only. c Matt. xxviii. 15. Acts xx. 26. 2 Cor. iii. 14 only. Josh. v. 9. d constr., Acts v. 36 reff. Ps. lxxvii. 22. e = 1 Cor. x. 21 bis. Ps. lxxvii. 20. f Luke xxi. 35. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26 only. Prov. vii. 23. g Ps. xxiv. 8. h Josh. xxiii. 13. Ps. cxl. 9. i here only. = Hos. v. 2. k = Matt. xvi. 23. ch. ix. 33 al. 1 Kings xviii. 21. l Luke xiv. 12 only. Ps. xxvii. 4. 2 Chron. xxxii. 25. (-δοσις, Col. iii. 24.) m = ch. i. 21 (reff.) only. l. c. n Acts ii. 24. x. 2 al. Isa. xlii. 16.

8. καθάπερ ΒΗ. δ is written twice in Η.

9. ins καθάπερ bef καὶ δαυεὶδ C.

he asks to bring out an answer which may set in view the οἱ λοιποὶ? that which Israel is in search of (viz. δικαιοσύνη, see ch. ix. 31; x. 1 ff.), this it (as a nation) found not (on ἐπιτυγχάνω w. an acc., see Matthiæ, Gr. Gr. § 363 obs.), but the election (the abstract, because Israel has been spoken of in the abstract, and to keep out of view for the present the mere individual cases of converted Jews in the idea of an *elect remnant*) found it:

8.] but the rest were hardened (not 'blinded'; see note on Eph. iv. 18:—σκληροτέραν ἢ ἀπιστίαν τὴν καρδίαν αὐτῶν ἀπειργάσατο. Theodoret. It is passive, and implies *God as the agent*. This for the sake of the context, ἔδωκεν αὐτοῖς ὁ θεὸς κ.τ.λ., not necessarily for the meaning of the word itself, which might indicate 'became hard,' but certainly *does not here*),—as it is written (if we are to regard these passages as merely *analogous instances* of the divine dealings, we must remember that the *perspective of prophecy*, in stating such cases, *embraces all analogous ones*, the divine dealings being self-consistent,—and especially that *great one*, in which the words are most prominently fulfilled), *God gave to them* (LXX and Heb., *πέποιτικεν ὑμᾶς*) a spirit (see reff.) of torpor (there is at the end of Fritzsche's commentary on this chapter an elaborate excursus on *κατανύξις*, in which he has thoroughly investigated its derivation and meaning. He comes to the conclusion that it is derived from *κατανύσσω*, 'compungo,' and *might* signify any excitement of mind, pity, sadness, &c.,—but in the few places where it occurs, it *does* import *stupor* or *numbness*:—so ref. Ps., *ἐπότισας ἡμᾶς οἶνον κατανύξεως*,—which Hammond explains to mean the stupifying wine given to them that were

to be put to death. Hamm. also cites from Marcus Eremita, *νουθεσ. ψυχ.*, p. 948, a passage where he describes *πόνον τῆς κατανύξεως* as the consequence of *οἰνοποσίαι*. Tholuck compares the similar meanings of 'frappé,' *struck*, *betroffen*,—eyes that they should not see (such eyes that they might not see: in the Heb. and LXX the negative is joined with the verb, καὶ οὐκ ἔδωκεν κύριος ὁ θ. ὑμῶν κ.τ.λ.) and ears that they should not hear unto this present day. These last words are not, as Beza, E. V., Griesb., Knapp, to be separated from the citation, and joined to *ἐπαρώθησαν*: they belong to the words in Deut. and are adduced by St. Paul as applying to the day then present, as they did to the day when Moses spoke them: see 2 Cor. iii. 15.

9.] And David saith, Let their table be for a snare and for a net (*θήρα* more usually 'a hunt,' or the act of taking or catching,—but here and in ref. a *net*, the instrument of capture. It is not in the Heb. nor in the LXX, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonyms), and for a stumbling-block and recompense to them (the LXX have *εἰς παγίδα κ. εἰς ἀνταπόδοσιν κ. εἰς σκάνδαλον*. The Heb. of *εἰς ἀνταπόδοσιν*, as at present pointed, is *עִיִּים*, 'to the secure.' It has been supposed that the LXX pointed *עִיִּים* or *עִיִּים*, 'for retributions.' See Ps. xci. 8: but qu.?).

10.] Let their eyes be darkened that they may not see, and their back bow thou down always. "Instead of bending the back, the Heb. text speaks of making the loins to tremble, *הִמְדָּה הִמְדָּה*. This elsewhere is a sign of *great terror*, Nah. ii. 10; Dan. v. 6: and the *darkening of the eyes* betokens in the Psalm,

ο σύγκαμψον. ¹¹ πλέγω οὖν, μὴ ^q ἔπταισαν ἵνα ^r πέσω- ABCI
 σιν; ^s μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν ^t παραπτώματι ἢ FLsa
 σωτηρία τοῖς ἔθνεσιν, ^u εἰς τὸ ^v παραζηλώσαι αὐτούς. c d f g
¹² εἰ δὲ τὸ ^t παράπτωμα αὐτῶν ^w πλοῦτος κόσμος καὶ k l m
 τὸ ^x ἥττημα αὐτῶν ^w πλοῦτος ἐθνῶν, ^y πόσῳ ^y μάλλον o 17
 u ch. iv. 11 reff. v ch. x. 19 reff. w = Heb. xi. 26. x 1 Cor.
 y Matt. vii. 11. x. 25. Luke xi. 13. xii. 24.
 z as above (y). Matt. xii. 12. Heb. x. 29 only.

12. om ver A.

a weakened, humbled, servile condition, just as in Deut. xxviii. 65—67. It is plain from διὰ παντός, that we must not suppose the infirmities of age to be meant. The Apostle might well apply such a description to the servile condition of the bondmen of the law, see Gal. iv. 24." Tholuck.

11—24.] *Yet this exclusion and hardening has not been for their destruction, but for mercy to the Gentiles, and eventually for their own restoration.* 11.] I say

then (see on ver. 1), Did they (who? see below) stumble in order that they should fall (not 'sic, ut caderent'—as Vulg.,—so Orig., Chrys., Grot., al., denoting the result merely: neither the grammar nor the context will bear this: the Apostle is arguing respecting God's intent in the παράπτωμα of the Jewish nation. He here calls it by this mild name to set forth that it is not final. The subject of ἔπταισαν is the αἰτοί of the following verses, i.e. the Jews, as a people: not the unbelieving individuals, who are characterized as πεισόντες, ver. 22. He regards the λοιποὶ as the representatives of the Jewish people, who have nationally stumbled, but not in order to their final fall, seeing that God has a gracious purpose towards the Gentiles even in this πταῖσμα of theirs, and intends to raise them nationally from it in the end. This distinction, between the πτασάντες, the whole nation as a nation, and the πεισόντες, the unbelieving branches who have been cut off, is most important to the right understanding of the chapter, and to the keeping in mind the separate ideas, of the restoration of individuals here and there throughout time, and the restoration of Israel at the end. The stress is on πείσωσιν, and it is the fall which is denied: not on ἵνα πείσωσιν, so that the purpose merely should be denied, and the fall admitted? God forbid: but (the truer account of the matter is) by their trespass (not fall, as E.V.) salvation (has come) to the Gentiles, in order to stir them (Israel) up to jealousy. Two gracious purposes of God are here stated, the latter wrought out through the former. By this

stumble of the Jews out of their national place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded. 12.] Then the

Apostle argues on this, as Meyer well says, 'a felici effectu causæ pejoris ad feliciorum effectum causæ melioris':—But ('posito, that'—as in last verse—taking for granted the historical fact, that the stumble of the Jews has been coincident with the admission of the Gentiles) if their trespass is the world's wealth (the occasion of that wealth, —the wealth itself being the participation in the unsearchable riches of Christ), and (this latter clause parallel to and explanatory of the less plainly expressed one before it) their loss, the wealth of the Gentiles, how much more (shall) their replenishment (be all this)? On ἥττημα and πλήρωμα much question has been raised. I have taken both as answering strictly to the comparison here before the Apostle's mind, viz. that of impoverishing and enriching,—and the genitives αὐτῶν as subjective: q. d. 'if their impoverishment be the wealth of the Gentiles, how much more shall their enrichment be!'

But several other interpretations are possible. (1) ἥττημα may mean as in ref. 1 Cor., degradation, and πλήρωμα would then be fulness, re-exaltation to the former measure of favour,—or perhaps, as where Herod. iii. 22 says ὀδῶκοντα ἔτεα ζῆς πλήρωμα, 'their completion,' 'their highest degree of favour.' (2) If we regard the meaning of πλήρωμα in ver. 25, we shall be tempted here to render it, 'full number,' and similarly ἥττημα, 'small number.' So the majority of Commentators: Chrys., Theodoret, Erasmus, Beza, Bucer, Grot., Bengel, Reiche, De W. (but only as regards πλήρ.:—he renders ἥττ. with Luther, Schade) and Olsh. (see below). Thus the argument will stand: 'If their unbelief (i.e. of one part of them) is the world's wealth, and their small number (i.e. of believers, the other part of them), the

τὸ ^a πλήρωμα αἰτῶν; ¹³ ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ^a = here only
^b ἐφ' ^b ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν ^{see Eph. i.}
^c διακονίαν μου ^d δοξάζω, ¹⁴ ^e εἰ πῶς ^v παραζηλώσω μου ^{23 notes.}
τὴν ^f σάρκα καὶ ^g σώσω τινὰς ἐξ αὐτῶν. ¹⁵ εἰ γὰρ ἡ ^{John i. 16.}
^{24 refl.} ^{d = 2 Cor. iii. 10. Judg. ix. 9.} ^{e ch. i. 10.} ^{f Gen. xxxvii. 27.}
^{g = 1 Cor. vii. 16 (bis). ix. 23. 1 Tim. iv. 16. James v. 20.}

13. rec (for δε) γαρ, with DFL rel latt goth Chr Thdrt Ec Thl: οὖν C: om aeth: txt ABN syrr copt Thdrt-ms Damasc. rec om οὖν (see notes), with L rel vulg D³-lat syr Chr Thdrt Ec Thl Aug: om μὲν οὖν DF goth: ins ABCN copt. om
εγω A n 73. 80. 108-16-8 arm Thdrt-ms₁: ins bef εἰμι F Cyr lat-ff. δοξασω F
46. 109 latt Thdrt₁(txt₂) lat-ff (but not Aug).
14. τὴν σαρκὰ bef om DF.

wealth of the Gentiles, how much more their full (restored) number!' i. e. as Olsh. explains it, 'If so few Jews can do so much for the Gentile world, what will not the whole number do?' But thus we shall lose the '*a minori ad majus*' argument—'if their *sin* has done so much, how much more their *conversion*?' unless indeed it be said that τὸ ἥττημα implies a national παράπτωμα. Besides, it can hardly be shewn that ἥττημα will bear this meaning of 'a small number.' (3) Tholuck, from whom mostly this note is taken, notices at length the view of Olsh., after Origen, that the idea of a definite number of the elect is here in the Apostle's mind,—that the falling off of the Jews produces a deficiency in the number, which is filled up by the elect from the Gentiles, as ver. 25: understanding by πλήρωμα both there and here, if I take his meaning aright, the number required to fill up the roll of the elect, whether of Jews, as here, or Gentiles, as there. Tholuck, while he concedes the legitimacy of the idea of a πλήρωμα τῶν σωζομένων, maintains, and rightly, that in this section no such idea is brought forward: and that it would not have been intended, without some more definite expression of it than we now find.

I have thought it best as above, considering the very various meanings and difficulty of the word πλήρωμα, to keep here to that which seems to be indicated by the immediate context, which is, besides, the primitive meaning of the word. It must be noticed, that the fact, of Israel being the chosen people of God, lies at the root of all this argument. Israel is the nation, the covenant people,—the vehicle of God's gracious purposes to mankind. Israel, nationally, is deposed from present favour. That very deposition is, however, accompanied by an outpouring of God's riches of mercy on the Gentiles; not as rivals to Israel, but still considered as further from God, formally and nationally, than Israel.

If then the *disgrace of Israel* has had such a blessed accompaniment, how much more blessed a one shall *Israel's honour* bring with it, when His own people shall once more be set as a praise in the midst of the earth, and the glory of the nations.

13.] 'Why, in an argument concerning the Jews, dwell so much on the reference to the Gentiles discernible in the divine economy regarding Israel? Why make it appear as if the treatment of God's chosen people were regulated not by a consideration of them, but of the less favoured Gentiles?' The present verse gives an answer to this question. But (apology for the foregoing verse:—if γάρ be read, the sense will be much the same—For [i. e. let it be understood, that], &c.) I am speaking to you the Gentiles. Inasmuch therefore (μὲν οὖν is surely not to be rejected as yielding no sense,—as De Wette and Tholuck, who object to it as proceeding from those who hold a new sentence to begin at ἐφ' ὅσον, and ὑμῖν . . . ἔθνεσιν to refer to the foregoing:—but the usage of μὲν οὖν in 1 Cor. vi. 4 seems strictly analogous to that in our text, where no new sentence is begun in any sense which may not be true here.

ἐφ' ὅσον, not 'as long as,' as Orig. and Vulg.) as I am Apostle of the Gentiles, I honour mine office (by striving for their conversion and edification at all times,—by introducing a reference to them and their part in the divine counsels, even when speaking of mine own people), if by any means I may (regarding it as a real service done on behalf of Israel, thus to honour mine office by mentioning the Gentiles, if this mention may) stir up to jealousy mine own flesh (the Jews) and may save some of them. 15.] For

(a reason for my anxiety for the salvation of Israel: not merely for the sake of mine own kinsmen, but because their recovery will bring about the blessed consummation of all believers. Vv. 13, 14 should not then be in a parenthesis) if the

h. Acts xxi. 11.

2 Cor. v. 18.

19 only.

(Lev. ix. 3.)

2 Macc. v. 20

only.

m. ch. ix. 21 reff.

only in Epp.

^h ἀποβολὴ αὐτῶν ⁱ καταλλαγὴ κόσμου, τίς ἡ ⁱ πρόσ-
λημψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ εἰ δὲ ἡ ^{kl} ἀπαρχὴ ἀγία,
καὶ τὸ ^{1m} φύραμα καὶ εἰ ἡ ⁿ ῥίζα ἀγία, καὶ οἱ ^o κλάδοι.

j here only t. (-λαμβάνειν, ch. xiv. 3.)

n Matt. iii. 10. xiii. 6 al. Job xiv. 8.

k ch. viii. 23 reff.

o Matt. xiii. 32 al. here &c. (5 times)

1 Num. xv. 21.

15. κοσμο F. for προσλ., πολ. CF k¹.16. for δε, γαρ A Thdr₁: om C² goth.
ms₁ arm.

om 2nd ε: F 70-1. 109 lect-13 Chr-

rejection of them (not 'their loss,' as Luth. and Beng., by which the antithesis to πρόσλημψις is weakened) be (the occasion of) the reconciliation of the world (of the Gentiles, viz. to God), what ('qualis,' 'of what kind,' in its effect) (will be) their reception, but (the occasion of) life from the dead? ζωὴ ἐκ νεκρ. may be variously taken. (1) it may be metaphorical, as in ch. vi. 13, and may import, that so general a conversion of the world would take place, as would be like life from the dead. So, more or less, Calv., Calov., Estius, Bengel, Stuart, Hodge, al., and Theophyl., Phot., who explain it of a joy like that of the resurrection. But against this interpretation lies the objection, that *this is already involved in καταλλαγή κόσμ.*, and thus no new idea would be brought out by the words, which stand in the most emphatic position. (2) it may mean that 'life from the dead' *literally* should follow on the restoration of the Jewish people; i.e. that the Resurrection, the great consummation, is bound up with it. So Chrys., Orig. ("tunc enim erit assumptio Israel, quando jam et mortui vitam recipient, et mundus ex corruptibili incorruptibilis fiet, et mortales immortalitate donabuntur"), Theodoret, Reiche, Meyer, Fritzsche, Rückert ed. 2, Tholuck, al. The objection to this view seems to be, that the Apostle would hardly have used ζωὴ ἐκ νεκρῶν thus predicatively, if he had meant by it a fixed and predetermined event;—but that, standing as it does, it must be *qualitative*, implying *some further blessed state* of the reconciled world, over and above the mere reconciliation. This might well be designated 'life from the dead,' and in it may be implied the glories of the first resurrection, and deliverance from the bondage of corruption, without supposing the words ζωὴ ἐκ νεκρῶν=ἡ ἀνάστασις τῶν νεκρ. Stuart well compares Ezek. xxxvii. 1—14, which was perhaps before the mind of the Apostle:—but he gives a mere ethical interpretation to it.

16—24.]

Such a restoration of Israel was to be expected from a consideration of their destination and history. This is set forth

in similitudes, that of the root and branches being followed out at some length,—and their own position, as engrafted Gentiles, brought to the mind of the readers. But (a further argument for their restoration following on ἀλλὰ, ver. 11) if the first fruit be holy, so also the lump (not here the first fruit of the field, as Grot., Rosenm. [nor is φύραμα the cake made by the priests out of the first fruits which fell to them, Deut. xviii. 4, as Estius, Koppe, Köllner, Olsh., al.];—but the portion of the kneaded lump of dough [φύρω], which was offered as a heave-offering to the Lord, and so sanctified for use the rest: see ref. Num. where the same words occur);—and if the root be holy, so also the branches. Who are the ἀπαρχή and the ῥίζα? First of all, there is no impropriety in the two words applying to the same thing. For though, as Olsh. remarks, the branches being evolved from the root, it rather answers to the φύραμα than to the ἀπαρχή, and, as Rückert, the first fruit succeeds the lump in time, while the root precedes the branches,—yet, as Thol. replies, the ἀγιότης is the point of comparison, and in ἀγιότης the ἀπαρχή precedes and gives existence to the φύραμα. This being so, (1) the ἀπαρχή and ῥίζα have generally been taken to represent the patriarchs; and I believe rightly (except that perhaps it would be more strictly correct to say, Abraham himself). The ἀγαπητοὶ διὰ τοὺς πατέρας of ver. 28 places this reference almost beyond doubt. Origen explains the ῥίζα to be our Lord. But He is Himself a branch, by descent from Abraham and David (Isa. xi. 1; Matt. i. 1), if genealogically considered; and if mystically, the whole tree (John xv. 1). De Wette prefers to take as the first fruit and root, the ideal theocracy founded on the patriarchs,—the true, faithful children of the patriarchs, and as the branches, those united by mere external relationship to these others. This he does, because in the common acceptance, the κλάδοι who are cut off ought to be severed from their physical connexion with Abraham, &c., which they are not. This objection I do not con-

17 εἰ δέ τινες τῶν ὁ κλάδων ῥ ἐξεκλάσθησαν, σὺ δὲ ᾧ ἀγρι-
 ἔλαιος ὢν ῥ ἐνεκεντρίσθης ἐν αὐτοῖς καὶ ῥ συγκοινωνὸς
 τῆς ῥ ῥίζης τῆς ῥ πύοτητος τῆς ῥ ἐλαίας ἐγένου, 18 μὴ

r here &c. (6 times) only †. Wisd. xvi. 11 only.
 Eph. v. 11.) t here only. Jude. ix. 9.
 exc. (w. ὅρος) in Gospp. Gen. viii. 11.

s 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9 only †. (-εἰν,
 u ver. 24. James iii. 12. Rev. xi. 4 only,

17. for ἐνεκ., ἐκεντρίσθης L. om εν C¹(appy). rec ins και bef της πισοτητος,
 with ALN³ rel: om BC(D¹F)N¹ copt Damasc. εγενου της πι. της ελαιας D¹F k
 Iren-iut (Cyr-jer) Aug¹.

ceive applicable here: because, as we see evidently from ver. 23, the severing and re-engrafting are types, not of *genealogical* disunion and reunion, but of *spiritual*. Meanwhile, De W.'s view appears less simple than the ordinary one, which, as I hope to shew, is borne out by the whole passage. (2) Then, *who are indicated by the φύραμα and the κλάδοι*? ISRAEL, considered as the people of God. The lump, which has received its ἀγιότης from the ἀπαρχή, = Israel, beloved for the fathers' sakes: the assemblage of branches, evolved from Abraham, and partaking of his holiness. But one thing must be especially borne in mind. As Abraham himself had an outer and an inner life, so have the branches. They have an *outer life*, derived from Abraham by *physical descent*. Of this, *no cutting off can deprive them*. It may be compared to the very organization of the wood itself, which subsists even after its separation from the tree. But they have, while they remain in the tree, an *inner life*, nourished by the circulating sap, by virtue of which they are constituted *living parts* of the tree: see our Lord's parable of the vine and the branches, John xv. 1 ff. It is of *this life*, that their severance from the tree deprives them: it is *this life*, which they will *re-acquire* if grafted in again. See a very ingenious but artificial explanation in Olsh., who agrees in the main with De W.:—and the whole question admirably discussed in Tholuck. The ἀγιότης then here spoken of, consists in their *dedication to God as a people*—in their being *physically evolved from a holy root*. This peculiar ἀγιότης (see 1 Cor. vii. 14, where the children of one Christian parent are similarly called ἅγια) renders their *restoration to their own stock* a matter, not of wonder and difficulty, but of reasonable hope and probability. I may notice in passing, that those expositors who do not hold a restoration of the Jewish people to national pre-eminence, find this passage exceedingly in their way, if we may judge by their explanations of this ἀγιότης. E.g. Mr. Ewbank remarks: 'Holy they are, inasmuch as there is *no decree against their restoration* to their

place of life and fruitfulness.' Surely this is a new meaning of 'holy:' the same would be true of a Hottentot: in his case, too, there is no decree against his reception into a place (and in Mr. E.'s view, the restoration of the Jew is nothing more) of life and fruitfulness in the Church of God.

17.] But (introduces a hypothesis involving a seeming inconsistency with the ἀγιότης just mentioned) if some of the branches (the τινες, as Thol. remarks, depreciates the number, in order to check the Gentile pride) were broken out (from the tree), and thou (a Gentile believer) being a wild olive (ἀγριέλαιος, the tree, spoken of a sprout or branch of it. Better so than, as Fritz., Meyer, to make ἀγρ. an adj., 'of wild olive,' which can only be used of that which is made out of the wood, as ἀγριέλαιος σκντάλη. Thol.) *wast grafted in* (Clem. Alex. Strom. vi. § 119, p. 799 P., enumerates four different kinds of ἐγκεντρισμός, using it as a general term for grafting and budding. The difficulty here is, that the Apostle *reverses* the natural process. It is the *wildling*, in practice, which is the *stock*, and the graft inserted is a sprout of the *better tree*. I believe that he *does not here regard* what is the fact in nature; but makes a supposition perfectly legitimate,—that a wildling graft on being inserted into a good tree, thereby becomes partaker of its qualities. No allusion can be intended to a practice mentioned by Columella, de Re Rust. v. 9, of inserting a wildling graft into a good tree to increase the vigour and growth of the tree: for this would completely stultify the illustration—the point of which is, a *benefit* received by the wildling from the tree, not one *conferred* by the wildling on it) *among them* (i.e. among the branches,—τοῖς κλάδοις: or perhaps αὐτοῖς may imply the *remnants* of the branches broken off. The renderings, 'in their stead,' 'in locum,' as De W. after Chrys., Theophyl., Beza,—and 'in their place,' 'in loco,' Meyer, Olsh., are surely inadmissible), and became a fellow-partaker (with the branches: or perhaps simply 'a partaker,' σύν not implying *fellows* in par-

v (=) here bis. ^v κατακαυχῶ τῶν ^o κλάδων εἰ δὲ ^v κατακαυχᾶσαι, οὐ ^{ABC} ^{FLN} ^{cd} ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ 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^a πως] οὐδὲ σοῦ ^e φείσεται. ²² ἴδε οὖν ^e χρηστότητα καὶ ^e ch. ii. 4 reff. there bis only +
^f ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς ^g πεσόντας ^f ἀποτομία, ^e δὲ . . . ἀπο-
ἐπὶ δὲ σέ ^e χρηστότης θεοῦ, ἐὰν ^h ἐπιμείνης τῇ ^e χρη-
στότητι· ἐπεὶ καὶ σὺ ⁱ ἐκκοπήσῃ. ²³ κἀκεῖνοι δέ, ἐὰν
μὴ ^h ἐπιμείνωσιν τῇ ^j ἀπιστίᾳ, ^k ἐγκεντρίσθουσιν· δυνα-
τὸς γάρ ἐστιν ὁ θεὸς πάλιν ^k ἐγκεντρίσαι αὐτούς.
²⁴ εἰ γὰρ σὺ ἐκ τῆς ^{ab} κατὰ ^b φύσιν ⁱ ἐξέκόπησ ^k ἄγρι-
ελαίου καὶ ^l παρὰ ^l φύσιν ^k ἐνεκεντρίσθης εἰς ^m καλλι-
έλαιον, ⁿ πόσω ⁿ μᾶλλον οὗτοι ^o οἱ ^{ab} κατὰ ^b φύσιν

xi. 12 only. Deut. vii. 5.
de Plant. i. 6.

n ver. 12.

k ver. 17.

l ch. i. 26 (reff.) only.
o ellips., ch. iv. 14 al.

m here only †. Aristot.
7, 9. 2 Cor.

νόμος τοῦ λόγου τὸ φορτικὸν τῇ ἀμβολίᾳ) Thdr̄t Ec Thl Iren-int Cypr Ambrst :
om (corr̄n to avoid fut. with μη πως?) ABCN̄ copt Damasc Ruf Aug. rec
φεισῇται, with Chr-moutf Chr-c Thl Ec: txt B(sic) CDFLN̄ rel Chr-2-mss Thdr̄t Antch
Damasc.

22. ins του bef θεου B. rec αποτομιαν (see note), with DFL N³, but ν erased)
rel Clem Eus Chr Thdr̄t Phot: txt ABCN¹ (Orig) Damasc. rec χρηστοτητα, with
D³FL rel Clem Chr Cyr Thdr̄t Phot: -τητος(sic) N: txt ABCD¹ (Orig) Eus Damasc.
rec om θεου (see note), with D²⁻³FL rel demid Syr Clem Orig Chr Thdr̄t: ins
ABCD¹N̄ vulg copt arm Eus Damasc Pel. for ἐπιμείνης BD¹N̄.

23. rec και εκεινοι, with L rel Chr Thdr̄t: ABCDFN̄ e d k Damasc. for επιμειν.,
επιμεινωσιν BD¹N¹. o θεος bef εστιν L a h k l 17.

plies, as Herm., Soph. Aj. 272, observes with regard to the ind. pres., ‘μη ἐστὶ (ἐσται) verentis quidem est ne quid nunc sit (futurum sit), sed indicantis simul, putare, se ita esse (futurum esse), ut veretur.’ See Winer, edn. 6, § 56. 2. b. B. and 64. i. 7. a, also Col. ii. 8; Heb. iii. 12. 22.] The caution of the preceding verse is unfolded into a setting before the Gentile of the true state of the matter. Behold therefore (posito, that thou enterest into the feeling prompted by the last verse) the goodness and the severity (no allusion to ἀποτέμνω in its literal sense) of God:—towards those who fell (see on ver. 11. Here the πεσόντες are opposed to σύ, the figure being for the moment dropped: for πίπτειν can hardly be used of the branches, but of men) severity; but towards thee, the goodness of God (the nominatives here, as involving a departure from the construction, are preferable: and the repetition of θεοῦ is quite in the manner of the Apostle: see 1 Cor. i. 24, 25. Rückert thinks that because Clem. Alex. Pædag. i. 8, p. 139 P., understands χρηστότης, in ἐὰν ἐπιμείνης τῇ χρηστότητι, of the χρηστότης of men (τουτέστι τῇ εἰς χριστὸν πίστει), θεοῦ may have been a marginal gloss to guard against this mistake, and may have found its way into the text, misplaced. But this is hardly probable: θεοῦ is much more likely to have been erased as unnecessary), if thou abide by (reff.) that goodness; for (assuming

that thou dost not abide by that goodness) thou also shalt be cut off (ind. fut. The placing only a comma at ἐκκοπήσῃ, as Meyer,—not Lachm. [ed. 2] and Tischend. [ed. 7],—prevents the break evidently intended between the treatment of the case of the Gentile and that of the Jews).

23.] And they moreover, if they continue not (not exactly the same meaning as before: the χρηστότης before being external and objective, this, as in ch. vi. 1, a subjective state) in their (see on ver. 20) unbelief, shall be grafted in: for God is able to graft them in again. Some, e.g. Grot., represent this last clause as implying, that God’s power to graft them in again has always been the same, but has waited for their change of mind, to act: ‘Nihil est præter incredulitatem quod Deum impediât eos rursum pro suis assumere et paterne tractare:’—but surely De W.’s interpretation is far better:—‘The Apostle obscurely includes in the ἐγκεντρ. the removal of their unbelief and the awakening of faith, and this last especially he looks for from above:’—for, as he observes, the power of God would not be put forward, if the other were the meaning.

24.] For (proof that, besides God’s undoubted power to re-engraft them, the idea of their being so re-engrafted is not an unreasonable one) if thou wast cut out of thy natural wild olive-tree, and unnaturally wast engrafted into a good

εἰσέλθῃ, ²⁶ καὶ ^w οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς ^{w = ch. v. 12}
^{re II.}

So Calv.: "*donec* non infert temporis progressum vel ordinem, sed potius valet perinde ac si dictum foret, *ut* plenitudo gentium;"—al., 'while . . . shall come in:' but Thol. well observes that ἔχρ. οὐ with an ind., if any thing *actually* happening is spoken of, may have the meaning of 'while,' even with an aor.: but with a subj. of the aorist, a *possible future event* is indicated, which *when it enters puts an end to the former*: see ref.) **the completion of the Gentiles shall have come in** (scil. to the Church or Kingdom of God, where we, the Apostle and those whom he addresses, are already: as we use the word 'come in' absolutely, with reference to the place in which we are. Or the word may be used absolutely, as it seems to be in Luke vi. 52, of *entering into the Kingdom of God*. In order to understand τὸ πλήρ. τ. ἐθν., we must bear in mind the character of the Apostle's present argument. He is dealing with *nations*: with the Gentile nations, and the Jewish nation. And thus dealing, he speaks of τὸ πλήρ. τ. ἐθν. coming in, and of πᾶς Ἰσραὴλ being saved: having *no regard* for the time to the *individual destinies* of Gentiles or Jews, but regarding nations as each included under the common bond of consanguinity according to the flesh. The πλήρωμα τῶν ἐθνῶν I would regard then as signifying 'the full number,' 'the totality,' of the nations, i. e. *every nation under heaven*, the prophetic subjects (Matt. xxiv. 14) of the preaching of the gospel. Stuart denies that πλήρωμα will admit of this meaning. But the sense which he allows to it of "completion, i. q. πλήρωσις" (?), amounts in this case to the same thing: that completion not arriving till *all* have come in: the πλήρωμα τῶν ἐθνῶν importing that which πληροῖ τὰ ἔθνη. The idea of an elect number, however true in itself ('plenitudo gentium in his intrat, qui secundum propositum vocati,' Aug. cited by Tholuck), does not seem to belong to this passage).

26.] And thus (when this condition shall have been fulfilled) **all Israel shall be saved** (*Israel as a nation*, see above: not individuals,—nor is there the slightest ground for the notion of the ἀποκατάστασις). This prophecy has been very variously regarded. Origen, understanding by the 'omnis Israel qui salvus fiet,' the 'reliquiæ quæ electæ sunt,' yet afterwards appears to find in the passage his notion of the final purification of all men,—of the believing, by the word and doctrine: of the unbelieving, by purgatorial fire. Chry-

sostom gives no explanation: but on our Lord's words in Matt. xvii. 11, he says, ὅταν εἴπῃ ὅτι Ἥλίας μὲν ἔρχεται κ. ἀποκαταστήσει πάντα, αὐτὸν Ἥλιαν φησί, κ. τὴν τότε ἐσομένην τῶν Ἰουδαίων ἐπιστροφὴν,—and shortly after calls him τῆς δευτέρας παρουσίας πρόδρομος. Similarly Theodoret and Gregory of Nyssa (in Thol.); so also Augustine, de Civ. Dei xx. 29, vol. vii. p. 704,—'ultimo tempore ante judicium (per Eliam, exposita sibi lege) Judæos in Christum verum esse credituros, celeberrimum est in sermonibus cordibusve fidelium.' Similarly most of the fathers (Estius), and schoolmen (Thol.); —Jerome, however, on Isa. xi. 11, vol. iv. p. 162, says, 'Nequaquam juxta nostros Judaizantes, in fine mundi quum intraverit plenitudo gentium, tunc omnis Israel salvus fiet: sed hæc omnia de primo intelligamus adventu.' Grotius and Wetst. believe it to have been fulfilled after the destruction of Jerusalem, when μυρίοι ἐκ περιτομῆς became believers in Christ (Eus. H. E. iii. 35). But Thol. has shewn that neither could the number of Gentiles received into the Church before that time have answered to the πλήρωμα τ. ἐθνῶν, nor those Jews to πᾶς Ἰσραὴλ, which expression accordingly Grotius endeavours to explain by a Rabbinical formula, that "all Israel have a part in the Messiah;" which saying he supposes the Apostle to have used in a spiritual sense, meaning the Israel of God, as Gal. vi. 16. The Reformers for the most part, in their zeal to impugn the millenarian superstitions then current, denied the future general conversion of the Jews, and would not recognize it even in this passage:—Luther *did so*, at one time, but towards the end of his life spoke most characteristically and strongly of what he conceived to be the impossibility of such national conversion (see extract in Tholuck's note, p. 616):—Calvin says: 'Multi accipiunt de populo Judaico, ac si Paulus diceret instaurandum adhuc in religionem ut prius: sed ego Israelis nomen ad totum Dei populum extendo, hoc sensu, Quum Gentes ingressæ fuerint, simul et Judæi ex defectione se ad fidei obedientiam recipient. Atque ita complebitur salus totius Israelis Dei, quem ex utrisque colligi oportet: sic tamen ut priorem locum Judæi obtineant, ceu in familia Dei primogeniti.' Calovius, Bengel, and Olshausen, interpret πᾶς Ἰσρ. of the *elect believers of Israel*:—Beza, Estius, Koppe, Reiche, Köllner, Meyer, Tholuck, De Wette, al., hold that the words refer, as I have explained them above, to a national

x ch. vii. 14. ¹refl. Isa. ²Heb. 29. ³Ps. cxviii. 1. ⁴1 Thess. iii. 5 al. ⁵Acts iii. 26. ⁶1 John v. 2. ⁷w. εὐν. ⁸1 John ii. 3. ⁹b = Luke i. 72. ¹⁰Acts iii. 25. ¹¹Ps. xxiv. 14. ¹²xlvi. 11. ¹³c vii. 6. ¹⁴(1 Cor. i. 26. xii. 29. Eph. i. 18. Phil. iii. 14 al.) only, exc. Heb. iii. 1. 2 Pet. i. 10. Jer. xxxviii. xxxix. 6. Jer. xli. 10 A only. ¹⁵e mid., Luke xvi. 3 only. ¹⁶Hos. ii. 9. ¹⁷f ch. ix. 11 refl. ¹⁸g Matt. iii. 17, ch. i. 7 al. ¹⁹Isa. ²⁰2 Cor. vii. 10 only f. ²¹k ch. v. 15, 16, vi. 23. ²²Paul ²³ABCD¹FN. ²⁴αποστρέψει ²⁵F goth. ²⁶αυτοῖς ἡ παρ' ἐμοῦ ²⁷καὶ αὕτη ²⁸κατὰ ²⁹ἐκλογὴν ³⁰ὡςπερ γὰρ ὑμεῖς

26. rec ins και bef αποστρεψει (as LXX), with D²⁻³L rel vss Orig Chr Thdrt: om ABCD¹FN.—αποστρεψαι F goth.

30. om ver N¹. rec ins και bef υμεις, with D²⁻³LN³ rel vulg syrr Chr(montf and 2-mss): om ABCD¹FN-corr¹ a copt goth æth Chr Damasc Thl Jer Aug^{sap}e Ruf.—

restoration of Israel to God's favour.

I have not mixed with the consideration of this prophecy the question of the restoration of the Jews to *Palestine*, as being clearly irrelevant to it: the matter here treated being, *their reception into the Church of God.*

καθὼς γέγρ.] This quotation appears to have for its object to shew that the Redeemer was to come *for the behoof of God's own chosen people.*

For ἐκ Σιών, the LXX have ἐνεκεν Σιών (ἦν), the E. V. 'to Zion.' The Apostle frequently varies from the LXX, and a sufficient reason can generally be assigned for the variation: here, though this reason is not apparent, we cannot doubt that such existed, for the LXX would surely have suited his purpose even better than ἐκ, had there been no objection to it. It may be that the whole citation is intended to express the sense of prophecy rather than the wording of any particular passage, and that the Apostle has, in ἐκ Σιών, summed up the prophecies which declare that the Redeemer should *spring out of Israel.* ὁ ῥύμ. is in the Heb. 'a deliverer'—the Apostle adopts the LXX, probably as appropriating the expression to Christ. ἀποστρ. κτλ.] Heb. and E. V. 'and unto them that turn from transgression in Jacob.' ὅταν ἀφέλ. from another place in Isa. (ref.),—hardly from Jer. xxxi. (LXX, xxxviii.) 34, as Stuart;—and also containing a general reference to the character of God's new covenant with them, rather than a strict reproduction of the original meaning of any particular words of the prophet. "How came the Apostle, if he wished only to express the general thought, that the Messiah was come for Israel, to choose just this citation, consisting of two combined passages, when the same is expressed more directly in other passages of the Old Testament? I

believe that the ἤξει gave occasion for the quotation: if he did not refer this directly to the second coming of the Messiah, yet it allowed of being indirectly applied to it." Tholuck. 28.] With regard indeed to the gospel (i. e. 'viewed from the gospel side,' looked on as we must look on them if we confine our view solely to the principles and character of the Gospel), they (the Jewish people considered as a whole) are hated (θεοῦ: not μου, as Theodore, Luther, Grot., al.—scil. in a state of exclusion from God's favour: not active, 'enemies to God,' as Grot., Bengel) for your sakes; but with regard to the election (viz. of Israel to be God's people, see vv. 1, 2—not that of Christians, as Aug. al.:—i. e. 'looked on as God's elect people'), they are beloved for the fathers' sakes (i. e. not for the merits of the fathers, but because of the covenant with Abraham, Isaac, and Jacob, so often referred to by God as a cause for His favourable remembrance of Israel).

29.] For (explanation how God's favour regards them still, though for the present cast off) the gifts (generally) and calling (as the most excellent of those gifts. That calling seems to be intended 'qua posteros Abrahæ in fœdus adoptavit Deus,' Calv. A very similar sentiment is found ch. iii. 3, where the same is called ἡ πλῆσις τ. θεοῦ. But the words are true not only of this calling, but of every other. Bengel says, 'dona, erga Judæos: vocatio, erga gentes:' similarly of κλησις, De W., 'die Berufung durch das Gv.' But thus the point of the argument seems to be lost, which is, that the Jews being once chosen as God's people, will never be entirely cast off) are irrefragable (do not admit of a change of purpose. The E. V., 'without repentance,' is likely to mislead. Compare Hosea xiii. 14).

30.] For (illustration of the above position) as ye (manu-

^m ποτὲ ⁿ ἡπειθήσατε τῷ θεῷ, νῦν δὲ ^o ἡλεήθητε τῇ τούτων ^m ἀπειθείᾳ, ³¹ οὕτως καὶ οὗτοι νῦν ⁿ ἡπείθησαν, τῷ ⁹ ὑμετέρῳ ^r ἐλέει ^s ἵνα καὶ αὐτοὶ ^o ἐλεηθῶσιν. ³² ^{tu} συνέκλεισεν γὰρ ^o θεὸς ^v τοὺς ^v πάντας ^u εἰς ^v ἀπείθειαν, ἵνα ^v τοὺς ^v πάντας ^o ἐλεήσῃ. ³³ ^ω βάθος ^{xy} πλούτου καὶ ^{yz} σοφίας καὶ ^{gab} γνώ-

16. 1 Pet. ii. 10. Prov. xxi. 10. Hos. ii. 23 (25) A. p here bis. Eph. ii. 2. v. 6. Col. iii. 6. Heb. iv. 6, 11 only. (-θής, ch. i. 30.) constr., ver. 20. q = 1 Cor. xv. 31. see ch. xv. 4. r Luke i. 50, &c. ch. ix. 23. Eph. ii. 4. Ps. cxliii. 2. s inversion of words, 2 Cor. ii. 4 reff. t Luke v. 6. Gal. iii. 22, 23 only. Josh. vi. 1 al. u here only. Ps. lxxvii. 50, 62. εἰς τοιαυτὴν ἀμηναν συγκαλεσθεῖς, Diod. Sic. xix. 19. So Dion. Hal. viii. p. 520. Polyb. iii. 63. 3, and fr. v 1 Cor. ix. 22. x. 17. 2 Cor. v. 10, 14. Eph. iv. 13. Phil. ii. 21, P. w ch. viii. 39. Eph. iii. 18 al. Isa. vii. 11. x ch. ii. 4 reff. y Rev. v. 12 only. z = 1 Cor. i. 21. Eph. iii. 10. a 1 Cor. xii. 8. b 1 Cor. xiii. 2.

ποτε bef υμεις A: ποτε και υμεις b o.

31. for οἱ αυτοι, αυτοι D¹F. aft αυτοι ins υστερον B. 17. 93: παλιν Cyr; νυν (possibly mechanical repetition) BD¹(N) Damasc.—om αυτοι N¹.

32. for 1st τους παντας, τα παντα D¹ latt Iren-inf₂ Jer, παντα F.

script evidence is too decided against the *καὶ* to allow of its being retained: but we may suspect that it has been struck out as superfluous, in ignorance [Thol.] of the Greek usage which often doubles *καὶ* in two parallel clauses) **once disobeyed God** (nationally—as Gentiles, before the Gospel) **but now have** (lit. ‘were compassionated,’ historical) **received mercy** (scil. by admission into the church of God) **through** (as the occasion; the breaking off of the natural branches giving opportunity for the grafting in of you) **the disobedience of these** (i. e. unbelief, considered as an act of resistance to the divine will: see 1 John iii. 23), **so these also have now** (under the Gospel) **disobeyed** (are now in a state of unbelieving disobedience), **in order that through the mercy shewed to you** (viz. on occasion of the fulness of the Gentiles coming in) **they also may have mercy shewn them** (‘the objective view corresponding to the subjective εἰς τὸ παραζηλώσαι αὐτούς, ver. 11.’ De W.). Some place the comma after ἐλέει instead of ἡπείθησαν, and construe, either, as Erasm., Calv., al., ‘they have disobeyed through (upon occasion of) the mercy shewn to you,’ or as Vulg., Luth., Estius, al., ‘they have become disobedient to the mercy shewn to you.’ But thus the parallelism is weakened, and the *μυστήριον* of ver. 25 lost sight of. Examples of the emphatic word being placed before *ἵνα* are found in reff. 32.] **For** (foundation

of the last stated arrangement in the divine purposes) **God shut up** (not shut up together; σύν, as in so many cases, implying, not co-participation on the part of the subjects of the action, but the character of the action itself: so in ‘concludere.’ The sense is here as in the examples, which might be multiplied by consulting Schweig-

νυν B Chr. ελεηθητε C (m?) Thl.

häuser’s Index to Polyb., ‘to involve in,’ ‘to subject to.’ The aor., which should be kept in the rendering, refers to the time of the act in the divine procedure) **all** (the reading τὰ πάντα has probably been introduced from Gal. iii. 22) **men in** (into) **disobedience** (general here,—every form, unbelief included), **that He may have mercy on all**. No mere *permissive* act of God must here be understood. The Apostle is speaking of the divine arrangement by which the guilt of sin and the mercy of God were to be made manifest. He treats it, as elsewhere (see ch. ix. 18 and note), entirely with reference to the *act of God*, taking no account, for the time, of human agency; which however, when treating of us and our responsibilities, he brings out into as prominent a position: see as the most eminent example of this, the closely following ch. xii. 1, 2. But there remains some question, *who are the οἱ πάντες of both clauses?* Are they the same? And if so, *is any support given to the notion of an ἀποκατάστασις of all men?* Certainly they are identical: and signify *all men*, without limitation. But the ultimate difference between the *all men* who are shut up under disobedience, and the *all men* upon whom mercy is shewn is, that by all men *this mercy is not accepted*, and so men become *self-excluded* from the salvation of God. GOD’S ACT remains the same, equally gracious, equally universal, whether men accept His mercy or not. This contingency is *here not in view*: but simply *God’s act* itself. We can hardly understand the *οἱ πάντες nationally*. The marked universality of the expression recalls the beginning of the Epistle, and makes it a solemn conclusion to the argumentative portion, after which

σεως θεοῦ, ὡς ^c ἀνεξεραυνήτα τὰ ^d κρίματα αὐτοῦ καὶ ^e ἀνεξ-
 ιχνίαστοι αἱ ^f ὁδοὶ αὐτοῦ. ³⁴ τίς γὰρ ἔγνω ^g νοῦν κυρίου; ^{ABDF}
^{LN a b}
^{c d f g}
^{k i m}
^{o 17}
 ἢ τίς ^h σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς ⁱ προέδωκεν
 αὐτῷ καὶ ^k ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ^l ἐξ αὐτοῦ καὶ

33. ins του bef θεου F 17.

[ἀνεξεραυνήτα, so AB¹⁸.]

34. for κυριον, θεου D¹ (and lat¹) Zeno.

the Apostle, overpowered with the view of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself.

33—36.] *Admiration of the goodness and wisdom of God, and humble ascription of praise to Him.* 33.]

There is some doubt whether σοφίας and γνῶσεως are genitives *after* πλούτου, as in E. V., or *parallel with* it. The former view is adopted by Thom. Aquin., Luther, Beza, Calvin, Estius, Reiche, and al. The grounds on which Reiche supports it are thus given and refuted by Tholuck: (1) "If these three genitives are co-ordinate, καὶ must stand either before *all*, or before the last only." But in the case of three nouns placed co-ordinately in this manner, καὶ is prefixed to the two latter only, see ch. ii. 7; xii. 2; Luke v. 17. (2) "πλοῦτος is no *qualitative* idea, but only a *quantitative* idea." But *wherein* the riches *consist*, is ordinarily indicated by the context; and here there can be but little doubt on the matter, if we compare ch. x. 12; in Phil. iv. 19 we also read of the πλοῦτος of God. This also answers (3) "that πλοῦτος without an adjunct expresses no definite attribute of God." (4) "in the following citation, vv. 34, 35, two only of these, σοφία and γνῶσις, are mentioned." But this may be doubted. Chrys. says, on ver. 36, αὐτὸς εὗρεν, αὐτὸς ἐποίησεν, αὐτὸς συγκροτεῖ. καὶ γὰρ καὶ πλούσιός ἐστι, καὶ οὐ δεῖται παρ' ἑτέρου λαβεῖν καὶ σοφός ἐστι, καὶ οὐ δεῖται συμβούλου. τί λέγω συμβούλου; οὐδὲ εἰδέναι τις δύναται τὰ αὐτοῦ, ἀλλ' ἡ μόνος αὐτοῦ δ' πλούσιος κ. σοφός. Hom. xix. p. 653. Perhaps this latter is altogether too fine-drawn: but it is favoured by Bengel, Olsh., and Tholuck. I prefer therefore the view of Chrys., Theodoret, Grot., Bengel, Tholuck, Köllner, and Olsh.,—to take πλούτου, σοφίας, γνῶσεως, as three co-ordinate genitives: πλ. denoting the *riches of the divine goodness*, in the whole, and in the result just arrived at,

ver. 32: σοφ., the divine wisdom of proceeding in the apparently intricate vicissitudes of nations and individuals: γνῶσις. (if a distinction be necessary, which can hardly be doubted) the divine knowledge of all things from the beginning,—God's comprehension of the end and means together in one unfathomable depth of Omniscience.

How unsearchable are His judgments (the determinations of His wisdom, regarded as in the divine Mind; answering perhaps to γνῶσις. So Thol.: De W. however denies this meaning to κρίματα, and renders it *decrees*, referring it to the blinding of the Jews) and His ways unable to be traced out (His methods of proceeding, answering to σοφία, Thol. But this is perhaps too subtle). 34.] For (confirmation of ἀνεξερ. and ἀνεξιχν. by a citation from Scripture. It is made from two separate places in the LXX, more perhaps as a reminiscence than as a direct quotation) who hath known the mind (γνῶσις, but see above) of the Lord? or who hath been His counsellor (σοφία?)?

35.] or who hath previously given to Him, and it shall be repaid to him?—from Job xli. 3 (11 E. V.), where the LXX (xli. 2) have τίς [add ἐστιν ὃς Α] ἀντιστήσεται μοι, κ. ὑπομενέ; But the Heb. is מִי יִשְׁתָּחָוּ לִי, 'who hath anticipated (i. e. by the context, conferred a benefit on) me, that I may repay him?' And to this the Apostle alludes, using the third person.

We can hardly doubt that this question refers to the freeness and richness of God's mercy and love.

36.] For (ground of vv. 33—35. Well may all this be true of Him, for) of Him (in their origin:—"quod dicit, "ex ipso," hoc ipsum, quod sumus indicat:" Orig. Chrys. somewhat differently: see above on ver. 33), and through Him (in their subsistence and disposal:—"per Ipsum," quod perejuss providentiam dispensamur in vita: Orig.), and unto Him ("in Ipso," [so Vulg. and some other vss.] quod perfectio omnium et finis in Ipso erit tunc, cum erit Deus omnia

¹ δι' αὐτοῦ καὶ ¹ εἰς αὐτὸν ^m τὰ πάντα αὐτῷ ἢ ⁿ δόξα ^m - Col. i. 16.
εἰς τοὺς αἰῶνας. ἀμήν. ^{Rev. iv. 11.}
^{Job viii. 3.}
^{n = Luke ii. 14.}

XII. ¹ ° Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, ^p διὰ τῶν
^q οἰκτιρμῶν τοῦ θεοῦ, ^r παραστήσαι τὰ σώματα ὑμῶν
θυσίαν ζῶσαν, ἁγίαν, ^s εὐάρεστον τῷ θεῷ, τὴν ^t λογικὴν
iii. 21. o = and constr., Acts xxiv. 4. xxvii. 34 al. p = ch. xv. 30. 1 Cor. i. 10. 2 Cor.
x. 1. 1 Thess. iv. 2. q 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28 only. Isa. lxiii. 15.
r Luke ii. 22. ch. vi. 13, &c. Ps. v. 3. s here bis. ch. xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil.
iv. 18. Col. iii. 20. Tit. ii. 9. Heb. xiii. 21 only t. Wisd. iv. 10. ix. 10 only. (-τως, Heb. xii. 28 only. -τείν,
Heb. xi. 5.) t 1 Pet. ii. 2 only t. προσφέρουσιν (οἱ ἄγγελοι) κυρίῳ . . . λογικὴν . . . προσ-
φοράν, Test. xii. Patrum, p. 547 b.

36. aft αιωνας ins των αιωνων FG² vulg(not am).

CHAP. XII. 1. τω θεω bef ευαρεστον AN¹ vulg Aug^{sep} c.

in omnibus: Orig.) are all things (not only, though chiefly, *men*,—but the whole creation). Origen remarks, ‘Vides, quomodo in ultimis ostendit, quod in omnibus quæ supra dixit signaverit, mysterium Trinitatis. Sicut enim in præsentis loco quod ait, “quoniam ex Ipso, et per Ipsum, et in Ipso sunt omnia:” convenit illis dietis, quæ idem Apostolus in aliis memorat locis, cum dicit (1 Cor. viii. 6): “Unus Deus Pater ex quo omnia, et unus Dominus noster Jesus Christus, per quem omnia:” et item in Spiritu Dei dicit revelari omnia, et per hæc designat, in omnibus esse providentiam Trinitatis: ita et cum dicit “altitudo divitiarum,” Patrem, ex quo omnia dicit esse, significat: et sapientiæ altitudinem, Christum, qui est sapientia ejus, ostendit: et scientiæ altitudinem, Spiritum Sanctum, qui etiam alta Dei novit, declarat.’ And, if this be rightly understood,—not of a *formal allusion* to the Three Persons in the Holy Trinity, but of an *implicit reference* (as Thol.) to the *three attributes of Jehovah* respectively manifested to us by the three coequal and coeternal Persons,—there can hardly be a doubt of its correctness. The objection of De Wette, that not *εἰς*, but *ἐν*, would be the designation of the Holy Spirit and His relation to the Universe, applies to that part of Origen’s Commentary which rests on the Vulg. *in ipso* and to the idea of a *formal recognition*: but not to Tholuck’s remark, illustrated from *ὁ ἐπὶ πάντων κ. διὰ πάντων κ. ἐν πᾶσιν ἡμῖν*, Eph. iv. 6, as referring to *εἰς θεός*, *εἰς κύριος*, *ἐν πνεῦμα*. Only those who are dogmatically prejudiced can miss seeing that, though St. Paul has never *definitively expressed* the doctrine of the Holy Trinity in a definite formula, yet he was conscious of it as a living reality.

XII. 1—XV. 13.] PRACTICAL EXHORTATIONS FOUNDED ON THE DOCTRINES BEFORE STATED. And first, ch. xii. *gene-*

ral exhortations to a Christian life.

1.] οὖν may apply to the whole doctrinal portion of the Epistle which has preceded, which, see Eph. i. 1; 1 Thess. iv. 1, seems the most natural connexion,—or to ch. xi. 35, 36 (sq Olsh., Meyer), or to the whole close of ch. xi. (so Tholuck.) Theodoret remarks: ὑπερ ἕστιν ὀφθαλμὸς ἐν σώματι, τοῦτο τῇ ψυχῇ πίστις, καὶ τῶν θείων ἢ γνῶσις. δεῖται δὲ ὅμως αὕτη τῆς πρακτικῆς ἀρετῆς, καθάπερ ὁ ὀφθαλμὸς χειρῶν καὶ ποδῶν καὶ τῶν ἄλλων μερῶν τοῦ σώματος. τούτου δὲ χάριν ὁ θεὸς ἀποστολος τοῖς δογματικοῖς λόγοις καὶ τὴν ἠθικὴν διδασκαλίαν προστέθεικε.

διά] introduces, as in reff., an idea which is to give force to the exhortation.

οἰκτιρμῶν] viz. those detailed and proved throughout the former part of the Epistle. δι’ αὐτῶν οὖν τούτων, φησί, παρακαλῶ, δι’ ὧν ἐσώθητε ὥσπερ ἂν εἴ τις τὸν μέγαλα ἐνεργητήθητα ἐντρέψαι βουλόμενος, αὐτὸν τὸν ἐνεργητήσαντα ἐκέτην ἀγάγοι. Chrys. Hom. xx. p. 656.

παραστήσαι] the regular word for *bringing to offer in sacrifice* (reff.).

τ. σώματα ὑμ.] Most Commentators say, merely for ὑμᾶς αὐτοὺς,—to suit the metaphor of a *sacrifice*, which consisted of a body: some (Thol., al.), because the body is the *organ of practical activity*, which practical activity is to be dedicated to God: better with Olsh. and De Wette,—as an indication that the sanctification of Christian life is to extend to that part of man’s nature which is most completely under the bondage of sin.

θυσίαν] Chrys. strikingly says, πῶς ἂν γένοιτο τὸ σῶμα, φησί, θυσία; μὴδὲν ὀφθαλμὸς πονηρὸν βλεπέτω, καὶ γέγονε θυσία; μὴδὲν ἡ γλῶσσα λαλεῖτω αἰσχροῦν, καὶ γέγονε προσφορά; μὴδὲν ἡ χεὶρ πρᾶττέτω παράνομον, καὶ γέγονεν ὀλοκαυτώμα. μᾶλλον δὲ οὐκ ἄρκει ταῦτα, ἀλλὰ καὶ τῆς τῶν ἀγαθῶν ἡμῖν ἐργασίας δεῖ, ἵνα ἡ μὲν χεὶρ ἐλεημοσύνην ποιῇ, τὸ

u ch. ix. 4 reff.
v 1 Pet. i. 14
only t.
w I Cor. xviii. 2
x Mk. 2 Cor.
iii 18 only t.
iv. 11 reff.
v. 48, xix. 21.
1. 4 reff.

^u λατρείαν ὑμῶν, ² καὶ μὴ ^v συνσχηματίζεσθαι τῷ ^w αἰῶνι
^w τούτῳ, ἀλλὰ ^x μεταμορφοῦσθαι τῇ ^y ἀνακαινώσει τοῦ
^z νοῦς, ^a εἰς τὸ ^b δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ
τὸ ἀγαθὸν καὶ ^c εὐάρεστον καὶ ^d τέλειον. ^e λέγω γὰρ ^f διὰ
τῆς ^g χάριτος τῆς ^h δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν,

ABDE
LN ab
cd fg
kl m
o 17

Ps. xxxiii. 1 Symm.

y Tit. iii. 5 only +.

z = ch. i. 23. Col. ii. 18.

a ch.

b Luke xiv. 19. 1 Cor. iii. 13.

c Eph. v. 10. Phil. i. 10. Prov. xviii. 3.

c = Matt.

d = Gal. i. 15. iii. 18. iv. 23. Philem. 22.

e 1 Cor.

2. [συνσχημ., so B¹DFN.]

rel latt syrr copt goth Clem Chr Cyr Thdrt Damasc: -αι and -ε n 17; -ε and -αι N
c o 1: txt AB²DF g k Thl Chr. αιωνιω B. rec aft voos ins υμων, with D³LN
rel Thdrt Aug: om ABD¹F copt Clem Chr-comm(appy) Cyrp². om 2nd το F.

δὲ στόμα εὐλογῇ τοὺς ἐπηρεάζοντας, ἡ δὲ ἀκοὴ θείαις σχολάζῃ διηλεκτῶς ἀκροάσασιν. ἡ γὰρ θυσία οὐδὲν ἔχει ἀκάθαρτον, ἡ θυσία ἀπαρχὴ τῶν ἄλλων ἐστὶ. καὶ ἡμεῖς τοῖνυν καὶ χειρῶν καὶ ποδῶν καὶ στόματος καὶ τῶν ἄλλων ἀπάντων ἀπαρχώμεθα τῷ θεῷ. Hom. xx. p. 656 f. [ῥῶσαν] In

opposition to the *Levitical* θυσίαι, which were slain animals. Our great sacrifice, the Lord Jesus, having been slain for us, and by the shedding of His Blood perfect remission having been obtained διὰ τῶν οἰκτιρῶν τοῦ θεοῦ, we are now enabled to be offered to God no longer by the shedding of blood, but as *living sacrifices*.

This application of the figure of a sacrifice occurs in Philo, who ('quod omnis probus liber,' § 12, vol. ii., p. 457) describes the Essenes as οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς τὰς ἐαυτῶν διανοίας κατασκευάζειν ἀξιούντες. See also Jos. Antt. xviii. 1. 5. τῷ θεῷ belongs to εὐάρεστον, not to παραστήσαι.

τὴν λογικὴν λατρ. ὑμ.] "This may certainly be in apposition with θυσίαν (Reiche, Meyer), the acc. denoting the result and intention;—θυσία however alone can hardly be called a λατρεία, but παραστήσαι θυσίαν may: therefore it is preferable to take the acc. as in apposition with the whole sentence, and supply some verb of exhorting: see 1 Tim. ii. 6; 2 Thess. i. 5." Tholuck. λογικὴν (reff.) is opposed to σαρκικὴν, see Heb. vii. 16. So Chrys.,—οὐδὲν ἔχουσαν σωματικόν, οὐδὲν παχύ, οὐδὲν αἰσθητόν. Theodoret, Grot., al., take it as 'having reason,' 'rational,' opposed to sacrifices of animals which have no reason: Photius, Basil, and Calvin, 'rational,' as opposed to superstitious. But the former meaning is far the best, and answers to the πνευματικὰς θυσίας of 1 Pet. ii. 5.

2.] συνσχηματίζεσθαι is not imperative in sense, but dependent on παρακαλῶ. [Of course, in all such questions between ε and αι, the

confusing element of itacism comes in: but in no case where both forms are equally admissible in the text, can the mere suspicion of itacism be allowed to decide the question.]

ὁ αἰὼν οὗτος, here, the whole world of the ungodly, as contrasted with the spiritual kingdom of Christ.

The dat. ἀνακαινώσει is not the instrument by which, but the manner in which the metamorphosis takes place: that wherein it consists: compare περιετμήθητε περιτομῇ ἀχειροποιήτῳ, Col. ii. 11. εἰς τὸ δοκιμάζειν, that ye may prove, viz. in this process and the active Christian life accompanying it, compare reff. Eph., Phil.: not 'that ye may be able to prove,' 'acquire the faculty of proving,' as Bucer, Olsh., Rückert: the Apostle is not speaking of acquiring wisdom here, but of practical proof by experience.

τὸ ἀγαθ. κ. εὐάρ. κ. τέλ. are not epithets of τὸ θέλημα τ. θεοῦ as in E. V., for in that case they would be superfluous, and in part (τέλειον) inapplicable: but abstract neuters, see ver. 9, that ye may prove what is the will of God (viz. that which is) good and acceptable (to Him) and perfect. The non-repetition of the art. shews that the adjectives all apply to the same thing.

3—21.] Particular exhortations grounded on and expanding the foregoing general ones. This is expressed by the γὰρ, which resumes, and binds to what has preceded. And first, an exhortation to humility in respect of spiritual gifts, vv. 3—8.

3.] λέγω, a mild expression for 'I command: enforced as a command by διὰ τ. χ. . . 'by means of my apostolic office,' 'of the grace conferred on me to guide and exhort the Church:' reff. παντὶ τῷ ὄντι ἐν ὑμ.,—a strong bringing out of the individual application of the precept. οὐχὶ τῷ δεῖν καὶ τῷ δεῖν μόνον, ἀλλὰ καὶ ἄρχοντι κ. ἀρχομένῳ, κ. δούλῳ κ. ἐλευθέρῳ, κ. ἰδιώτῃ κ. σοφῷ, κ. γυναικὶ κ. ἀνδρί,

μη^f ὑπερφρονεῖν^g παρ' ὃ δεῖ^h φρονεῖν, ἀλλὰ^h φρονεῖν^a εἰς^f τὸⁱ σωφρονεῖν, ^k ἐκάστῳ ὡς ὁ θεὸς ^{kl} ἐμέρισε^m μέτρον πίστεως. ⁴ ⁿ καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ^o μέλη ἔχομεν, τὰ δὲ^o μέλη πάντα οὐ τὴν αὐτὴν ἔχει^p πράξιν, ⁵ οὕτως^q οἱ^q πολλοὶ ἐν σῶμά ἐσμεν ἐν χριστῷ, τὸ δὲ^r καθ' εἰς ἀλλήλων^o μέλη. ⁶ ἔχοντες δὲ^s χαρίσματα κατὰ τὴν^t χάριν τὴν^t δοθεῖσαν ἡμῖν^u διάφορα, ^v εἴτε^w προφητεῖαν,

xxviii. 22 al. 2 Macc. xiv. 26. i Mark v. 15. Luke viii. 35. 2 Cor. v. 13. Tit. ii. 6. 1 Pet. iv. 7 only t. k and constr., 1 Cor. vii. 17. (iii. 5.) 1 = Mark vi. 41. Luke xii. 13. 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only. m 2 Cor. x. 13. Eph. iv. 7, 13, 16. = Paul only. n ch. iv. 6 reff. o ch. vi. 13 reff. p = here only. (Acts xix. 18 reff.) Sir. xi. 10. Xen. Mem. ii. 1. 6. q = ch. v. 15 reff. r Mark xiv. 19. [John viii. 9.] Rev. iv. 8. 3 Macc. v. 34. s ch. v. 15. vi. 23. xi. 29. 1 Cor. xii. 4 al. P. only, exc. 1 Pet. iv. 10 t ver. 3. u = Heb. ix. 10 (i. 4. viii. 6) only. Deut. xxii. 9. v so 1 Cor. iii. 22. Col. i. 16. w = 1 Cor. xii. 10. xiii. 2 al. (Rev. i. 3.) see Sir. xxiv. 33. h = Acts

3. aft χαριτος ins του θεου L d f m 5. 37. 48². 67. 73. 113-4-5-20-4 fuld guelfh aeth arm Thl Aug. for ζ, α B²(Tischdf): om παρ ο δει φρονειν F 70. εμερισειν bef ο θεος (see 1 Cor vii. 17) A m guelfh Syr arm.

4. for καθαπερ, ωσπερ D¹F. rec μελη bef πολλα, with AL rel syrr goth Chr Damasc (Ec: txt BDFL latt Thdrt Thl. παντα bef μελη F(not G), so also vulg Syr lat-f.

5. om εσμεν F. rec (for το) ο (alteration to suit εἰς), with D²⁻³ rel vulg(and F-lat) Syr Eus Chr Thdrt Thl (Ec: txt ABD¹ F-gv & Antch Damasc.

κ. νέφ κ. γέροντι. Chrys. Hom. xx. p. 603.

μη ὑπερφρ. κ.τ.λ.] There is a play on the words φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν, which can only be clumsily conveyed in another language: 'not to be high-minded, above that which he ought to be minded, but to be so minded, as to be sober-minded.' Wetst. quotes from Charondas in Stobæus, Sentent. xlii., προσποιεῖσθω δὲ ἑκάστου τῶν πολιτῶν σωφρονεῖν μᾶλλον ἢ φρονεῖν,—and from Thucyd. ii. 62,—ἵνα δὲ τοῖς ἐχθροῖς ὁμῶσε, μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι. But φρονεῖν must not be taken, with Calvin, 'admonet ut ea tantum cogitemus et meditemur, quæ nos sobrios et modestos reddere poterunt:—the thoughts implied in it being, *thoughts of one's self*.

ἐκάστῳ ὡς] = ὡς ἐκάστῳ (reff.), not (λέγω) ἐκάστῳ, ὡς . . . μέτρον πίστεως is the *receptivity* of χαρίσματα, itself no inherent congruity, but the gift and apportionment of God. It is in fact the *subjective designation* of ἡ χάρις ἣ δοθεῖσα ἡμῖν, ver. 6. But we must not say, that (Ewb.) "faith, in this passage, means *those gifts or graces which the Christian can only receive through faith*:" this is to confound the receptive faculty with the thing received by it, and to pass by the great lesson of our verse, that *this faculty* is nothing to be proud of, but God's gift.

4.] γάρ, elucidating the fact, that God apportions variously to various persons: because the Christian community is like a *body* with many members having various duties. See the same idea further worked out, 1 Cor. xii. 12 ff.

5. τὸ δὲ καθ' εἰς.] But as regards individuals. A solæcism for τὸ δὲ εἰς καθ' ἓνα, as ἐν καθ' ἐν in ref. Rev. Wetst., on ref. Mark, gives many examples of it.

Members of one another = fellow-members with one another,—members of the body of which we one with another are members.

6.] The δέ = 'and not only so, but' . . . χάρις, see above, ver. 3, on μέτρ. πίστ. These χαρίσματα are called, 1 Cor. xii. 7, ἡ φανερωσις τοῦ πνεύματος. "These χαρίσματα δάφορα are next specified. The two first accusatives are grammatically dependent on ἔχοντες: by degrees the Apostle loses sight of the construction, and continues with the concrete ὀδιδάσκων, which still he binds on to the foregoing by εἴτε,—but at ὁ μεταδιδούς, omits this also, and, at ver. 9, introduces the abstract ἡ ἀγάπη." Thol. εἴτε προφητεῖαν]

There is some dispute about the construction of these clauses. The ordinary rendering regards them as elliptical, and supplies before κατὰ and ἐν, χρησάσθω αὐτῇ or ὥστε εἶναι αὐτὴν or the like. But Reiche, Meyer, De Wette, suppose *no ellipsis*, joining κατὰ τὴν ἀναλ., &c. to the foregoing substantives, as κατὰ τὴν χάριν to χαρίσματα. This construction must however be dropped at ἐν ἀπλότητι, which is manifestly to be rendered with a verb supplied: and (2) it reduces the four first mentioned gifts to a bare catalogue, and deprives the passage of its aim, which is to keep each member of the body in its true place and work without any member boasting against

here only +.
(-γως, Wisd.
xiii. 5.)
y Acts xx. 21
refl.
z = Luke iii.
1v. Acts ii.
4 read.
a = Acts ix. 31.
2 Cor. viii. 4.
1 Tim. iv. 13. Heb. xii. 5. xiii. 22. L.P.H.
only. L.P. Job xxxi. 17. Wisd. vii. 13.
only. P. 1 Chron. xxix. 17.
xxvi. 17. e = 2 Cor. vii. 11, 12. 2 Pet. i. 5. Jude 3. Exod. xii. 11.

κατὰ τὴν ^x ἀναλογίαν τῆς πίστεως· ⁷ ἢ εἴτε ^y διακονίαν, ἐν ^{ABDF}
τῇ ^y διακονίᾳ· ^v εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· ⁸ ἢ εἴτε ^{LN a b}
^z παρακαλῶν, ἐν τῇ ^a παρακλήσει· ὁ ^b μεταδιδούς, ἐν ^{cd f g h}
^c ἀπλότητι· ὁ ^d προϊστάμενος, ἐν ^e σπουδῇ· ὁ ^f ἐλεῶν, ἐν ^{kl m n}

b ch. i. 11. Luke iii. 11. Eph. iv. 29. 1 Thess. ii. 8
c 2 Cor. viii. 2. ix. 11, 13. xi. 3. Eph. vi. 5. Col. iii. 22
d 1 Thess. v. 12. 1 Tim. iii. 4, 5, 12. v. 17. Tit. iii. 8, 11 only. P. Prov.
only. P. 1 Chron. xxix. 17. xxvi. 17. e = 2 Cor. vii. 11, 12. 2 Pet. i. 5. Jude 3. Exod. xii. 11. f ch. xi. 31 refl.

7. εἴτ (sic, appy) ο διακονων N³ (m).

8. om εἴτε D¹F latt Ruf Pel Sedul Bede.

for ο διδασκων, διδασκαλειαν Λ.
προιστανομενος N.

another. Tholuck quotes a passage of very similar construction from Epictet. Dissert. iii. 23. 5. He is speaking of reading and philosophizing from ostentation, and says that every thing which we do, must have its aim, its ἀναφορά;—λοιπόν, ἡ μὲν τίς ἐστι κοινὴ ἀναφορά, ἡ δ' ἰδία. πρῶτον, ἢ ὡς ἄνθρωπος. ἐν τούτῳ τί περιέχεται; . . . ἡ δ' ἰδία πρὸς τὸ ἐπιτήδευμα ἐκάστου καὶ τὴν προαίρεσιν· ὁ κηραφδός, ὡς κηραφδός· ὁ τέκτων, ὡς τέκτων· ὁ φιλόσοφος, ὡς φιλόσοφος· ὁ ῥήτωρ, ὡς ῥήτωρ. See also the same construction in 1 Pet. iv. 10, 11.

On προφητεία, the gift of the προφήται, see note, Acts xi. 27. κατ. τ. ἀναλ. τ. πίστ.] (let us prophesy) according to the proportion (compare Justin Mart. Apol. i. 17, p. 54: "each will be punished πρὸς ἀναλογίαν ὧν ἔλαβε δυνάμειν παρὰ θεοῦ") of faith. But what faith? *Objective* ('fides quæ creditur'), or *subjective* ('fides quā creditur')? the faith, or our faith? The comparison of μέτρον πίστεως above, and the whole context, determine it to be the latter; the measure of *our* faith: 'quisque se intra sortis suæ metas continet, et revelationis suæ modum tenet, ne unus sibi omnia scire videatur.' To understand ἀναλογία τ. π. objectively, as 'the rule of faith,' as many R.-Cath. expositors, and some Protestant, e.g. Calvin, 'fidei nomine significat prima religionis axiomata,'—seems to do violence to the context, which aims at shewing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits.

7. διακονίαν] any subordinate ministration in the Church. In Acts vi. 1 and 4, we have the word applied both to the lower ministration, that of alms and food, and to the higher, the διακ. τοῦ λόγου, which belonged to the Apostles. But here it seems to be used in a more restricted sense, from its position as distinct from prophecy, teaching, exhortation, &c. ἐν τῇ διακ.] Let us confine ourselves humbly and orderly to that kind of minis-

tration to which God's providence has appointed us, as profitable members of the body.

ὁ διδάσκων] The prophet spoke under immediate inspiration; the διδάσκαλος under inspiration working by the secondary instruments of his will and reason and rhetorical powers. Paul himself seems ordinarily, in his personal ministrations, to have used διδασκαλία. He is nowhere called a prophet, but appears as distinguished from them in several places: e.g. Acts xi. 27; xxi. 10, and apparently xiii. 1. Of course this does not affect the appearance of prophecies, commonly so called, in his writings. The inspired διδάσκαλος would speak, though not technically προφητείας, the mind of the Spirit in all things: not to mention that the apostolic office was one in dignity and fulness of inspiration far surpassing any of the subordinate ones, and in fact including them all.

ἐν τῇ διδασκαλίᾳ] as before: he is to teach in the sphere, within the bounds, of the teaching allotted to him by God,—or for which God has given him the faculty.

8.] The παρακαλῶν was not necessarily distinct from the προφητεῶν,—see 1 Cor. xiv. 31.

ὁ μεταδιδούς appears to be the giver of the alms to the poor,—either the deacon himself, or some distributor subordinate to the deacon. This however has been doubted, and not without reason: for a transition certainly seems to be made, by the omission of the εἴτε, from public to private gifts. We cannot find any ecclesiastical meaning for ἐλεῶν (though indeed Calvin, al., understand by it "viduas et alios ministros qui curandis ægrotis, secundum veterem Ecclesie morem, præficebantur"),—and the very fact of the three preceding being all limited to their respective official spheres, whereas these three are connected with qualitative descriptions, speaks strongly for their being private acts, to be always performed in the spirit described. Add to all, that, as Vitranga remarks, διαδιδόναι is more properly to distribute (Acts iv. 35), μεταδιδόναι to impart of one's own to another. I would therefore render it: He that be-

ἡ ἐλαρότης. ⁹ ἡ ἀγάπη ^h ἀνυπόκριτος. ⁱ ἀποστύγοντες τὸ ^g here only.
 πονηρόν, ^k κολλώμενοι ^l τῷ ^l ἀγαθῷ. ¹⁰ τῇ ^m φιλαδελφία εἰς
 ἀλλήλους ⁿ φιλόστοργοι τῇ ^o τιμῇ ἀλλήλους ^p προηγού- ^h 2 Cor. vi. 6.
 μένοι ¹¹ τῇ ^c σπουδῇ μὴ ^q ὀκνηροῦ ^r τῷ ^s πνεύματι ^s ζέου- ¹ Tim. i. 5.
 only +. Wisd. v. 18. xviii. 16 only. constr., Heb. xiii. 5. ⁱ here only +. ^k = Luke
 xv. 15. Acts viii. 29. 2 Kings xx. 2. ^l ch. ii. 10 reff. ^m 1 Thess. iv. 9. Heb.
 xiii. 1. 1 Pet. i. 22. 2 Pet. i. 7 (bis) only +. (-φος, 1 Pet. iii. 8.) ⁿ here only + (-γωγς,
 2 Macc. ix. 21. -γία, 2 Macc. vi. 20.) ^o = John iv. 44. Acts xviii. 10. ch. ii. 7 al. Ps.
 xl. iii. 12, 20. ^p here only. Prov. xvii. 14 al. 2 Macc. iv. 40. ^q = Matt. xxv. 26 (Phil.
 iii. 1) only. Prov. vi. 6, 9. ^r = Acts xvii. 16 reff. ^s Acts xviii. 25 (reff.) only.

9. for ἀποστύγ., μείδουσιντες F.

stoweth. ἐν ἀπλότητι] ordinarily, *‘with simplicity.’* But seeing that ἀπλότης, referred to alms-giving, bears another and an objective meaning, this hardly satisfies me, because σπουδῇ and ἐλαρότης designate not so much the inward frame of mind, as the outward character of the superintendence and the compassion: as might be expected, when gifts to be exercised for mutual benefit are spoken of. In 2 Cor. viii. 2; ix. 11, 13, Jos. Antt. vii. 13. 4 [where David admires Araunah, τῆς ἀπλότητος καὶ τῆς μεγαλοψυχίας], the word signifies *‘liberality’*: so perhaps ἀπλῶς also, James i. 5, but see note there. This meaning is not recognized by Wahl, Lex., but defended by Tholuck, who connects it with the phrase found in Stobæus, Eclog. Phys. i. p. 123, ἀπλοῦν τὰς χεῖρας, ‘to open the hands wide’—and I would thus render it here. ὁ προϊστάμενος] He that presides—but over what? If over the Church exclusively, we come back to offices again: and it is hardly likely that the rulers of the Church, as such, would be introduced so low down in the list, or by so very general a term, as this. In 1 Tim. iii. 4, 5, 12, we have the verb used of *presiding over a man’s own household*: and in its absolute usage here, I do not see why that also should not be included. Meyer would understand it of *‘patronage of strangers’* (ch. xvi. 2). Stuart in his Excursus on this place, appended to his Commentary, takes up and defends the same view. But, not insisting on the general usage of the word being preferable where it occurs absolutely, will ἐν σπουδῇ apply to this meaning? Of course so far as σπουδῇ is applicable to every employment, it might, but more than this is required, where words are connected in so marked a manner as here. Giving προϊστάμενος the ordinary meaning, these words fit admirably: implying that he who is by God set over others, be they members of the Church or of his own household, must not allow himself to forget his responsibility, and take his duty indolently and easily, but must προϊστασθαι σπουδαίως, making it a serious matter of

continual diligence. ὁ ἐλεῶν] See above: He that sheweth mercy, is the very best rendering: and I cannot conceive that any officer of the Church is intended, but every private Christian who exercises compassion. It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting. And yet in such an act it is even of more consequence towards the effect,—consoling the compassionate, than the act itself. κρείσσων λόγος ἢ δόσις, Sir. xviii. 17. 9—21.] Exhortations to various Christian principles and habits. 9.] Olsh., De Wette, al., would understand ἐστίν,—not ἔστω, —the ellipsis of the imperative being unusual. But I cannot see how this can be here. Clearly the three preceding clauses are hortative; as clearly, those which follow are so likewise. Why then depart from the prevalent character of the context, and make this descriptive? ἀποστύγ.] This very general exhortation is probably, as Bengel says, an explanation of ἀνυπόκριτος:—our love should arise from a genuine cleaving to that which is good, and aversion from evil: not from any by-ends.

10.] in brotherly love (dat. of the respect or regard in which), affectionate. φιλόστ.] properly of love of near relations; agreeing therefore exactly with φιλαδελφία. προηγούμενοι] “invicem prævenientes,” latt. μὴ μένε φιλεῖσθαι παρ’ ἐτέρου, ἀλλ’ αὐτὸς ἐπιπῆδα τούτῳ καὶ κατάρχου, Chrys.: similarly Syr., Theophyl., Erasm., Luther:—or, = ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, Phil. ii. 3: so Origen, Theodoret, Grot.: or, as in ref. 2 Macc. ‘setting an example to,’ ‘going before,’ which however does not seem to apply here, unless we render τῇ τιμῇ, ‘in yielding honour:’ ‘in giving honour, anticipating one another’ (so Stuart). 11.] in zeal (not ‘business,’ as E. V., which seems to refer it to the affairs of this life, whereas it relates, as all these in vv. 11, 12,

^f φρονούντες· μὴ τὰ ^h ὑψηλὰ ^g φρονούντες, ἀλλὰ τοῖς ^g = ch. viii. 5
^k ταπεινοῖς ¹ συναπαγόμενοι. μὴ γίνεσθε ^m φρόνιμοι παρ' ^h = Luke xvi.
ⁿ ἑαυτοῖς. ¹⁷ μηδενὶ ^o κακὸν ^o ἀντὶ κακοῦ ^{op} ἀποδιδόντες· ⁱ ch. xi. 20 v. r.
^q προνοούμενοι καλὰ ^r ἐνώπιον πάντων ἀνθρώπων. ¹⁸ εἰ ^k = Luke i. 52.
δυνατόν, ^t το ^t ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων ^u εἰρηνεύον- ^l = Luke i. 62.
τες· ¹⁹ μὴ ⁿ ἑαυτοὺς ^v ἐκδικοῦντες, ^w ἀγαπητοί, ἀλλὰ ^x δότε ⁶ ref. x. 1.
^x τόπον τῇ ὀργῇ· γέγραπται γὰρ ^y Ἐμοὶ ^{za} ἐκδίκησις, ἐγὼ ^{James i. 9.}
^{zb} ἀνταποδώσω, λέγει κύριος. ²⁰ ἀλλὰ ἐὰν ^c πεινᾷ ὁ ἐχθρὸς ^{Isa. ii. 4.}

iii. 7. n 2nd pers., 2 Cor. vii. 11 ref. o 1 Thess. v. 15. 1 Pet. iii. 9. (Prov. xvii. 13.)
p = Matt. vi. 4, 6. Luke x. 35 al. q 2 Cor. viii. 21. 1 Tim. v. 8 only. Prov. iii. 4. (-ροια,
ch. xiii. 14.) r = Acts iv. 19 ref. Mal. ii. 17. s Matt. xxiv. 21. Gal. iv. 15.
t = here only. Hom. II. a. 525, ἐξ ἐμέθεν. see ch. i. 15. u Mark ix. 50. 2 Cor. xiii. 11. 1 Thess.
v. 13 only. 3 Kings xxii. 45. Sir. vi. 6. v Luke xviii. 3, 5. 2 Cor. x. 6. Rev. vi. 10. xix. 2
only. 4 Kings ix. 7. (-κος, ch. xiii. 4.) w 2 Cor. vii. 1 ref. x Luke
xiv. 9. Eph. iv. 27. Sir. iv. 5. xxxviii. 12. see Heb. xii. 17. y Deut. xxxii. 35. z Heb.
x. 30. (Jer. xxviii. [1.] 6.) a as above (z). Luke xviii. 7, 8. xxi. 22. Acts vii. 24. 2 Cor.
vii. 11. 2 Thess. i. 8. 1 Pet. ii. 14 only. Judg. xi. 36. b ch. xi. 35 ref. c Matt.
iv. 2. v. 6 al. Ραου. xxv. 21, 22.

17. aft καλα ins ενωπιον του θεου και (see 2 Cor viii. 21; Prov iii. 4) A² [Polyc];
ou monon ενωπ. τ. θ. αλλα και F vulg goth arm(not ed-1805) Lucif: om A¹(appy) BDLX
rel Syr. for πανταν, των A²D¹F guelph harl tol Lucif: txt (A¹?)BD³LX rel vss
Chr (Thdrt) Damasc Thl Ec Ambrst Sedul Bede.

19. ανταποδω F: retribuo goth.

20. rec (for αλλα εαν) εαν ουν, with D³-gr L rel syr Chr Thdrt Ec Thl: εαν (alone)
D¹-gr F guelph D³-lat goth Cyp: εαν γαρ Syr Did Aug: txt ABX m vulg D¹-lat Bas

another, i. e. actuated by a common and well-understood feeling of mutual allowance and kindness.

μὴ τὰ ὑψ.] It is a question, whether τοῖς ταπεινοῖς is neuter or masc. Certainly not necessarily neuter, as De W.: the Apostle's antitheses do not require such minute correspondence as this. The sense then must decide. In τὰ ὑψηλὰ φρονούντες, the ὑψηλὰ are necessarily subjective, the lofty thoughts of the man. But in τοῖς ταπεινοῖς συναπαγόμενοι the adj. is necessarily objective; some outward objects, with which the persons exhorted are συναπάγεσθαι. And those outward objects are defined, if I mistake not, by the τὸ αὐτὸ εἰς ἀλλήλους φρονούντες. This spirit towards one another is not to be a spirit of haughtiness, but one of community and sympathy, condescending to men of low estate, as E. V. admirably renders it. For συναπ., see ref. and compare Zosimus, Hist. v. 6, cited by Tholuck, καὶ αὕτῃ ἡ Σπάρτη συνάπηγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει. The insertion of the seemingly incongruous μὴ γίνεσθε . . . ἑαυτοῖς is sufficiently accounted for by reference to ch. xi. 25, where he had stated this frame of mind as one to be avoided by those whose very place in God's church was owing to His mercy. Being uplifted one against another would be a sign of this fault being present and operative. 17.] The construction is resumed.

The Apostle now proceeds to exhort respecting conduct to those without. προνοούμε. καλὰ . . .] from ref. Prov., which has ἐνώπιον κυρίου καὶ ἀνθρώπων.

18.] The εἰ δυνατόν, as well remarked by Thol. and De Wette, is objective only—not 'if you can,' but if it be possible—if others will allow it. And this is further defined by τὸ ἐξ ὑμῶν: all YOUR part is to be peace: whether you actually live peaceably or not, will depend then solely on how others behave towards you.

19.] So Matt. v. 39, 40.

ἀγαπητοί.] 'The more difficult this duty, the more affectionately does the Apostle address his readers, with this word.' Thol.

δότε τόπον.] allow space, i. e. 'interpose delay,' to anger. So Livy viii. 32, "Legati circumstantes sellam orabant, ut rem in posterum diem differret, et ira suae spatium, et consilio tempus, daret." So that we must not understand τῇ ὀργῇ, 'your anger,' nor 'God's anger,' but 'anger,' generally;—'give wrath room'; 'proceed not to execute it hastily, but leave it for its legitimate time, when He whose it is to avenge, will execute it: make not the wrath your own, but leave it for God.' So in the main, but mostly understanding τ. ὁρ. τοῦ θεοῦ, Chrys., Aug., Theodoret, and the great body of Commentators. Some Fathers interpret it, 'yield to the anger (of your adversary);' but this meaning for δότε

d 1 Cor. xiii. 3
only. Num.
xi. 3, 18 al.
e Matt. xxv.
35, 37, 42.
f Job xxii. 7.
g Matt. x. 42.
h 1 Cor. iii. 2;
Ac. xii. 13;
Rev. xiv. 8;
Judg. iv. 19.
i here only. 1. c.
Ps. xvii. 8, 12.
(κία, John
xviii. 18.)
j 2 Tim. iii. 6
only. 1. c.
Judith xv. 11 only.
ii. 43 reff.
iii. 3. iii. 8. iv. 7) only.
xiii. 48. xv. 2.

σου, ^d ψώμιζε αὐτόν· ἐὰν ^e διψᾷ, ^{ef} πότιζε αὐτόν. τοῦτο
γὰρ ποιῶν ^g ἄνθρακας πυρὸς ^h σωρεύσεις ἐπὶ τὴν κεφαλὴν
αὐτοῦ. ²¹ μὴ νικῶ ὑπὸ ⁱ τοῦ ⁱ κακοῦ, ἀλλὰ νίκα ^k ἐν ⁱ τῷ
ⁱ ἀγαθῷ ⁱ τὸ ⁱ κακόν.

ABDF
L^a b
c d f g
k l m n
o 17

XIII. ¹ Πᾶσα ¹ ψυχὴ ^m ἐξουσίαις ⁿ ὑπερεχούσαις ^o ὑπο-
τασσεσθω. οὐ γὰρ ἐστὶν ^m ἐξουσία εἰ μὴ ^{*} ἀπὸ θεοῦ, αἱ
δὲ οὐσαι ὑπὸ θεοῦ ^p τεταγμέναι εἰσίν. ² ὥστε ὁ ^q ἀντι-

i ch. ii. 9, 10 (reff.). l = Matt. xii. 27, 28. Mark xiv. 1 al. 1 Acts
m = 1 Cor. xv. 24. Eph. iii. 10. vi. 12. Tit. iii. 1 n = 1 Pet. ii. 13 (Phil.
Gen. xli. 40. (-οχῆ, 1 Cor. ii. 1.) o ch. viii. 7 reff. p Luke vii. 8. Acts
q Acts xviii. 6 reff.

Damasc Ruf Bede.

της κεφαλῆς B.

21. μὴ νικου Α.

for υπο, απο Γ.

CHAP. XIII. 1. for πασα ψυχη . . υποτασσεσθω, πασαις . . . υποτασσεσθε D¹F harl
Iren-int Ambrst. * ὑπό ABD³LX rel Bas Isid Chr Thdrt-ms Thl-comm Ec-comm :

απο D¹F Orig Thdrt Damasc. rec aft ουσαι ins εξουσαι, with D³L rel syrr Chr
Thdrt Thl Ec: om ABD¹FN latt copt goth aeth arm Orig Iren-int, Did-int Ambrst
Aug. rec ins του bef θεου, with LX³ rel Orig Thdrt Chr-ms₁: om ADFN¹ 1 m
Chr Damasc Thl Ec.

τόπον is hardly borne out. The citation varies from the LXX, which has ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω;—and is nearer the Heb.,—עֲשֵׂה עָרָא לִי, “mine is revenge and requital.” It is very remarkable, that in Heb. x. 30 the citation is made in the same words.

20.] The οὖν would mean ‘quod cum ita sit;’—carrying on the sentence with the assumption of the last thing stated. This perhaps may not have been understood, and hence may have arisen the alteration or omission of οὖν in the MSS. But the evidence is very strong for its omission. *What is meant by ἄνθρακας πυρὸς σωρεύσεις?* The expression ἄνθρ. πυρ. occurs more than once in Ps. xviii., of the *divine punitive judgments*. Can those be meant here? Clearly not, in their bare literal sense. For however true it may be, that ingratitude will add to the enemy’s list of crimes, and so subject him more to God’s punitive judgment, it is impossible that to *bring this about* should be set as a precept, or a desirable thing among Christians. Again, can the expression be meant of the *glow and burn of shame* which would accompany, even in the case of a profane person, the receiving of benefits from an enemy? This *may* be meant; but is not probable, as not sufficing for the majesty of the subject. Merely to *make an enemy ashamed of himself*, can hardly be upheld as a motive for action. I understand the words, ‘*For in this doing, you will be taking the most effectual vengeance;*’ as effectual as if you heaped coals of fire on his head.

21.] If you suffered yourselves to be provoked to revenge, you would be yielding to the enemy,—

overcome by that which is evil: do not thus,—but in this, and in all things, **overcome the evil (in others) by your good.**

CHAP. XIII. 1—7.] *The duty of cheerful obedience to the powers of the state.* It has been well observed (Calv., Thol., De Wette. See Neander, Pflanzung u. Leitung, &c. 4th ed. p. 460 ff.) that *some special reason* must have given occasion to these exhortations. We can hardly attribute it to the seditious spirit of the *Jews at Rome*, as their influence in the Christian Church there would not be great; indeed, from Acts xxviii. the two seem to have been remarkably distinct. But disobedience to the civil authorities may have arisen from mistaken views among the Christians themselves as to the nature of Christ’s kingdom and its relation to existing powers of this world. And such mistakes would naturally be rifest there, where the fountain of earthly power was situated: and there also best and most effectually met by these precepts coming from apostolic authority. The way for them is prepared by vv. 17 ff. of the foregoing chapter. 1 Pet. ii. 13 ff. is parallel: compare notes there.

1.] ὑποτασσεσθω, see 1 Cor. xvi. 16, is reflective, subject himself, i. e. ‘be subject of his own free will and accord.’ **For there is no authority (in heaven or earth—no power at all) except from God: and (so δέ, 2 Cor. vi. 15, 16. It introduces a second clause as if μέν had stood in the first) those that are (the existing powers which we see about us), have been ordained by God.** We may observe that the Apostle here pays no regard to the question of the duty of Christians in revolutionary move-

τασσόμενος τῇ^m ἐξουσίᾳ τῇ τοῦ θεοῦ^r διαταγῇ^s ἀνθ-
 ἔστηκεν· οἱ δὲ^s ἀνθεστηκότες ἑαυτοῖς^t κρίμα λήμψονται.
³ οἱ γὰρ^u ἄρχοντες οὐκ εἰσὶν^v φόβος τῷ^w ἀγαθῷ^w ἔργῳ,
 ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβέσθαι τὴν^m ἐξουσίαν;
 τὸ ἀγαθὸν ποιεῖ, καὶ^x ἔξεις^{xy} ἔπαινον ἐξ αὐτῆς·⁴ θεοῦ
 γὰρ διάκονός ἐστιν σοὶ^z εἰς^a τὸ^{za} ἀγαθόν. ἔαν δὲ^b τὸ^v
^b κακὸν ποιῇς, φοβοῦ· οὐ γὰρ^c εἰκὴ τὴν^d μάχαιραν^e φορεῖ
 θεοῦ γὰρ διάκονός ἐστιν,^f ἔκδικος^g εἰς^g ὀργὴν τῷ^b τὸ^b κα-
 κὸν πρίσσουντι.⁵ διὸ^h ἀνάγκη^o ὑποτάσσεσθαι οὐ μόνον διὰ
 τὴν ὀργὴν, ἀλλὰ καὶⁱ διὰ τὴν^{ik} συνείδησιν.⁶ διὰ τοῦτο
 19 only. see 1 Cor. xi. 17. a ch. ii. 10 reff. b ch. ii. 9 reff. c [Matt.
 v. 22.] 1 Cor. xv. 2. Gal. iii. 4 (bis). iv. 11. Col. ii. 18 only. Prov. xxviii. 25 only. d Acts
 xii. 2 reff. e Matt. xi. 8. John xix. 5. 1 Cor. xv. 49 (bis). James ii. 3 only. Prov. xvi. 23.
 27. Sir. xi. 5. xl. 4 only. f 1 Thess. iv. 6 only †. Wisd. xii. 12. Sir. xxx. 6 only. (-κεῖν,
 -κησις, ch. xii. 19.) g 1 Thess. v. 9. h = Heb. ix. 16, 23. i 1 Cor.
 x. 25, 27. 1 Pet. ii. 19. k 2 Cor. i. 12 reff. xv. 2. xvi.
 Acts vii. 53 only. Ezra
 iv. 11 only. see Gal. iii.
 19.
 Acts vi. 10
 reff.
 = ch. ii. 2
 reff.
 u = Matt. ix.
 18. xx. 25
 al. fr.
 v = here only.
 Gen. xxxi.
 42, 53. Isa.
 xxxiii. 3.
 w sing., ch. ii.
 7. plur.,
 Acts ix. 36
 reff.
 x here only.
 y ch. ii. 29 reff.
 z ch. viii. 28.
 xv. 2. xvi.
 c [Matt.
 d Acts

3. rec των αγαθων εργων α. των κακων, with D³L rel syrr Chr Thdrt Thl Œc: txt
 ABD¹FN latt copt goth Clem Damase Iren-int Cypr Tert Ruf Aug Pacian Sedul Bede.
 4. om σοι F b¹ o 116. om 1st to B. om εις οργην D¹F: εις οργην bef
 εκδικος D³(and lat²) N¹ b c f k n o 17 Chr Thdrt.
 5. om αναγκη (making υποτασσεσθαι = -σθε) DF goth Iren-int Sedul₁.

ments. His precepts regard an *established power*, be it what it may. *It*, in all matters lawful, *we are bound to obey*. But even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man. If it commands us to disobey the common laws of humanity, or the sacred institutions of our country, our obedience is due to the higher and more general law, rather than to the lower and particular. These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs: they are all only subordinate portions of the great duty of *obedience to LAW*. To obtain, by lawful means, the removal or alteration of an unjust or unreasonable law, is another part of this duty: for all powers among men must be in accord with the highest power, the moral sense. But even where law is hard and unreasonable, *not disobedience*, but *legitimate protest*, is the duty of the Christian.

2.] ἀντίτασσ., see above on ὑποτάσσ. ἑαυτοῖς κρίμα λ.] shall receive for themselves (the dat. incommodi) *condemnation*, viz. *punishment from God*, through His minister, the civil power.

3.] And the *tendency* of these powers is *salutary*: to encourage good works, and discourage evil. It is not *necessary* to set a note of interrogation after ἐξουσίαν: the clause may be treated as hypothetical,—see 1 Cor. vii. 18. Tholuck observes, that this verse is a token that the Apostle wrote the Epistle *before*

the commencement of the Neronian persecution. Had this been *otherwise*, the *principle* stated by him would have been *the same*; but he could hardly have passed so apparent an exception to it without remark.

4.] τὴν μάχαιραν, perhaps in allusion to the dagger worn by the Cæsars, which was regarded as a symbol of the power of life and death: so Tacitus, Hist. iii. 68, of Vitellius, “adistenti Consuli exsolutum a latere pugionem, velut jus necis vitæque civium, reddebat.” Dio Cassius also, xlii. 27, mentions the wearing of τὸ ξίφος on all occasions by Antony, as a sign that he τὴν μοναρχίαν ἐνεδείκνυτο. In ancient and modern times, the sword has been carried before sovereigns. It betokens the power of capital punishment: and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death for crime in Christian states.

εἰς ὀργὴν seems to be inserted for the sake of parallelism with εἰς ἀγαθόν above: it betokens the *character* of the ἐκδίκησις,—that it *issues in wrath*. The ὀργή is referred to in τὴν ὀργὴν, ver. 5.

5.] διὸ, because of the divine appointment and mission of the civil officer. ἀνάγκη—it follows

that we must subject ourselves—there is a moral necessity for subjection:—one not only of terror, but of conscience: compare διὰ τὸν κύριον, 1 Pet. ii. 13. 6.] διὰ τοῦτο . . . καὶ is *parallel with διὸ*, ver. 5,—giving *another* result of the divine appointment of the civil power;—not *dependent on*

here see.

Luk. x. 22.

xxiii. 2 only.

Judg. i. 28.

m. r. Matt. xvii.

24 only.

1. ch. ii. 27 al.

n. ch. xv. 16.

Phil. ii. 25.

Heb. i. 7.

from Ps. ciii.

4. viii. 2.

only. Josh.

1. 17 v.

3 Kings xi. 5.

c. Acts xxiv. 15.

r. ff.

p. Acts i. 14.

r. ff.

q. ch. xii. 17.

r. ff.

r. Matt. xviii.

32. 1 Cor.

vii. 3 only.

(γμᾶς ch.

iv. 4.)

xvii. 25 only.

w. Exod. xx. 13, &c.

v. 14. see ch. viii. 26 r. ff.

al. fr. Exod. ii. 13.

γὰρ καὶ ¹ φόρους ^m τελεῖτε ⁿ λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς
^o αὐτὸ ^o τοῦτο ^p προσκαρτεροῦντες. ⁷ ⁴ ἀποδοτε πᾶσιν τὰς
^r ὀφείλας, τῷ ^s τὸν ¹ φόρον τὸν ¹ φόρον, τῷ τὸ ^t τέλος τὸ
^t τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν
^s τιμὴν. ⁸ Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους
^u ἀγαπᾶν. ὁ γὰρ ἀγαπῶν ^v τὸν ἕτερον νόμον ^v πεπλήρωκεν
⁹ τὸ γὰρ ^w οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ
^x ἐπιθυμήσεις, καὶ ^x εἴ τις ^x ἑτέρα ἐντολή, ἐν τῷ λόγῳ
^y τούτῳ ^y ἀνακεφαλαιοῦται, [ἐν ^z τῷ] ^a ἀγαπήσεις ^b τὸν ^b πλη-
¹⁰ σίον σου ὡς σεαυτόν. ¹⁰ ἡ ἀγάπη ^b τῷ ^b πλησίον κακὸν

s ellipsis, 2 Cor. viii. 15. Phil. iii. 14. Winer, edn. 6, § 64. i. 4. t = here bis. Matt.
 Num. xxxi. 28, &c. 1 Macc. x. 31. u. ch. ii. 1 r. ff. v = ch. viii. 4 al.
 x 1 Tim. i. 10. y Eph. i. 10 only. Ps. lxxi. 20 Theod. z Gal.
 v. 14. see ch. viii. 26 r. ff. a Levit. xix. 18. b ch. xv. 2. Matt. v. 43. xix. 19
 al. fr. Exod. ii. 13.

6. om και F (but F-lat has et).

7. rec aft αποδοτε ins ουν, with D³FLN³ rel syrr Chr Thl Ec Ambrst: om ABD¹N¹ am (with demid tol) coptt (Orig₂) Damasc Cypr Ruf Aug Cassiod.8. οφιλοντες N¹ c: -λητε N³: -λειτε B (Tischdf.). rec αγαπαν bef αλληλους (corrⁿ of order to agree with next clause?), with L rel syrr coptt Thl Ec: txt ABD¹FN m latt Syr arm Orig Chr Cyr Thdrt Damasc Cypr.9. for το γαρ, γεγραπται γαρ F Ambr. rec aft κλεψεις ins ου ψευδομαρτυρησεις (corrⁿ to the decalogue), with N rel copt Chr Ec Ruf: var transp al: txt ABD¹FL e g l am (with fuld tol al) 17 Syr sah Clem₂ Orig₂ Cyr &c. aft ετερα ins εστιν N¹ (N³ disapproving). rec τουτω bef τω λογω, with AL rel vss Clem Dial Cyr: txt BDFN d m syrr copt Orig₂.om 2nd εν τω BF latt lat-ff: om εν Clem₁ Orig₁: ins ADLN rel vss Clem Orig Chr Thdrt. rec (for σεαυ.) εαυτον, with F rel Chr Cyr Thl Ec: mss of Clem Dial vary: σαντον g¹: txt ABD¹N b c d h o Orig₂ Dial Thdrt Damasc.

ver. 5. τελειτε is indicative, not imperative: the command follows ver. 7.

For they (the ἄρχοντες) are ministers of God, attending upon this very duty, viz. λειτουργεῖν,—hardly (as Koppe, Olsh., Meyer) φόρους τελεῖν, for in ver. 7 the Apostle has evidently in view the whole official character of these λειτουργοί. Reiche, al., construe, “For those who wait upon this very thing are ministers of God,” which would require οἱ εἰς αὐτ. τ. προσκ.:—Koppe, ‘For λειτουργοὶ are of God:’—but this again would require οἱ γὰρ λειτ.—Tertullian remarks, Apolog. xlii. vol. i. p. 491, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. 7.] Before the accusatives supply αἰτοῦντι, as the correlative of ἀποδοτε. φόρος is tax, or tribute,—direct payment for state purposes: τέλος, custom, toll, vectigal. φόβος, to those set over us and having power: τιμή, to those, but likewise to all on whom the state has conferred distinction.

8—10.] Exhortation to universal love of others. 8.] ὀφείλετε is not indic. (as Koppe, Reiche, al.), which would require οὐδενὶ οὐδέν,—and would be inconsistent

with the ὀφείλα just mentioned,—but imperative: ‘Pay all other debts: be indebted in the matter of love alone.’ This debt increases the more, the more it is paid: because the practice of love makes the principle of love deeper and more active. Aug., Ep. excii. (lxii.), ad Cœlest. vol. ii. p. 868, says: “Reddatur enim (caritas), cum impenditur, debetur autem etiam si reddita fuerit; quia nullum est tempus quando impendenda jam non sit. Nec cum redditor amittitur, sed potius reddendo multiplicatur.”

πεπλήρωκεν, hath (in the act) fulfilled: compare the perfects, John iii. 18; ch. xiv. 23. νόμον is not the Christian law, but the Mosaic law of the decalogue. “This recommendation of Love has, as also the similar one Gal. v. 23, κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος,—an apologetic reference to the upholders of the law, and depends on this evident axiom,—‘He who practises Love, the higher duty, has, even before he does this, fulfilled the law, the lower.’” De Wette.

9.] ἀνακεφαλ., brought under one head,—‘united in the one principle from which all flow.’

10.] All the commandments of the law above cited are negative: the formal fulfilment

ABDF
LN ab
cd f g h
k l m n
o 17

οὐκ ἔργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη. 11 καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡδὴ ὑμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἑγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα

xiv. 15. and constr., Gen. xxix. 7. g = ch. i. 10.
i = Matt. xxiv. 32 al. Ezek. xxx. 3, comp., here only. k = Acts xix. 2. 1 Cor. iii. 5, xv. 2. Eph. i. 13. 1 Luke ii. 52. Gal. i. 14. 2 Tim. ii. 16. iii. 9, 13 only. L.P. † Ps. xlv. 5, Incert. in Hexapl. (-κοπή, Phil. i. 12.) m = Matt. iii. 2. xxi. 34. Lam. iv. 18. n Acts vii. 58 reff. = Col. iii. 8. o Eph. v. 11 only. see John vi. 28, 29. viii. 39, 41. Gal. v. 19. 1 Thess. i. 3. p = 1 Cor. xv. 53, 54 reff.

10. om η αγ. to εργαζ. Δ. for ουκ εργ., ου κατεργ. D¹ b f 17. for ουν, δε D²F spec Aug^{sepe} (txt.): γαρ 115: quia Syr: om 93 lect-12 Oros.
11. ιδουτες A¹FG². rec ημας bef ἡδη (corrⁿ for *euphony* ?), with FL rel goth Clem Chr Thdrt Thl Δε: txt ABCDⁿ m vulg Damasc Jer Ambrst.—rec ημας, with DFLⁿ 3 rel: om syr Ruf: txt A B(sic: see table)Cⁿ d m.
12. ηγγισεν Α. for αποθωμ., αποβαλωμεθα D¹ 3 F. rec for ενδυσ. δε, και ενδυσ. (corrⁿ, no contrast seeming to be implied), with C³D² 3 FLⁿ 3 rel Chr Cyr

of them is therefore attained, by *working no ill* to one's neighbour. What *greater things* Love works, he does not now say: it *fulfils the law*, by *abstaining from that which the law forbids*. 11—14.]

Enforcement of the foregoing, and occasion taken for fresh exhortations, by the consideration that THE DAY OF THE LORD IS AT HAND. 11.] καὶ τοῦτο, and this, i.e. 'and let us do this,' viz., live in no debt but that of love (see reff.), for other reasons, and especially for this following one. ὥρα ἡδὴ ἐγερθῆναι]

'The Inf. Aor. here, as after verbs of willing, ordering, &c., betokens the completion of the act in question. See Winer, § 45. 8 [edn. 6, § 44. 7].'" De Wette.

ὑπνος here = the state of worldly carelessness and indifference to sin, which allows and practises the ἔργα τοῦ σκότους. The imagery seems to be taken originally from our Lord's discourse concerning His coming: see Matt. xxiv. 42: Mark xiii. 33, and Luke xxi. 28—36, where several points of similarity to our vv. 11—14 occur.

ἐγγύτ. ἡμ. ἡ σωτ. ἡ ὅτε ἐπιστ.] σωτηρία, as ἀπολύτρωσις Luke xxi. 28, and ch. viii. 23, of the accomplishment of our salvation. ἡμῶν may be taken with ἐγγύτερον, 'nearer to us,' see ch. x. 8. But ἐγγίξει ἡ ἀπολύτρωσις ἡμῶν, Luke xxi. 28, seems to favour the usual connexion with σωτηρία.

ἐπιστ.] we first believed;—see reff. Without denying the legitimacy of an individual application of this truth, and the importance of its consideration for all Christians of all ages, a fair exegesis of this passage can hardly fail to recognize the fact, that the Apostle here as well as elsewhere (1 Thess. iv. 17; 1 Cor. xv. 51), speaks of the coming of the Lord as *rapidly approaching*. Prof. Stuart, Comm. p. 521,

is shocked at the idea, as being inconsistent with the inspiration of his writings. How this can be, I am at a loss to imagine. "OF THAT DAY AND HOUR KNOWETH NO MAN, NOR NOT THE ANGELS IN HEAVEN, NOR THE SON: BUT THE FATHER ONLY," Mark xiii. 32. And to reason, as Stuart does, that because Paul corrects in 2 Thess. ii. the mistake of imagining it to be immediately at hand (or even actually come, see note on ἐπέστηκεν there), therefore he did not himself expect it soon, is surely quite beside the purpose. The fact, that the nearness or distance of that day was unknown to the Apostles, in no way affects the prophetic announcements of God's Spirit by them, concerning its preceding and accompanying circumstances. The 'day and hour' formed no part of their inspiration:—the details of the event, did. And this distinction has singularly and providentially turned out to the edification of all subsequent ages. While the prophetic declarations of the events of that time remain to instruct us, the *eager expectation* of the time, which they expressed in their day, has also remained, a token of the true frame of mind in which each succeeding age (and each succeeding age a *fortiori*) should contemplate the ever-approaching coming of the Lord. On the certainty of the event, our faith is grounded: by the uncertainty of the time our hope is stimulated, and our watchfulness aroused. See Prolegg. to Vol. III. ch. v. § iv. 5—10.

12.] ἡ νύξ, the lifetime of the world,—the power of darkness, see Eph. vi. 12: ἡ ἡμέρα, the day of the resurrection, 1 Thess. v. 4; Rev. xxi. 25; of which resurrection we are already partakers and are to walk as such, Col. iii. 1—4; 1 Thess. v. 5—8. Therefore,—let us lay aside (as

q ch. vi. 13 reff. δὲ τὰ ὅπλα τοῦ φωτός. ¹³ ὡς ἐν ἡμέρᾳ εὐσχημόνως ABCD
 r = 1 Thess. v. 5, 6. 2 Pet. 1, 19. περιπατήσωμεν, μὴ ^{uvw} κόμοις καὶ ^{uxx} μέθαις, μὴ ^{wy} κοί- FLN a b
 s 1 Thess. iv. 12. ταις καὶ ^{wz} ἀσελγείαις, μὴ ^{wab} ἔριδι καὶ ^{wbc} ζήλῳ. ¹⁴ ἀλλὰ c d f g l
 t as above (s). 1 Cor. xiv. 40 only τ. ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστόν. καὶ τῆς σαρκός· k l m n
 (-μων, -μοσύνη, 1 Cor. xii. 28, 24. ὁ 17)
 u Gal. v. 21. d πρόνοιαν μὴ ποιεῖσθε ^e εἰς ^f ἐπιθυμίας.
 v as above (u). 1 Pet. iv. 8 only τ. Wisd. xiv. 23. 2 Macc. vi. 4 only. w dat., ch. iv. 12. x as
 above (u). Luke xxi. 34 only. 1st xxviii. 7. Hag. i. 6. Jos. lxxviii. 15. y ch. ix. 10 reff. 1 bar. a 1 Cor.
 here only. z Mark vii. 22. 2 Cor. xii. 21. 1 Pet. iv. 3 al. 7. Wisd. xiv. 26 only. 1 bar. a 1 Cor.
 i. 11 reff. b 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Sir. xl. 5. c = Acts xiii. 45 reff.
 d Acts xiv. 2 only (reff.). e = ver. 4 al. f ch. i. 24 reff. g ch. iv. 19 (reff.).
 h = Acts xxviii. 2 reff.

Thdrt Cyp: ενδυσ. (only) N¹: txt ABC¹D¹.coptt goth Clem Damasc. for οπλα,
 εργα AD.

13. ερισι κ. ζηλοις B Ambr.

14. [αλλα, so ABD³N.] om κυριον B: add ημων sah. χρ. bef ιησ. B
 goth: om χρ. c k Ambr. om και D¹F Sedul. aft σαρκ. ins ημων sah.
 εν επιθυμiais F latt lat-ff: εις επιθυμιαν AC Cyr Ath Thdrt-ms-comm Damasc: εν
 επιθυμια Ambr: txt BDN rel Clem Ps-Ign Chr Thdrt Thl Ec.

it were a clothing) the works of darkness (see Eph. v. 11—14, where a similar strain of exhortation occurs), and put on (δέ corresponding to an understood μέν) the armour of light (described Eph. vi. 11 ff.—the arms belonging to a soldier of light—one who is of the viol φωτός and viol ημέρας, 1 Thess. v. 5,—not, as Grot. ‘arma splendentia’).

13.] **κοίταις**, in a bad sense: the act itself being a defilement, when unsanctified by God’s ordinance of marriage. See reff. ἀσελγείαις, plural of various kinds of wantonness: so ὑποκρίσεις, φθόνους, καταλαλιάς, 1 Pet. ii. 1.

14.] Chrys. says, on Eph. iv. 24, οὕτω καὶ ἐπὶ φίλων λέγομεν, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, κ. τὴν ἀδιάλειπτον συνουσίαν. See examples in Wetst. The last clause is to be read, τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε | εἰς ἐπιθυμίας,—not τῆς σαρκὸς πρόνοιαν | μὴ ποιεῖσθε εἰς ἐπιθυμίας,—and rendered, Take not (any) forethought for the flesh, to fulfil its lusts, not ‘Take not your forethought for the flesh, so, as to fulfil its lusts’ (Wartet des Leibes, body also, daß er nicht geil werde, Luth.). This latter would be τὴν πρόνοιαν τ. σαρκ. μὴ π. εἰς ἐπιθ.,—or τῆς σ. πρόν. ποιεῖσθε μὴ εἰς ἐπιθ.: see construction of the next verse.

CHAP. XIV. 1—XV. 13.] ON THE CONDUCT TO BE PURSUED TOWARDS WEAK AND SCRUPULOUS BRETHERN. There is some doubt who the ἀσθενοῦντες τῇ πίστει were, of whom the Apostle here treats; whether they were ascetics, or Judaizers. Some habits mentioned, as e.g. the abstinence from all meats, and from wine, seem to indicate the former: whereas the observation of days, and the use of such expressions as κοινόν, and

again the argument of ch. xv. 7—13, as plainly point to the latter. The difficulty may be solved by a proper combination of the two views. The over-scrupulous Jew became an ascetic by compulsion. He was afraid of pollution by eating meats sacrificed or wine poured to idols: or even by being brought into contact, in foreign countries, with casual and undiscoverable uncleanness, which in his own land he knew the articles offered for food would be sure not to have incurred. He therefore abstained from all prepared food, and confined himself to that which he could trace from natural growth to his own use. We have examples of this in Daniel (Dan. i.), Tobit (Tob. i. 10, 11), some Jewish priests mentioned by Josephus, Life, § 3, who having been sent prisoners to Rome, οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σύκοις καὶ καρύοις. And Tholuck refers to the Mishna as containing precepts to this effect. All difficulty then is removed, by supposing that of these over-scrupulous Jews some had become converts to the gospel, and with neither the obstinacy of legal Judaizers, nor the pride of ascetics (for these are not hinted at here), but in weakness of faith, and the scruples of an over-tender conscience, retained their habits of abstinence and observation of days. On this account the Apostle characterizes and treats them mildly: not with the severity which he employs towards the Colossian Judaizing ascetics and those mentioned in 1 Tim. iv. 1 ff. The question treated in 1 Cor. viii. was somewhat different: there it was, concerning meat actually offered to an idol. In 1 Cor. x. 25—27, he touches the same question as here, and decides against the stricter view.

νεσθε μὴ ^e εἰς ⁱ διακρίσεις ^k διαλογισμῶν. ² ὁ δὲ ^l μὲν ¹ πιστεύει φαγεῖν πάντα, ¹ ὁ δὲ ^g ἀσθενῶν ⁿ λάχανα ἐσθίει. ³ ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ^o ἐξουθενεῖτω, ὁ δὲ μὴ ^k ἐσθίων τὸν ἐσθίοντα μὴ ^p κρινέτω. ὁ θεὸς γὰρ αὐτὸν ^h προσελάβετο. ⁴ σὺ τίς εἶ ὁ ^p κρίνων ^q ἀλλότριον ^r οἰκέτην;

m = Acts xv. 11 reff.

xviii. 9. Acts iv. 11. ver. 10. &c. Col. ii. 16. James iv. 11. x. 15, 16. Ps. cviii. 11.

n Matt. xiii. 32 ||. Luke xi. 42 only. Gen. ix. 3.

1 Cor. i. 23. vi. 4 al. Prov. i. 7.

q Luke xvi. 12. John x. 5. Acts vii. 6. ch. xv. 20. 2 Cor. r Luke xvi. 13. Acts x. 7. 1 Pet. ii. 18 only. Gen. ix. 25.

1 Cor. xii. 10.

Heb. v. 14

only. Job

xxxvii. 16

only.

k ch. i. 21.

1 Cor. iii. 20

(from Ps.

xciii. 11).

James ii. 4 al

o = Luke

here only. see

Matt. xiii. 8.

ch. ix. 21 al.

CHAP. XIV. 2. *ος δε ασθ. F.**εσθιετω D¹F latt sah æth Ambrst Pel.*3. for *εξουθεν., κρινετω* A 68 lect-5.*rec (for ο δε μη) και ο μη, with D³L⁸³*rel vulg Epiph Thurt Thl (Ec: ουδε ο μη (omg μη aft) F: txt ABCD¹N¹ goth Clem₂ Damasc.*γαρ bef θεος L 77.*

See the whole matter discussed in Tholuck's Comm. in loc., De Wette's Handbuch, and Stuart's Introd.^s to this chap. in his Commentary. 1—12.] *Exhortation to mutual forbearances, enforced by the axiom, that every man must serve God according to his own sincere persuasion.*

1.] *The general duty of a reconciling and uncontroversial spirit towards the weak in faith.* The δέ binds this on to the general exhortations to mutual charity in ch. xiii.: q. d. 'in the particular case of the weak in faith,' &c.: but also implies a contrast, which seems to be, in allusion to the Christian perfection enjoined in the preceding verses,—'but do not let your own realization of your state as children of light make you intolerant of short-coming and infirmity in others.'

ἀσθ., see reff.: the particular weakness consisted in a want of broad and independent principle, and a consequent bondage to prejudices. πίστις therefore is used in a general sense, to indicate the moral soundness conferred by faith,—the whole character of the Christian's conscience and practice, resting on faith. τῇ, better the faith, than 'his faith': 'weak in his (subj.) faith' would be opposed to 'strong in his (subj.) faith,' 'his faith,' remaining in substance the same: whereas here the (subj.) faith itself is weak, and 'weak in the faith' = holding THE FAITH imperfectly, i. e. not being able to receive the faith in its strength, so as to be above such prejudices.

προσλαμβάν.] 'give him your hand,' as Syr. (Thol.): 'count him one of you:' opposed to rejecting or discouraging him. μὴ εἰς] but not with a view to: 'do not adopt him as a brother, in order then to begin' . . . διακρίσ. διαλ.] discernments of thoughts, lit.: i. e. 'disputes in order to settle the points on which he has scruples.' In both the reff., διακρίσις has the meaning of 'discernment

of,' 'the power of distinguishing between.' And διαλογισμοί in the N. T. implies (ordinarily in a bad sense), 'thoughts': what kind of thoughts, the context must determine. Here, evidently, *those scruples in him*, in which his weakness consists,—and *those more enlightened views in you*, by which you would fain remove his scruples. Do not let your association of him among you be with a view to settle these disputes. The above ordinary meanings of the words seem to satisfy the sense, and to agree better with εἰς than 'ad altercationes disputationum,' as Beza, or 'ad certamina cogitationum,' as Estius:—and are adopted by most of the ancient and modern Commentators. 2.] The ὁ δὲ μὲν, the strong in faith, so indicated by what follows, is opposed to ὁ δὲ ἀσθενῶν (not to be taken ὁ δὲ, ἀσθενῶν, κ.τ.λ.), by which τὸν ἀσθενῶντα of ver. 1 is resumed.

πιστεύει φαγεῖν, either believes that he may (ἐξείναι) eat,—or ventures to eat. The latter is favoured by ref. Acts, πιστεύομεν σωθῆναι, 'we trust to be saved;' though that also may be expanded into 'we believe that we shall be saved,' as E. V. λάχ. ἐσθ.] See remarks introductory to this chapter. 3.] There is no need to supply πάντα after ἐσθ. and μὴ ἐσθ. I would rather take ὁ ἐσθ. as the eater, and ὁ μὴ ἐσθ. the abstainer.

ἐξουθ., for his weakness of faith,—κρινέτω, for his laxity of practice. For God has accepted (adopted into his family) him (i. e. the eater, who was judged,—his place in God's family doubted: not the abstainer, who was only despised, set at nought,—and to whom the words cannot, by the construction, apply). 4.] Who art thou (see ch. ix. 20) that judgest the servant of another (viz. as De W., of Christ,—for ὁ κύριος in this passage is marked, vv. 8, 9, as being Christ,—and the Master is the same throughout. ὁ θεός before is unconnected with this verse)? to his own Mas-

τῷ ἰδίῳ κυρίῳ ^s στήκει ἢ ^t πίπτει. ^u σταθήσεται δέ, ^v δυ-
 νατεῖ γὰρ ὁ κύριος ^w στηῆσαι αὐτόν. ⁵ ^x ὃς μὲν ^y κρίνει
 ἡμέραν ^z παρ' ἡμέραν, ^x ὃς δὲ ^y κρίνει πᾶσαν ἡμέραν.
 ἕκαστος ἐν τῷ ἰδίῳ νοῦ ^a πληροφορεῖσθω. ⁶ ὁ ^b φρονῶν

Paul (1 Cor. xvi. 13. Gal. v. 1. Phil. i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15) only, ev. Mark iii. 31. xi. 25. Exod. xiv. 13 A. t = ch. xi. 11, 22. 1 Cor. x. 12. Prov. xi. 28. u 2 Cor. xiii. 1. v 2 Cor. ix. 8. xiii. 3 only. w = here only? see ch. iii. 31. Ps. cxviii. 38. x 1 Cor. xi. 21 reff. sec ver. 2. y = Acts xiii. 46 reff. z = ch. i. 25. Luke xiii. 2. Ps. cxxxiv. 5. a = ch. iv. 21 (Col. iv. 12. 2 Tim. iv. 5, 17. Luke i. 1) only. Eccles. viii. 11 only. (-ρία, Col. ii. 2.) b see ch. viii. 5 reff.

4. rec *δυνατος γαρ εστιν* (more usual expression), with L rel Thdrt: *δυνατος γαρ, omg εστιν*, D³ syr(adding *εστιν* with ob) Bas Chr: txt ABCDFR. rec for *κυριος, θεος* (corrⁿ to suit ver 3? *θεος* there does not vary), with C³DFL latt syr Chr Thdrt: txt ABC¹N vulg-ms Syr(adding *αυτου*) copt goth arm Aug¹ Opt.

5. aft *os μεν* ins γαρ ACN¹ latt goth Ambrst Ruf: om BDFLN³ rel Dial Aug² Jer², om εν A 38. 54 fuld Chr Thdrt.

ter (lat. commodi or incommodi according as *στ.* or *πίπτ.* befalls: 'it is his own master's matter, and his alone, that') he stands ('remains in the place and estimation of a Christian, from which thou wouldst eject him;') not, as Calv., Grot., Estius, Wolf, al., 'stands hereafter in the judgment,' which is not in question here: see 1 Cor. x. 12) or falls (from his place, see above): but he shall be made to stand (notwithstanding thy doubts of the correctness of his practice): for the Lord (or, his Lord, in allusion to τῷ ἰδίῳ κυρίῳ above) is able to make him stand (in faith and practice. These last words are inapplicable, if standing and falling at the great day are meant). Notice, this argument is entirely directed to the weak, who uncharitably judges the strong,—not vice versâ. The weak imagines that the strong cannot be a true servant of God, nor retain his steadfastness amidst such temptation. To this the Apostle answers, (1) that such judgment belongs only to Christ, whose servant he is: (2) that the Lord's Almighty Power is able to keep him up, and will do so. 5.] One man (the weak) esteems (selects for honour,—κρίνει ἀξίαν τιμῆς) [one] day above (reff.) [another] day; another (the strong) esteems (ἀξίαν τιμῆς) every day. Let each be fully satisfied in his own mind. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle decides nothing; leaving every man's own mind to guide him in the point. He classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of absolute indifference in themselves. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him

in any form, could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation*, but believed *all times and days to be*, to the Christian strong in faith, *ALIKE*. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who as in ver. 6 paid *no regard to the (any) day*. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times*. It must be carefully remembered, that this inference does not concern the question of the observance of the Lord's Day as an institution of the Christian Church, analogous to the ancient Sabbath, binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us, but not in any way inheriting the divinely-appointed obligation of the other, or the strict prohibitions by which its sanctity was defended. The reply commonly furnished to these considerations, viz. that the Apostle was speaking here only of Jewish festivals, and therefore cannot refer to Christian ones, is a quibble of the poorest kind: its assertors themselves distinctly maintaining the obligation of one such Jewish festival on Christians. What I maintain is, that had the Apostle believed as they do, he could not by any possibility have written thus. Besides, in the face of πᾶσαν ἡμέραν, the assertion is altogether unfounded.

6.] The words in brackets were probably omitted from the similar ending φρονεῖ of both clauses having misled some

τὴν ἡμέραν ^cκυρίῳ ^bφρονεῖ[, καὶ ὁ μὴ ^bφρονῶν τὴν ^cdat., ch. vi. 2, 10 al. Winer, edn. 6. ἡμέραν, ^cκυρίῳ οὐ ^bφρονεῖ]. καὶ ὁ ἐσθίων ^cκυρίῳ ἐσθίει, ^dεὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων ^cκυρίῳ οὐκ ἐσθίει καὶ ^dεὐχαριστεῖ τῷ θεῷ. ⁷ οὐδεὶς γὰρ ἡμῶν ^cἐαυτῷ ζῇ, καὶ οὐδεὶς ^cἐαυτῷ ἀποθνήσκειν ⁸ ἐάν τε γὰρ ζῶμεν, ^cτῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνήσκωμεν, ^cτῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, ^cτοῦ κυρίου ἐσμέν. ⁹ ^fεἰς τοῦτο γὰρ χριστὸς ἀπέθανεν καὶ ^gἔζησεν, ^fἵνα καὶ νεκρῶν καὶ ζώντων ^hκυριεύσῃ. ¹⁰ σὺ δὲ τί ⁱκρίνεις τὸν ^kἀδελφόν σου; ^hκαὶ σὺ τί ^lἐξουθενεῖς

xiii. 21.
i vv. 3, 4 reff.

h Luke xxii. 25. ch. vi. 9, 14. vii. 1. 2 Cor. i. 21. 2 Tim. vi. 15 only. L.P. k = Matt. vii. 3 al.

1 ver. 3 reff.

g = Rev. ii. 8. xx. 4. 4 Kings

6. om και ο μη φρ. την ημ. κ. ου φρ. (*homæotel*) ABC¹DFN vulg copt ath Ambrst Ruf Jer Aug Pel; om from ημεραν to ημεραν 66¹, from εσθιει to εσθιει 71-3 lect-19: from τω θεω to τω θεω L Chr-ms₁; ins C³L rel syrr. Bas Chr-txt Thdrt-txt Damasc Phot Thl Ec. rec om και [bef ο εσθ.]: ins ABCDFLN rel vss Bas Chr Thdrt Damasc Thl Ec Ambrst Ruf Pel. for 1st θεω, κυριω Δ 52: *Creatori* Ambrst.

8. for 1st αποθνησκωμεν, αποθνησκομεν ADF a¹ Ephr Damasc: αποθανωμεν CL 1 o 17: (*both appear to be corrus: the former for uniformity, imagining that ζωμεν, ζωμεν were both indic; the latter for the sense, as representing the state after death:*) αποθανωμεν n: txt BN rel Chr Cyr Thdrt. om 2nd τω F: for αποθνησκομεν, αποθνησκομεν FN d¹ k. aft last εαν τε ins ουν F. for 2nd αποθνησκομεν, αποθνησκομεν ADF f m¹ n Thl: αποθανωμεν 108-35. 219: txt BCLN 17 rel Chr Cyr Thdrt.

9. rec ins και bef απεθανεν, with C³D²LN³ rel am syr Chr, Thdrt Thl Ec: om ABC¹D¹-3FN¹ a c g 17 vulg copt Orig₃ Cyr-jer Chr, Cyr Anast Damasc Sedul. rec ins και ανεστη bef κ. εζησεν (*see notes*), with LN³ rel Thl Ec: aft, Syr: ins και ανεστη, putting εζησ. bef κ. απεθ. κ. ανεστη D Iren-int Ambrst Aug₁ Gaud: om ABCFN¹ fuld-viet syr copt arm Dion Cyr-jer Chr Cyr₃ Anast Damasc Ruf.—rec ανεζησεν, with Thdrt: ανεστη F vulg Orig₃ Cyr₂ Pel Fulg: txt ABCDLN rel.

10. aft τον αδελφ. σου (1st) add εν τω μη εσθιειν D¹F am² Ambrst: also g am²

early copyists; but perhaps it may have been intentionally done, after the observation of the Lord's Day came to be regarded as binding. φρονῶν, taking account of, 'regarding.'

εὐχαριστεῖ, adduced as a practice of both parties, shews the universality among the early Christians of *thanking God at meals*: see 1 Tim. iv. 3, 4. The εὐχαριστία of the μὴ ἐσθίων was over his 'dinner of herbs.'

κυρίῳ is CHRIST. 7.] This verse illustrates the *κυρίῳ* of the former, and at the same time sets in a still plainer light than before, that *both parties*, the eater and the abstainer, are servants of another, even Christ.

ἐαυτῷ and κυρίῳ are datives commodi: ζῇν and ἀποθνήσκειν represent the whole sum of our course on earth. 8.] The inference,—that we are, under all circumstances, living or dying (and a fortiori *eating or abstaining, observing days or not observing them*), CHRIST'S: His property.

9.] And this lordship over all was the *great end* of the Death and Resurrection of Christ. By that Death and Resur-

rection, the crowning events of his work of Redemption, He was manifested as the righteous Head over the race of man, which now, and in consequence man's world also, belongs by right to Him alone.

The rec. text here, ἀπέθ. κ. ἀνέστη κ. ἀνέζησεν, may have arisen by the insertion (1) of ἀνέζησεν as clearer than ἔζησεν, and (2) of ἀνέστη from the margin, where it was a gloss (1 Thess. iv. 14) explaining ἀνέζησεν or ἔζησεν. Or, on the other hand, supposing it to have been the original, ἀνέζησεν may have been altered to ἔζησεν and κ. ἀνέστη left out, to conform it to vv. 7 and 8. In such a case of doubt, the weight of early authority must decide. ἔζησεν, lived, viz. *after His death*; = ἀνέζησεν. The historical aorist points to a stated event as the commencement of the reviviscence, viz. the Resurrection.

κ. νεκρ. κ. ζώντων] here, for uniformity with what has gone before: in sense comprehending *all created beings*.

10.] He returns to the duty of abstaining,—the *weak*, from judg-

m = Acts xxvii. 24. Dan. vii. 10.
 n Acts xxi. 21. reff.
 o = Num. xiv. 21, 22.
 p Jer. xxii. 21. Ezek. v. 11. Zeph. i. 9.
 q Isa. xlv. 25. constr. of oath, 2 Cor. i. 18. Judith xii. 4.
 r Acts. xv. 4. reff.
 s ch. xv. 18 reff.
 t Acts xix. 40 reff.
 u 2 Cor. ii. 1. see 1 Pet. ii. 19.
 x = Matt. xvi. 23. 1 Cor. i. 23. Rev. ii. 14. 1st. xlix. 21.
 y constr., ch. viii. 38 reff.
 z = Acts x. 14 reff.
 a see ch. ii. 27. ver. 20. 2 Cor. ii. 4. γ. 7.
 b = ch. vi. 11. Phil. iii. 13. Wisd. xv. 15.
 c dat., = 1 Cor. iv. 3.
 d = John xv. 3. ch. xv. 15. 1 Cor. vii. 5.
 e Matt. xiv. 15. Luke iii. 11. 1 Cor. x. 3 al. Hag. ii. 13.
 f Matt. xix. 22. 2 Cor. ii. 2, &c., al. Sir. xxvi. 25.
 g ch. ix. 33 (reff.).
 h = Acts z = Acts

τὸν ἀδελφόν σου; πάντες γὰρ ^m παραστησόμεθα τῷ ^{ABCDF}
^{FLN} βήματι τοῦ θεοῦ. ¹¹ γέγραπται γὰρ ὁ ^o Ζῶ ἐγώ, λέγει ^{FLN a b}
^{c d f g h} κύριος ^r ὅτι ἐμοὶ ^q κἀμψει πᾶν ^q γόνυ, καὶ πᾶσα γλῶσσα ^{k l m n}
^{o 17} ἔξομολογήσεται τῷ θεῷ. ^{12 s} ἄρα [^s οὖν] ἕκαστος ἡμῶν περὶ
 ἑαυτοῦ ^t λόγον [^t ἀπο]δώσει τῷ θεῷ. ¹³ μηκέτι οὖν ἀλλή-
 λους ⁱ κρίνωμεν, ἀλλὰ ^u τοῦτο ^v κρίνατε μᾶλλον, ^u τὸ μὴ
^w τιθέναι ^w πρόσκομμα τῷ ἀδελφῷ ἢ ^{w x} σκάνδαλον. ¹⁴ οἶδα
 καὶ ^y πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν ^z κοινὸν ^a δι'
 ἑαυτοῦ, εἰ μὴ τῷ ^b λογιζόμενῳ τι ^z κοινὸν εἶναι, ^c ἐκείνῳ
^z κοινόν. ¹⁵ εἰ γὰρ ^d διὰ ^e βρώμα ὁ ἀδελφός σου ^f λυπεῖ-

Ambrst aft ἀδελφ. σου (2nd) add ἐν τῷ εσθ. rec for θεου, χριστου (see note), with C²(appyl) L³ rel syr goth Orig³ Chr Cyr Thdor-mops Thdrt Gennad Aug¹(clsw, Domini): txt ABC¹DFN¹ am(with fuld harl mar tol) copt Damasc Ruf¹(quod vero in presenti quidem loco tribunal Dei, ad Cor. vero tribunal Christi posuit, ego quidem pulo nullam differentiam) Aug¹.

11. for στί, εἰ μὴ D¹F(G-lat has both). ἐξομολογήσεται bef πᾶσα γλῶσσα (so LXX-A) BD¹⁻³F goth Ambrst Ruf Sedul: txt ACD²L³ rel vulg syr copt Chr Thdrt Damasc Thl Ec Aug.

12. om οὖν BD¹F: ins ACD³L³ rel vss Chr Thdrt. υμων C 116. for εαυ., αυτού C. αποδωσει BD¹F Chr: δωσει ACD³L³ rel Polyc Chr-ms¹ Thdrt Thl Ec. om τῷ θεῷ BF(Polyc) Cyp¹ Aug²: ins ACDL³ rel Chr Thdrt Ambrst.

13. κρινετε D¹F. om προσκομμα and ἢ B Syr.—for ἡ, eis b¹ m n o Naz Chr-ms Cyr Antch.

14. for κυρ., χριστῷ L b k m n o. for εαυτου, αυτου AD¹FL rel Thdrt_{expr} Ec: txt BCN d m Chr Damasc Thl.

15. rec for γαρ, δε (see note), with 17 rel goth Chr Thdrt: txt ABCDFL³ d m vulg syr-mg copt Damasc Ambrst Ruf Jer. om δ F.

ing his stronger brother; the strong, from despising the weaker. It seems probable that χριστοῦ has been substituted for θεοῦ in the later mss. from 2 Cor. v. 10. The fact of Origen once citing it, decides nothing, in the presence of the expression βήματος τοῦ χριστοῦ in 2 Cor.

11.] The citation is according to the present Alexandrine text, except that our ζῶ ἐγώ = κατ' ἐμαυτοῦ ὀμνῶ.

ἐξομ.] shall praise, see reff. LXX-BN^{1-3a} following the Heb. has ὁμνῆται (ὀμνῆται N¹) πᾶσα γλῶσσα τὸν θεόν (κύριον N¹).

12.] The stress is on περὶ ἑαυτοῦ: and the next verse refers back to it, laying the emphasis on ἀλλήλους. 'Seeing that our account to God will be of each man's own self, let us take heed lest by judging one another (κρίνομεν here in the general sense of 'pass judgment on,' including both the ἐξουθενεῖν of the strong and the κρίνειν of the weak) we incur the guilt of ἀπολλύειν one another.'

13—23.] Exhortation to the strong to have regard to the conscientious scruples

of the weak, and follow peace, not having respect merely to his own conscience, but to that of the other, which is his rule, and being violated leads to his condemnation.

13.] See above. The second κρίνατε is used as corresponding to the first, and is in fact a play on it: 'pulchra mimesis ad id quod præcedit,' Bengel: see James ii. 4 for another instance:—but determine this rather. πρόσκομμα (see ver. 21), an occasion of stumbling, in act: σκάνδαλον (ib.), an occasion of offence, in thought.

14.] The general principle laid down, that nothing is by its own means,—i. e. for any thing in itself (φύσει, Chrys.),—unclean, but only in reference to him who reckons it to be so.

πέπεισμ. ἐν κυρ. Ἰησ. These words give to the persuasion the weight, not merely of Paul's own λογίζομαι, but of apostolic authority. He is persuaded, in his capacity as connected with Christ Jesus,—as having the mind of Christ.

15.] The reading γαρ, besides the overwhelming authority in

ται, οὐκ ἔτι κατὰ ἀγάπην ^ε περιπατεῖς. μὴ τῷ ^ε βρώματι ^ε σου ἐκείνον ^h ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν. ¹⁶ μὴ ^h βλασφημεῖσθω οὖν ὑμῶν ^k τὸ ἀγαθόν. ¹⁷ οὐ γάρ ¹ ἐστιν ἡ ⁱ βασιλεία τοῦ ^m θεοῦ ⁿ βρώσις καὶ ^o πόσις, ἀλλὰ ^p δικαιοσύνη καὶ εἰρήνη καὶ ^q χαρὰ ἐν ^a πνεύματι ἁγίῳ. ¹⁸ ὁ γὰρ ἐν τούτῳ ^r δουλεύων τῷ χριστῷ ^s εὐάρεστος τῷ θεῷ καὶ ¹ δόκιμος τοῖς ἀνθρώποις. ¹⁹ ἄρα ^u οὖν ^v τὰ τῆς εἰρήνης

ⁿ = John iv. 32. vi. 27 (his), 55. 1 Cor. viii. 4. 2 Cor. ix. 10. Col. ii. 16. Heb. xii. 16 (Matt. vi. 19, 20) only. Gen. ii. 9 al. o John vi. 55. Col. ii. 16 only. Dan. i. 10 only. xvii. 31 reff. q 1 Thess. i. 6. r = Acts x. 19 reff. t (=) ch. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12 only. (1 Chron. xxviii. 18.) u ch. v. 18 reff. v ch. ii. 14 reff. see Luke xiv. 32.

απολυε D³L a h¹ k m n marg: καταλυε n¹: απολλυειν and καταλυειν in ver 20 F (as latt). 16. om οὖν F goth arm. ημων DF vulg Syr copt goth æth Clem Ath-int Damasc Ambrst Ruf.

18. rec τουτοις (see note), with D³LN³ rel syrr goth Chr Thdrt Tert: txt ABCD¹FN¹ vulg copt Orig Chr Damasc Ambrst Ruf_{exp} Aug₂ Pel Bede. om τω [bef χριστ.]. AD¹F: ins BCD³LN³ rel Chr Thdrt Damasc. for χρ., θεω B¹(Tischd^f) 30. 115. και δοκιμοις τοις ανθρωποις BG¹-gr: και τοις ανθρωποις δοκιμοις 77.

its favour, is the more difficult and characteristic. It can hardly (as Meyer and Tholuck) depend on the εἰ μὴ κ.τ.λ., for thus an awkwardness would be introduced into the connexion of the clauses: but I believe it to be elliptical, depending on the suppressed restatement of the precept of ver. 13: q. d. 'But this knowledge is not to be your rule in practice, but rather,' &c., as in ver. 13: 'for if,' &c. βρώμα, barely put, to make the contrast greater between the slight occasion, and the great mischief done. The mere λυπεῖν your brother, is an offence against love: how much greater an offence then, if this λυπεῖν end in ἀπολλύειν—in ruining (causing to act against his conscience, and so to commit sin and be in danger of quenching God's Spirit within him) by a MEAL of thine, a brother, for whom Christ died! "Ne pluris feceris tuum cibum, quam Christus vitam suam." Bengel. See an exact parallel in 1 Cor. viii. 10, 11.

16.] *Your strength of faith* (Orig., Calv., Beza, Grot., Estius, Bengel, Olsh., al., interpret τὸ ἀγ., 'your freedom,' as in 1 Cor. x. 29; but here the contrast is between the weak and the strong:—so De W. Chrys. leaves it doubtful: ἡ τὴν πίστιν φησίν, ἡ τὴν μέλλουσαν ἐλπίδα τῶν ἐπαθλῶν, ἡ τὴν ἀπηρτισμένην εὐσέβειαν) is a good thing; let it not pass into bad repute: use it so that it may be honoured, and encourage others.

17.] For it is not worth while to let it be disgraced and become useless for such a trifle; for no part of the advance of Christ's gospel can be bound up in, or consist in, meat and drink: but in righteousness (ὁ ἐνάρετος βίος, Chrys., but of course to be taken in union with the doctrine of the former part

of the Epistle—*righteousness by justification*,—*bringing forth the fruits of faith*, which would be hindered by faith itself being disturbed), and peace (ἡ πρὸς τὸν ἀδελφὸν εἰρήνη, ἡ ἐναντιοῦται αὐτῇ ἡ φιλονεκία, id.) and joy (ἡ ἐκ τῆς ὁμονοίας χαρὰ, ἡν ἀναιρεῖ αὐτῇ ἡ ἐπιπληξίς, id.) in the Holy Ghost: in connexion with, under the indwelling and influence of, as χαίρετε ἐν κυρίῳ (Phil. iv. 4) and the expressions ἐν κυρ., ἐν χριστῷ, generally:—not, as De W., 'joy which has its ground in the Holy Ghost,' though this is true. So, on the other hand, a man under the influence of, possessed by an evil spirit, is called ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, Mark i. 23.

18.] The reading τούτῳ is too strongly supported to be rejected for the rec. τουτοις, as is done by Thol. and De Wette, because the latter is the easier reading, and might refer to δικ. εἰρ. and χρ. I have therefore adopted it. But I do not understand it (as Orig., al.) of πνεύματι ἁγίῳ. It would be unnatural that a subordinate member of the former sentence, belonging only to χαρὰ, should be at once raised to be the emphatic one in this, and the three graces just emphatically mentioned, lost sight of. I believe τούτῳ to express the aggregate of the three, and ἐν τούτῳ to be equivalent to οὕτως, as Baumg.-Crusius.

δόκ. τ. ἀνθρ., as a man of peace and uprightness: οὐ γὰρ οὕτω σε θαυμάσονται τῆς τελειότητος, ὥς τῆς εἰρήνης κ. τῆς ὁμονοίας πάντες τούτου μὲν γὰρ τοῦ καλοῦ πάντες ἀπολαύσονται, ἐκείνου δὲ οὐδὲ εἰς. Chrys. Hom. xxvi. p. 713.

19.] Inference from the foregoing two verses—οἰκοδ. τ. εἰς ἄλλ., edification towards one another, i. e. the

w ch. ix. 30, 31 ^w διώκωμεν καὶ ^v τὰ τῆς ^x οἰκοδομῆς τῆς εἰς ἀλλήλους. ^{ABCD}
^x = Paul only, ²⁰ μὴ ἔνεκεν ^y βρώματος ^z κατάλυε τὸ ^a ἔργον τοῦ θεοῦ. ^{FLN a}
¹ Cor. (iii. 5) πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ ^b διὰ ^{k l m n}
² Cor. (v. 1) ^c προσκόμματος ἐσθίουσι. ^{21 d} καλὸν τὸ μὴ φαγεῖν ^e κρέα ^{o 17}
^v 29. (Matt. μὴδὲ πιεῖν οἶνον μὴδὲ ^f ἐν ^g ᾧ ^h ὁ ἀδελφός σου ⁱ προσκόπτει
^{xxiv. 1 al.} ἡ ^j σκανδαλίζεται ^k ἡ ^l ἀσθενεῖ. ²² σὺ ^m πιστὶν [ἦν] ⁿ ἔχεις[;]
<sup>Ezek. xvii. 17.] ¹ κατὰ σεαυτὸν ἔχε ^m ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ
^v 15. ² = Matt. ^a = Phil. i. 6. ^b = ch. ii. 27 reff. ^c ver. 13.
<sup>xxiv. 2. xxvi. 61. Acts 8. 1. Gal. ii. 18. Ezra v. 12. 1 Tim. ii. 3. Gen. ii. 18. e 1 Cor. vii. 13 only. Gen. ix. 4 al. fr.
^d = Matt. xviii. 8. 1 Cor. vii. 1, &c. 1 Tim. ii. 3. Gen. ii. 18. e 1 Cor. vii. 13 (bis) al. fr. Sir. ix. 5. xxiii. f ch. ii. 1. 1 Pet. ii. 12. g ch. ix. 32 reff. h = Matt. xv. 12. 1 Cor. xiv. 9 reff. k Acts xiv. 9 reff. l Heliodor.
^{8. xxv. (xxiii.) 15 only. i vv. 1, 2. ch. iv. 19 reff. k Acts xiv. 9 reff. l Heliodor.}
^{vii. 16. (De W.) ἔχε μὲν κ. κατὰ σεαυτὸν ἔχε κ. μὴδὲν φράζε, Jos. Antt. ii. 11. 1. see Acts xxviii. 16 reff. m = ch. xii. 17. Acts iv. 19 reff.}</sup></sup>

19. διώκωμεν ABFLX a o Chr-ms: txt CD rel vss gr-lat-ff. at end add φυλαξώμεν DF vulg(not demid) lat-ff(not Aug).

20. ἀπολλυε N¹. aft καθαρά ins τοις καθαροῖς N³.

21. κρέας D² m. πίνειν F Clem: πειν B¹ D¹. for προσκοπτει, λυπειται N¹(txt N-corr¹). om η σκανδαλιζ. η ασθενει ACN¹ Syr copt aeth Damasc Ruf Aug: ins BDFLN³ rel vulg syr Bas₂ Chr Thdrt Thl Ambrst Pel.

22. rec om ην, with DFL rel vulg syrr copt Chr Thdrt Ambrst Aug₁: ins ABCN¹ fald fol Ruf Aug₂ Pel. rec (for σεαυ.) σεαυτον, with rel: σεαυτω F: txt ABCDLN c g k l n o 17. om ενωπιον του θεου N¹(ins N-corr¹).

work of edification, finding its exercise in our mutual intercourse and allowances. So τῇ ἀγάπῃ εἰς ἀλλ., 1 Thess. iii. 12.

20.] τὸ ἔργον τ. θεοῦ has been variously understood: by Fritz. and Baumg.-Crusius, as = δικαιοσ. εἰρήνη, κ. χαρά: by Meyer and Krehl, as = the Christian status of the offended brother, so as to be parallel to ver. 15: by Theodoret and Reiche, as = the faith of thy fellow-Christian: by Morus, Rosenm., al., as = ἡ βασιλεία τοῦ θ., 'the spread of the Gospel.' But I believe the expression οἰκοδομή having just preceded is the clue to the right meaning: and that τὸ ἔργον = τὴν οἰκοδομήν in the Apostle's mind. He calls Christians in 1 Cor. iii. 9, θεοῦ γεώργιον, θεοῦ οἰκοδομή. Thus it will mean, thy fellow-Christian, as a plant of God's planting, a building of God's raising. So, nearly, De Wette and Tholuck. All things indeed are pure, but (it is) evil to the man ('there is criminality in the man,' Meyer supplies τὸ καθαρὸν, Grot. τὸ βρώμα, Fritz. τὸ πάντα φαγεῖν: but nothing need be supplied, any more than to καλόν) who eats with offence (i. e. giving offence to his weak brother, as Theodoret, Calv., Beza, Grot., Estius, Bengel, Thol., De Wette, al. That this is the right interpretation is shewn by the sentence standing between two others both addressed to the strong who is in danger of offending the weak. But Chrys., Theophyl., Ec., Meyer, al., take the sense of 'receiving offence,' and understand it of the weak).

21.] It is good not to eat meats nor to drink wine, nor (to do any thing: the ellipsis is a harsh one. Fritzsche says, "aut supple

φαγεῖν ἢ πιεῖν τοῦτο, ἐν ᾧ κ.τ.λ., as Thl., Beng., Flatt, al.,—or ποιεῖν [or πράσσειν] τοῦτο ἐν ᾧ κ.τ.λ., as Grot., Meyer, &c. Praefero illud, quoniam per totum hunc locum de cibo potuque agitur." But why should not the Apostle, as so often, be deducing a general duty from the particular subject? in (by) which thy brother stumbles, or is offended (see on ver. 13), or is weak (Thol. remarks that the three verbs from a climax *ad infra*).

22.] The faith which thou hast (this reading, which is the more probable on critical grounds, was perhaps changed into the σὺ πιστὶν ἔχεις of the rec. on account of the position of the σὺ. But this is quite in St. Paul's manner: cf. ver. 4; 1 Cor. xv. 36; 2 Cor. ii. 10. However, the other reading is very ancient, and it is impossible to decide positively between them. If it is taken, the interrogative rendering, "Hast thou faith?" better suits the lively character of the address than the affirmative, "Thou hast faith") have [it] to thyself (reff.) before God. Chrys., who does not read the last words (ἐν. τ. θ.), says, πιστὶν ἐνταῦθα οὐ τὴν περὶ δογματικῶν, ἀλλὰ τὴν περὶ τῆς προκειμένης υποθέσεως λέγει. . . . ἐκείνη μὲν γὰρ μὴ ὁμολογουμένη καταστρέφει, αὕτη δὲ ὁμολογουμένη ἀκαίρως. Hom. xxvi. p. 714. 'Before God,'—because He is the object of faith: hardly, as Erasmus, "comprimens inanem gloriam quae solet esse comes scientiae,"—for there is no trace of a depreciation of the strong in faith in the chapter,—only a caution as to their conduct in regard of their weaker brethren. With μακάριος begins the closing and general sentence of

ⁿ κρίνων ἑαυτὸν ἑν ᾧ ὁ δοκιμάζει. ²³ ὁ δὲ ^p διακρινόμενος ^{n = vv. 3, 4}
^{o = 1 Cor. xvi.} ἔαν φάγη ^q κατακέκρται, ὅτι οὐκ ^r ἐκ πίστεως ^{3. 2 Cor. viii.} πᾶν δὲ ὁ
^{8. 1 Thess.} οὐκ ^{ii. 4. Jos.} ἐκ πίστεως, ἁμαρτία ἐστίν. XV. ^{1 s} ὁφείλομεν δὲ
^{Antt. iii. 4. 1.} ἡμεῖς οἱ ^t δυνατοὶ τὰ ^u ἀσθενήματα τῶν ^v ἀδυνάτων
^{p = Matt. xxi.} ^{21. Acts x.} ^{20. ch. iv. 20.} ^{James i. 6 f.} ^(Jer. xv. 10.) ^{q ch. ii. 1 reff.} ^{(perf., ch.} ^{xiii. s. John}
^{Acts xvii. 29 al.} ^{21. Acts x.} ^{20. ch. iv. 20.} ^{James i. 6 f.} ^(Jer. xv. 10.) ^{q ch. ii. 1 reff.} ^{(perf., ch.} ^{xiii. s. John}
^{t = 2 Cor. xiii. 9.} ^{v Acts xiv. 8 reff.} ^{w ch. xi. 18 reff.} ^{z ch. xiii. 9, 10}
^{viii. 17. Gal. vi. 2.} ^{x 1st pers., 2 Cor. iii. 1 reff.} ^{y ch. viii. 8 reff.} ^{z ch. xiii. 9, 10}
^{reff.} ^{a ch. xiii. 4 reff.} ^{b = ch. xiv. 19 reff.}

23. *an B.* for *ὁ*, το D¹ m 71. — om παν το πιστεως (*homœotel*) N¹ (ins N-corr¹).
 aft *αμαρτια εστιν* ins ch xvi. 25—27 AL rel and most other mss (nearly 200 in
 number) syr goth arm-zoh, of these A 5. 17. 109 have it in both places: om in both
 places F (but in G there is a space left here and in F a space at xvi. 24): txt BCDX
 16. 80. 137-76 vulg Syr copt æth Ambrst Ruf Pel Bede.

CHAP. XV. 1. ἀρεσκον F.

2. rec aft *εκαστος* ins γαρ: om ABCDFLN rel vulg syr copt Bas Chr Thdrt Damasc
 Thl (Ec Ambrst Ruf. υμων D²F rel vulg Bas Chr Thdrt Damasc Thl Ruf
 Pel Jer Leo: txt ABCD¹⁻³LN d h k n 17 syrr copt. om εις το αγαθον N¹ (ins
 N-corr¹).

the Apostle with regard to *both*: it is a
 blessed thing to *have no scruples* (the
strong in faith is in a situation to be
 envied) about things in which we allow
 ourselves (Olsh. refers to the addition in
 the Codex Bezaæ at Luke vi. 4,—where our
 Lord is related to have seen a man tilling
 his land on the Sabbath, and to have said to
 him, *εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ
 μὴ οἶδας, ἐπικατάρατος, καὶ παραβάτης εἶ
 τοῦ νόμου*): 23.] but he that doubteth

(the situation just described *not* being
 his), he incurs condemnation if he eat
 (the case in point particularized), because
 (he eats) *not from faith* (i. e. as before,—see
 Chrys. above,—from a *persuasion of recti-*
tude grounded on and consonant with his
 life of faith. That ‘*faith in the Son of*
God’ by which the Apostle describes his
 own life in the flesh as being lived (Gal. ii.
 20), informing and penetrating the motives
 and the conscience, will not include, will
 not sanction, an act done against the testi-
 mony of the conscience): but (introducing
 an *axiom*, as Heb. viii. 13) *all that is not*
from (grounded in, and therefore consonant
 with) *faith* (the great element in which the
 Christian lives and moves and desires and
 hopes), is *sin*. Augustine, Thomas Aquinas,
 al., have taken this text as shewing that
 ‘*omnis infidelium vita peccatum est*.’
 Whether that be the case or not, cannot be
 determined from this passage, any more
 than from Heb. xi. 6, because *neither here*
nor there is the ‘infidelis’ in question.
 Here the Apostle has in view *two Chris-*
tians, both living by faith, and by faith

doing acts pleasing to God: and he re-
 minds them that whatever they do *out of*
harmony with this great principle of their
 spiritual lives, belongs to the category of
 sin. In Heb. xi. the Writer is speaking of
 one who had the testimony of having (emi-
 nently) pleased God: this, he says, he did
 by faith; for *without faith* it is impossible
 to please Him. The question touching the
 ‘*infidelis*,’ must be settled by another en-
 quiry, can he whom we thus name *have*
faith,—such a faith as may enable him to
 do acts which are not sinful? a question
 impossible for us to solve.

CHAP. XV. 1—13.] *Further exhorta-*
tions to forbearance towards the weak,
from the example of Christ (1—3),—and
unanimity (4—7) as between Jew and
Gentile, seeing that Christ was pro-
phetically announced as the common
Saviour of both (8—13).

1.] By
 ἡμεῖς οἱ δυν. the Apostle includes himself
 among the strong, as indeed he before
 indicated, ch. xiv. 14. τὰ ἀσθ. are
 general, not merely referring to the
 scruples before treated.

ἀρέσκειν
 (reff.) to please or satisfy as a habit or
 motive of action. Tholuck quotes from
 the Schol. on Æsch. Prom. 156, παρ’
 ἑαυτῷ δίκαιον ἔχων Ζεὺς,—πάντα δικαίως
 οἰόμενος ποιεῖν, αὐτὸς ἑαυτῷ ἀρέσκειν καὶ
 δίκαιον νομίζων εἶναι ὕπερ ἂν βούληται
 πράττειν.

2.] The qualification, *εἰς*
τὸ ἀγ. πρὸς οἰκ., excludes all mere pleasing
 of men from the Christian’s motives of
 action. The Apostle repudiates it in his
 own case, Gal. i. 10. Bengel remarks,

[†]προσελάβετο ἡμᾶς, ^uεἰς δόξαν τοῦ θεοῦ. ⁸λέγω γὰρ ^tch. xiv. 3, and as above (s).
^χριστὸν ^vδιάκονον γεγενῆσθαι περιτομῆς ^wὑπὲρ ἀληθείας ^uch. iii. 7 reff.
^{θεοῦ} ^xεἰς τὸ ^yβεβαιῶσαι τὰς ^zἐπαγγελίας τῶν ^aπατέρων, ^vsee Gal. ii. 17.
⁹τὰ δὲ ἔθνη ^bὑπὲρ ^cἐλέους ^dδοξάσαι τὸν θεόν, καθὼς ^w= Phil. ii. 13.
^{γέγραπται} ^xδιὰ τοῦτο ^yἐξομολογήσομαί σοι ^zἐν ἔθνεσιν, ^xch. iv. 11 reff.
^{καὶ} ^tᾧ ὀνόματί σου ^dψαλῶ. ¹⁰καὶ πάλιν ^eλέγει ^fΕὐ- ^yMark xvi. 20.
^{φράνθητε} ^zἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹καὶ πάλιν ¹Cor. i. 6, 8.
^{iii. 16.} ^{ref. f.} ^{absol.} ^{Acts vii. 19 reff.} ^bch. xi. 31 reff. ²Cor. i. 21.
^e= Gal. iii. 16. ^{see} ¹Cor. vi. 16. ^d1 Cor. xiv. 15 (bis). ^fEph. v. 19. ^{James v. 13 only.} ¹Kings xvi. 16.
^{ref. f.} ^{Acts vii. 41 reff.} ^{Deut. xxxii. 43.}

7. rec *ημᾶς*, with BD¹ rel *æth* Thdrt: txt ACD²⁻³FLN b c g l² m n o 17 syrr copt goth arm Chr Ambrst Ruf. rec om *του*, with L rel Chr Thdrt: ins ABCDN² m.

8. rec (for *γὰρ*) *δε* (see note), with L rel syrr Chr Thdrt: txt ABCDN² vulg copt goth Cyr Ambrst Ruf. rec ins *ιησονν* bef *χριστον*, with DF harl syrr; aft *χρ.* L rel vulg goth Thdrt, Thl (Ec lat-f: om ABCN² b o copt Ath Epiph Chr-comm Cyr Damasc Ambrst Ruf. *γενεσθαι* (corrⁿ?) BC¹D¹F c Ath: txt AC²D³L²N rel Epiph Chr Cyr Thdrt Damasc.

9. for *τουτο, του προφητου* N¹(txt N-corr¹). om *και* N¹. *ψαλω* bef *τω* ov. σ. DG.

God's glory (that this is the meaning of *εἰς δόξαν τοῦ θεοῦ*, appears by ver. 9, τὰ δὲ ἔθνη ὑπὲρ ἐλέους *δοξάσαι τὸν θεόν*).

The Apostle does not expressly name *Jewish and Gentile converts* as those to whom he addresses this exhortation, but it is evident from the next verse that it is so. 8.]

For (reason for the above exhortation. This not having been seen, it has been altered to δέ) I say, that Christ hath been made (has come as: the effects still enduring. It can hardly be that the usual historical aorist *γενέσθαι* [see var. readd.] was altered to the unusual perfect *γεγενῆσθαι*. The tendency of correction was entirely the other way) a minister (He came *διακονῆσαι*, Matt. xx. 28) of the circumcision (an expression no where else found, and doubtless here used by Paul to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity) on account of the truth of God (i. e. for the fulfilment of the Divine pledges given under the covenant of circumcision) to confirm the promises of (*made to*, gen. obj.; cf. *ἡ εὐλογία τοῦ Ἀβραάμ*, Gal. iii. 14) the fathers (i. e. Christ came to the *Jews* in virtue of a long-sealed compact, to the fulfilment of which God's truth was pledged): but (I say) that the Gentiles glorified God (or 'should glorify God': Winer, in his former editions, § 45. 8, took it as a perfect, and co-ordinate with *γεγενῆσθαι*: I would regard it [and so, apparently, Winer now, edn. 6, § 44. 7. c] as the historic aorist, and understand 'each man at his conversion.' Least of all can it be subordinated to *εἰς τό*, as is done in E. V.) on

account of (His) mercy (the emphasis is on *ὑπὲρ ἐλέους*: the Gentiles have no *covenant promise* to claim,—they have nothing but the pure mercy of God in grafting them in to allege—therefore the Jew has an advantage), &c. The citations are from the Law, the Prophets, and the Psalms. The first, originally spoken by David of his joy after his deliverances and triumphs, is prophetically said of Christ in His own Person. It is adduced to shew that among the Gentiles Christ's triumphs were to take place, as well as among the Jews.

10.] *καὶ πάλ. λέγει*, viz. *ἡ γραφή*, or *ὁ θεός*, which is in substance the same: not impersonal: see ref. 1 Cor., note. The present Heb. text of Deut. xxxii. 43 will not bear this, which is the LXX rendering. But Tholuck remarks, "According to the present text the difficulty arises, that we must either take *בְּיָד* of the Jewish tribes, or construe *בְּיָדְךָ* with an accus., instead of with *יְ* (Gesen.): the reading of the LXX may therefore be right." There is however a reading *בְּיָדְךָ* found in one and perhaps another of Kennicott's MSS. which will bear the rendering of our text. In several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews. See Kitto's Journal of Sacred Literature for January, 1852, pp. 275 ff.

11, 12.] The universality of the praise to be given to God for His merciful kindness in sending His Son is prophetically indicated by the first citation. In the latter a more direct announcement is given of the share which the Gentiles were to have in

[^c λέγει] ^f Αἰνεῖτε πάντα τὰ ἔθνη τὸν ^f κύριον, καὶ ^g ἐπα-
 νεσάτωσαν αὐτὸν πάντες οἱ ^h λαοί. ¹² καὶ πάλιν Ἡσαίας
 λέγει Ἔσται ἡ ⁱ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ^k ἀνιστάμενος
^l ἄρχειν ἐθνῶν, ^m ἐπ' αὐτῷ ἔθνη ^m ἐλπιούσιν. ¹³ ὁ δὲ
 θεὸς τῆς ἐλπίδος ⁿ πληρώσαι ὑμᾶς ^o πάσης χαρᾶς καὶ
 εἰρήνης ^p ἐν τῷ πιστεύειν, ^q εἰς τὸ ^r περισσεύειν ὑμᾶς ἐν τῇ
 ἐλπίδι ^s ἐν δυνάμει πνεύματος ἁγίου.

¹⁴ ^t Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ
 ὑμῶν ὅτι καὶ αὐτοὶ ^u μεστοί ἐστε ^v ἀγαθωσύνης, ⁿ πε-
 πληρωμένοι ^o πάσης [τῆς] ^w γνώσεως, δυνάμενοι καὶ
 ἀλλήλους ^x νουθετεῖν. ¹⁵ ^y τολμηρότερον δὲ ἔγραψα
 ὑμῖν [ἀδελφοί], ^z ἀπὸ ^z μέρους, ὡς ^a ἐπαναμινήσκων ὑμᾶς

11. ins λέγει BDF syrr copt goth aeth Jer: om ACL^s rel vulg Chr Thdrt Damase
 Thl Ec Ambrst Bede. rec τον κυρ. bef π. τα εθνη (corr'n to LXX, where none
 read as in text), with CFL rel Syr Thl Ec: txt ABDN vulg syr goth arm Chr Thdrt.
 rec επαινεσατε (so LXX-Ed-vat[B def] N^{3a} &c), with DFL rel Chr Thdrt: txt
 (so LXX-AN¹) ABCN Chr-ms₁ Damase.

12. λέγει bef ησαιας N. ανιστανομενος N (see digest ch xii. 8).

13. πληροφορησαι υμας [add εν B] παση χαρα κ. ειρηνη BF: txt ACDLN rel.
 om εις το περισσευειν (homotelet) B 57. om εν [bef τη ελπίδι] D¹F Chr-mss
 Vig.

14. κ. α. ε. π. υμ. bef αδελφοι μου DF Syr Thdrt.—om μου D¹F Thdrt Ambrst.
 for περι, υπερ B. om και αυτοι BF Chr-comm. for αγαθωσυνης, αγαπης
 F vulg Ambrst Pel. ins και bef πεπληρωμενοι DF hal¹ Syr. ins της
 BN k n Clem: om ACDFL rel. αλληλους bef δυναμενοι and om και D¹3F.
 for αλληλ., αλλους L rel vulg syrr Chr Thdrt Thl Ec Ruf: txt ABCDFN
 (f?).

15. τολμηροτερος AB: txt CDFLN rel. om αδελφοι ABCN¹ copt aeth Chr Cyr
 Aug Ruf: ins DFLN³ rel vulg Syr Thdrt Ambrst. for επαναμ., αναμινησκων B:

the root of Jesse. The version is that of the LXX, which here differs considerably from the Heb. The latter is nearly literally rendered in E. V.: "And in that day there shall be a root (Heb. 'and it shall happen in that day, a branch') of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek." 13.] The hortatory part of the Epistle, as well as the preceding section of it (ver. 5), concludes with a solemn wish for the spiritual welfare of the Roman church. The words τῆς ἐλπίδος connect with ἐλπιούσιν of the foregoing verse, as was the case with τῆς ὑπομονῆς κ. τῆς παρακλήσεως in ver. 5. χαρᾶς κ. εἰρήνης, as the happy result of faith in God, and unanimity with one another; see ch. xiv. 17.

XV. 14—XVI. 27.] CONCLUSION OF THE EPISTLE. PERSONAL NOTES, RESPECTING THE APOSTLE HIM-

SELF (XV. 14—33),—RESPECTING THOSE GREETED (xvi. 1—16), AND GREETING: TOGETHER WITH WARNINGS AGAINST THOSE WHO MADE DIVISIONS AMONG THEM (xvi. 16—23);—AND CONCLUDING DOXOLOGY (xvi. 24—27). 14—33.] He first (14—16) excuses the boldness of his writing, by the allegation of his office as *Apostle of the Gentiles*. 14.] αὐτὸς ἐγώ, I myself, = 'idem,' Lat.,—'notwithstanding what I have written: see ch. vii. 25, note. Meyer understands it, 'without information from others: Bengel and Olsh., 'I myself, as well as others: Rückert, 'I not only wish it (ver. 13), but am persuaded for myself that it is so.' καὶ αὐτοί, ye also yourselves, i. e. without exhortation of mine. 15.] ἀπὸ μέρους restricts the τολμηρότερον to certain parts of the Epistle, e. g. ch. xi. 17, ff. 25; chaps. xiii. and xiv. ἔγραψα, the

^b διὰ τὴν ^c χάριν τὴν ^d δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ ¹⁶ ^q εἰς
τὸ εἶναί με ^d λειτουργὸν χριστοῦ Ἰησοῦ ^e εἰς τὰ ἔθνη,
^f ἱεουργοῦντα τὸ ^g εὐαγγέλιον τοῦ ^h θεοῦ, ἵνα γένηται
ἡ ⁱ προσφορὰ τῶν ἐθνῶν ^j εὐπρόσδεκτος, ^k ἡγιασμένη
^k ἐν πνεύματι ἀγίῳ. ¹⁷ ^l ἔχω οὖν τὴν ^{lm} καύχησιν ἐν
χριστῷ Ἰησοῦ ⁿ τὰ πρὸς τὸν θεόν. ¹⁸ οὐ γὰρ ^o τολμήσω
τι ^p λαλεῖν ^q ὧν οὐ ^r κατεργάσατο χριστὸς δι' ἐμοῦ ^s εἰς

17. Eph. v. 2. Heb. x. 5 (from Ps. xxxix. 6), &c., only.

ii. 5 only†.

xv. 31.

o Phil. i. 14. see 2 Macc. iv. 2.

edn. 6, § 24, 2d, end.

m ch. iii. 27 reff.

p attr.,

Acts xxi. 19.

q ch. ii. 9 reff.

i ver. 31.

2 Cor. vi. 2.

viii. 12.

1 Pet.

Heb. x. 10, 29.

Isa. x. 17.

1 Cor. i. 2.

Heb. x. 17.

1 Cor. i. 2.

Heb. x. 17.

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Heb. x. 17.

1 Cor. i. 2.

Heb. x. 17.

b = ch. xiv. 15

reff.

c 1 Cor. i. 4 reff.

d ch. xiii. 6 reff.

e = Col. i. 25.

f here only†.

see notes.

g Mark i. 14.

(Acts xx. 24.)

ch. i. 1.

2 Cor. xi. 7.

1 Thess. ii. 2,

8, 9. (1 Tim.

i. 11.) 1 Pet.

iv. 17 only.

h Acts xxi.

26. xxiv.

ύπαναμ. ο.

for υπο, απο BFN¹ Damasc: txt ACDLN³ rel.

16. for ειναι, γενεσθαι D¹F. rec ιησ. bef χρ., with DL rel Syr copt Chr Cyr,
Thdrt: txt ABCFN in vulg syr Orig Cyr, Thdrt Aug. om eis τα εθνη B.

γενηθη B. om ευπροσδεκτος F Fulg.

17. rec om την (the art not being understood), with ALN rel Chr Thdrt: ins BCDF
m. rec om τον, with b: ins ABCDFLN rel Did Chr Cyr Damasc Thdrt Ec.

18. for τολμησω, τολμω BN³ latt Did Dial-trin Cyr (in Thdrt) Thdrt, lat-fl.
rec λαλειν bef τι, with L rel copt Ec: txt ABCDFN m Bas Ath Did Archel. Chr Cyr
Thdrt—for λαλειν, ειπειν DF Cyr: λεγειν and λαλησαι gr-fl. κατηγορασατο DFL.
ins o bef χριστος F. aft δι εμου add λογων B.

dabam or *scribebam* of the Latins in episto-
lary writing. *ὡς ἔπαν. ὑμ.,* as put-
ting you anew in remembrance.

διὰ τ. χάριν . . ., on account of the grace,
&c.; i.e. 'my apostolic office was the
ground and reason of my boldness:—not

τὸ διὰ τῆς χάριτος ch. xii. 3. 16.] That

I might be (εἰς τὸ gives the *purpose* of the
grace being given, not of the ἔργα) a

ministering priest of Christ Jesus for
(in reference to) the Gentiles, ministering

in the Gospel of God (ἱεουργοῦντα, προσ-
φέροντα θυσίαν, Hesych.: but the εὐαγγέλ.

τ. θεοῦ is not the *θύσια*, but signifies that
wherein, in behoof of which, the ἱεουργεῖν

took place: so Josephus, de Macc. § 7,
speaking of the martyrs for the law, says,

τοιούτους δεῖ εἶναι τοὺς ἱεουργοῦντας τὸν
νόμον ἰδίῳ αἵματι, καὶ γενναίῳ ἰδρῶτι

τοῖς μέχρι θανάτου πάθειν ὑπερασπί-
ζοντας), that the offering of the Gen-
tiles (gen. of apposition: *the Gentiles*

themselves are the offering; so Theophyl.
αὕτη μοι ἱερωσύνη, τὸ καταγγέλλειν εὐαγ-
γέλιον. μάχαιραν ἔχω τὸν λόγον· θυσία

ἐστὲ ὑμεῖς) may be acceptable, sanctified
by the Holy Ghost. The language is evi-

dently figurative, and can by no possibility
be taken as a sanction for any view of the

Christian minister as a *sacrificing priest*,
otherwise than according to that figure—

viz. that he offers to God the acceptable
sacrifice of those who by his means believe

on Christ. "Facit se antistitem vel sacer-
dotem in Evangelii ministerio, qui populum,

quem Deo acquirit, in sacrificium offerat,
atque hoc modo sacris Evangelii mysteriis

operetur. Et sane hoc est Christiani pas-
toris sacerdotium, homines in Evangelii
obedientiam subigendo veluti Deo im-
molare: non, quod superciliose hactenus
Papistæ jactarunt, oblatione homines re-
conciliare Deo. Neque tamen ecclesias-
ticos pastores simpliciter hic vocat Sacer-
dotes, tanquam perpetuo titulo: sed quum
dignitatem efficaciamque ministerii vellet
commendare Paulus, hac metaphora per
occasionem est usus. Hic ergo finis sit
Evangelii præconibus in suo munere, ani-
mas fide purificatas Deo offerre." Calvin.

17—22.] *The Apostle boasts of the
extent and result of his apostolic mission
among the Gentiles, and that in places
where none had preached before him.
I have therefore* (consequent on the grace
and ministry just mentioned) *my boasting*
(i.e. 'I venture to boast:† not = ἔχω
καύχημα, 'I have whereof I may glory,' as
E. V., but, as De W., = ἔχω καυχᾶσθαι,
'I can, or dare, boast') *in Christ Jesus*
(there is no stress on ἐν χρ. Ἰησ.,—it
merely qualifies τὴν καύχην as no vain
glorying, but grounded in, consistent with,
springing from, his relation and subser-
vency to Christ) *of* (concerning) *matters
relating to God* (my above-named sacer-
dotal office and ministry). 18.] *The con-
nexion is: 'I have real ground for glorying*
(in a legitimate and Christian manner);
for I will not (as some false apostles do, see
2 Cor. x. 12—18) *allow myself to speak of*
any of those things which (ὧν for ἐκείνων,
ᾧ, attr.) *Christ did not work by me* (but
by some other) *in order to the obedience*

^s 2 Cor. x. 11. ^r ὑπακοὴν ἐθνῶν, ^s λόγῳ καὶ ^s ἔργῳ, ¹⁹ ^t ἐν δυνάμει
^{Col. iii. 17.} ¹ John iii. 18. ^{σημείων} καὶ ^u τεράτων, ^t ἐν δυνάμει πνεύματος [ἀγίου],
^(see 1 Cor. iv. 19, 20.) ¹ Thess. i. 5. ^{ὥστε} με ἀπὸ Ἱερουσαλὴμ καὶ ^v κύκλῳ ^w μέχρι τοῦ Ἰλ-
^{1 Cor. i.} ^g Acts vii. 26. ^{λυρικοῦ} ^x πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ.
^v Acts i. Mark
^{14. 34. vi. 6.} ²⁰ οὕτω δὲ ^y φιλοτιμούμενον ^z εὐαγγελίζεσθαι, οὐχ ὅπου
^{26. Luke ix.} ^a ὀνομάσθη χριστός, ἵνα μὴ ἐπ' ^b ἀλλότριον ^c θεμέλιον
^{12 only.} ^d οἰκοδομῶ, ²¹ ^e ἀλλὰ καθὼς γέγραπται Οἷς οὐκ ἄνηγ-
^{24 1 Tim.} ^{γέλη} περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν ^g συν-
^{xxxiv. 6.} ^h ἴσουσιν. ²² διὸ καὶ ^h ἐνεκοπτόμην ⁱ τὰ ⁱ πολλὰ ^k τοῦ ἐλθεῖν
^{w. gen., Rev.} ^{πρὸς} ὑμᾶς. ²³ νυνὶ δὲ ^l μηκέτι ^l τόπου ἔχων ἐν τοῖς
^{ix. 6. v. 11.} ^{vii. 11 only.} ^{Gen. xxxv. 5} ^{al.}
^w of place, here
^{only. (ch. v.} ^{14 reff.)} ^{Joh} xxxviii. 11.
^{x = Col. i. 25.} ^{see Acts xii. 25.} ^y 2 Cor. v. 9. ¹ Thess. iv. 11 only +. ^z absol. Luke ix. 6. xx. 1. Acts
^{xiv. 7. 1 Cor. i. 17. ix. 16 bis, 18 only. Nah. i. 15.} ^a = 2 Tim. ii. 19 only. Isa. xxvi. 13. ^b ch.
^{xiv. 4 reff.} ^c = 1 Cor. iii. 10, 11, 12. Heb. vi. 1. ^d = Gal. ii. 18. (ἐποικ., 1 Cor. iii. 12.)
^e ver. 3. ^f Acts xiv. 27 reff. Isa. liii. 15. ^g ch. iii. 11. Matt. xiii. 13, &c. Eph. v. 17. Ps.
^{ii. 10. Prov. ii. 5.} ^h Acts xxiv. 4 reff. ⁱ here only. Xen. Hell. vi. 2. 30. ^k constr.,
^{Acts xiv. 28 reff.} ^l = Acts xxv. 16 reff. Sir. iv. 5.

for υπακ., ακοην B.

19. aft 1st δυνάμ. ins αυτου D¹F. (G¹ also ins αυτου aft 2nd δυν.) rec aft
 πνευματος ins θεου, with D²LX rel Syr Chr-txt Cyr Thdr Thl (Ec; αγίου ACD¹⁻³F c m
 17 vulg copt syr arm Ath Bas Chr-comm Cyr Dial Ruf-comm : om B Pel-comm Vig₁.
 ωστε πεπληρωσθαι απο ιερ. μέχρι του ιλλ. και κυκλω το DF.

20. φιλοτιμουμαι (corr'n of constr) BD¹F: -μουμενος 116-20: om vulg D-lat Ruf
 Pel: txt ACD²⁻³LX rel Orig. for ουχ οπου, οπου ουκ D¹F Chr Bede. ins
 o bef χριστος D¹F Chr. επ' απολλοτριω θεμελιω F.

21. απηγγελη C (238?): ανηγγελλη(sic) X c h k² o. οψονται bef ois ανηγ. π.
 av. B m.

22. for ενεκοπτομην, ενεκοπην DF. for τα πολλα, πολλακις BDF: txt ACLX
 rel Chr Thdr.

(subjection to the Gospel) of the Gentiles (then, as if the sentence were in the affirmative form, 'I will only boast of what Christ has veritably done *by me* towards the obedience of the Gentiles,' he proceeds) **by word and deed,** 19.] in the power of signs and wonders, in the power of the Holy Spirit (the signs and wonders (reff.) are not spiritual, but external miraculous acts,—see 2 Cor. xii. 12), so that (result of the κατειργάσατο) from Jerusalem (the eastern boundary of his preaching) and the neighbourhood (κύκλω is not to be joined with μέχρι τ. Ἰλλ. as Calov., al., but refers [reff.] to Jerusalem, meaning perhaps its immediate neighbourhood, perhaps Arabia [?], Gal. i. 17,—but hardly Damascus and Cilicia, as De W. suggests, seeing that they would come into the route afterwards specified, from Jerusalem to Illyricum) as far as Illyricum (Illyricum bordered on Macedonia to the S. It is possible that Paul may literally have advanced to its frontiers during his preaching in Macedonia; but I think it more probable, that he uses it broadly as the 'terminus ad quem,' the next province to that in which he had preached). I have fulfilled (ref.:—'executed my office of preaching,' so that εὐαγγέλιον τοῦ χρ. = τὸ εὐαγγελίζεσθαι

τὸν χρ.) the Gospel of Christ.

20.] But (limits the foregoing assertion) thus (after the following rule) being careful (reff.: the word in the Apostle's usage seems to lose its primary meaning of 'making a point of honour.' The particip. agrees with με, ver. 19) to preach the Gospel, not where Christ was (previously) named, that I might not build on the foundation of another, but according as it is written (i. e. according to the following rule of Scripture: I determined to act in the spirit of these words, forming part of a general prophecy of the dispersion of that Gospel which I was preaching), &c. The citation is from the LXX, περὶ αὐτοῦ referring to ὁ παῖς μου, ver. 13, but being unrepresented in the Heb. Our E. V. renders: "That which had not been told them, shall they see: and that which they had not heard, shall they consider."

22.] διὸ, not, because a foundation had been already laid at Rome by another: this would refer to merely a secondary part of the foregoing assertion: διὸ refers to the primary, viz. his having been so earnestly engaged in preaching elsewhere.

τὰ πολλά, these many times: not, as Meyer, Fritz., 'the greater number of times,'—which would suggest the idea

ABC
 FLN a
 c d f g
 k l m
 o 17

^m κλίμασιν τούτοις, ⁿ ἐπιποθίαν δὲ ἔχων ^o τοῦ ἐλθεῖν ^m 2 Cor. xi. 10. Gal. i. 21. only. (Judg. x. 2 A.)
 πρὸς ὑμᾶς ^p ἀπὸ ^q ἱκανῶν ^r ἐτῶν, ²¹ ^s ὥς ἂν πορεύωμαι ⁿ here only +
 εἰς τὴν Σπανίαν, (ἐλπίζω γὰρ ⁱ διαπορευόμενος θεάσασ- ^{-θεῖν, ch. i. 11.)}
 θαι ὑμᾶς καὶ ἀφ' ὑμῶν ^u προπεμφθῆναι ^v ἐκεῖ, ἐὰν ὑμῶν ^o constr., Acts xiv. 9 reff.
 πρῶτον ^w ἀπὸ ^w μέρους ^x ἐμπλησθῶ.) ²⁵ νυνὶ δὲ πορεύ- ^p Luke viii. 43.
 ομαι εἰς Ἱερουσαλὴμ ^y διακονῶν τοῖς ^z ἀγίοις. ²⁶ ^a εὐ- ^q = Acts ix. 23
 δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα ^b κοινωνίαν τινα ^{reff. Luke xxiii. 8 al.}
 ποιήσασθαι ^c εἰς τοὺς πτωχοὺς τῶν ^z ἀγίων τῶν ἐν Ἱερου- ^r 2 Macc. i. 20.
 σαλὴμ. ²⁷ ^a εὐδόκησαν γάρ, καὶ ^d ὀφείλεται εἰσὶν αὐτῶν. ^s = 1 Cor. xi. 31. Phil. ii. 23.
 εἰ γὰρ τοῖς ^e πνευματικοῖς αὐτῶν ^f ἐκoinώνησαν τὰ ἔθνη, ^t absol., Luke xviii. 36 (vi. 1. xiii. 22. Acts xvi. 4) only. Zech. ix. 8. Xen. Anab. ii. 2. 11.
^g ὀφείλουσιν καὶ ἐν τοῖς ^h σαρκικοῖς ⁱ λειτουργῆσαι αὐτοῖς. ^u Acts xv. 3 reff.

v = Matt. ii. 22. John xi. 8. xviii. 3. w ver. 15. x = here (Luke i. 53. vi. 25. John vi. 12) only. Eccl. vi. 3. Polyb. i. 17. 3. see Acts xiv. 17.
 13. Heb. vi. 10. pres. part., Winer, edn. 6, § 45. 1. 2. a. Acts vi. 11. xv. 27. z = Acts ix. 13 reff.
 a = Luke xii. 32. 1 Cor. i. 21. Gal. i. 15. Ps. lxvii. 16. b = 2 Cor. ix. 13. Heb. xiii. 16
 only. (-νεῖν, ver. 27. ch. xii. 13.) c = 1 Cor. xvi. 1 reff. d ch. i. 14 reff. e Paul
 (ch. i. 11. vii. 14. 1 Cor. ix. 11 al.) only, exc. 1 Pet. ii. 5, bis +. f ch. xii. 13 reff. g ver. 1 reff.
 h = 1 Cor. ix. 11 (iii. 3 reff.). i = here only. (Acts xiii. 2 reff.) 3 Kings i. 4. (-γία, 2 Cor. ix. 12. -γός,
 ver. 16.)

23. for 2nd εχων, εχω (corr'n of constr) D¹F m o. om του A. rec (for ικανων) πολλων (more usual expr'n), with ADFL³ rel Chr Thdrt: txt BC m Damase.

24. rec (for αν)εαν, with L rel Chr Thdrt: txt AB C (appy) DFN Chr, Damase. add ουν DF. πορευομαι DF a¹ b¹ c f m¹ n: -σομαι L 122²: txt ABCN rel Chr Thl.

rec aft σπανιαν ins ελευσομαι προς υμας (to fill up the aposiopesis: see note), with LN³ rel syr Thdrt Thl Ec: om ABCDFN¹ latt Syr coptt eth arm Chr Damase Ambrst Vel Ruf Sedul Bede. om γαρ F latt Syr copt aeth Chr lat-ff (videbo

vos et a vobis deducam Ambrst): ins ABCDLN syr Thdrt, Damase Thl Ec: δε a² 3. 5. 108¹-20 Chr-ms Thdrt₁. πορευομενος A 62 Damase₁. rec (for αφ) υφ,

with ACLN rel Chr: txt B (apo) DF.

25. διακονησαι DF latt: διακονησων N¹: txt ABCLN¹ rel.

26. ευδοκησεν B 62. 120 Thdrt₁: G-lat has both (ηυδ. B¹N m: so N m Chr-ms in next ver). μακαιδονες και αχαιαιοι F, D¹-lat also has μακαιδονες. των εν ιερ. αγων DF.

27. for ευδοκ. γαρ και οφειλεται, οφειλ. γαρ DF Ambrst. rec αυτων hef εισι, with FL rel: txt ABCDN vulg (with am &c agst fuld &c) spec Syr copt Ambrst. om 2nd αυτων L.

that there had been other occasions on which this hindrance had not been operative.

23.] μηκ. τόπ. ἔχων, I have no more occasion, viz. of apostolic work.

The *participial construction* prevails throughout, the participles standing as direct verbs. This not having been seen, the words ἐλεύσομαι πρὸς ὑμᾶς have been inserted to fill up what seemed an aposiopesis. Now, however, I have no longer any business in these parts, but have had for many years past a desire to see you, whenever (as soon as) I journey into Spain. Respecting the question whether this journey into Spain was ever taken, the views of Commentators have differed, according to their conclusion respecting the liberation of the Apostle from his imprisonment at Rome. I have discussed this in the Prolegg. to the Pastoral Epistles, § ii. The reader may see, on the side of the *completion of the journey*, Neander,

Plf. u. Leit., ed. 4, pp. 527—552,—and on the other side, Dr. Davidson, Intro. to N. T. vol. ii. pp. 96—132, and Wieseler, Chron. der Apost. Zeitalt., Excursus I, where a copious list of books on both sides is given.

24.] ἀπὸ μέρους is an affectionate limitation of ἐμπλησθῶ, implying that he would wish to remain much longer than he anticipated being able to do,—and also, as Chrys. οὐδεὶς γάρ με χρόνος ἐμπλήσσει δύναται, οὐδὲ ἐμπούησαι μοι κόρον τῆς συνουσίας ὑμῶν. 25.] See Acts xix. 21; xxiv. 17; 2 Cor. viii. 19.

διακονῶν, not the future, because he treats the whole action as already begun: see reff.

26.] See 2 Cor. ix. 1, ff. κοινωνων.] See reff.

Olsh. remarks, on τοὺς πτωχοὺς τ. ἀγίων, that this shews the community of goods in the church at Jerusalem not to have lasted long: cf. Gal. ii. 10.

27.] The *fact* is re-stated, with a

κ 2 Cor. vii. 1. 28 τοῦτο οὖν κ ἐπιτελέσας καὶ ὁ σφραγισάμενος αὐτοῖς τὸν ABCI
viii. 6, 11 bis. FL8 a
1 Kings iii. 12, of sacred c d f g
rites, Heb. ix. 6. k l m
1 see John iii. 31. o 17
Gal. v. 22. 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν ὁ πληρώματι P εὐ-
Gal. v. 22. λογίας χριστοῦ ἐλεύσομαι. 30 α παρακαλῶ δὲ ὑμᾶς,
1 Ph. iii. 9. [ἀδελφοί,] α διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ α διὰ
1 Heb. xii. 11. τῆς ὁ ἀγάπης τοῦ ὁ πνεύματος, σ συναγωνίσασθαί μοι ἐν
James iii. 18. τῆς ὁ προσευχαῖς ὑπὲρ ἐμοῦ τ πρὸς τὸν θεόν, 31 ἵνα
n = Matt. viii. 19. x. 5 al. ὁ ὁ ὁ
fr. Josh. vi. 11. ὁ ὁ ὁ
o = Eph. iii. 19. ὁ ὁ ὁ
p ch. xvi. 18. ὁ ὁ ὁ
1 Cor. x. 16. ὁ ὁ ὁ
2 Cor. ix. 5 al. ὁ ὁ ὁ
al. 1 Pet. xxiv. 26. ὁ ὁ ὁ
q ch. xii. 1 reff. ὁ ὁ ὁ
r here only. ὁ ὁ ὁ
see Col. i. 8. ὁ ὁ ὁ
s here only τ. ὁ ὁ ὁ
(ἀγων-. Col. iv. 12.) ὁ ὁ ὁ
t Acts xii. 5 reff. ὁ ὁ ὁ
u = ch. vii. 24 reff. ὁ ὁ ὁ
y ver. 16 reff. ὁ ὁ ὁ
z = vv. 25, 26. ὁ ὁ ὁ
a = 1 Cor. ii. 3 al. ὁ ὁ ὁ
b 1 Cor. i. 1. 2 Tim. i. 1 only. ὁ ὁ ὁ
c here only. (see 1 Cor. xvi. 18. 2 Cor. d ch. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Thess. v. 23. Heb. e ellips., Matt. i. 23. ch. xvi. 20 [24]. 1 Cor. xvi. 23, 24 al.

28. aft τουτο ουν ins ara F. σφραγισαμενους(sic) N. om αυτοις B 76. 108.
δι υμης F. rec ins την bef σπανιαν (μونه om την in ver 24), with CLN³
rel: om ABDFN¹ in Chr.

29. for οἶδα δε, γινωσκω γαρ F. om ερχομενος F. πληροφορια D¹F.
rec ins του ευαγγελιου του bef χριστου (prob a gloss), with LN³ rel vulg syrr
Chr Thdrt: om ABCDFN¹ am(with demid harl) copt aeth arm(om χρ. also) Clem lat-fl.

30. om αδελφοι B 76 aeth Chr: ins bef παρακ. υμ. α(in red) lectt (and C³-marg); bef
υμ., demid: add μου syrr copt (the variations in posn are suspicious: but may not the
word, characteristic as it is here, have been first rejected as unnecessary, and then
noted in the margin, and variously inserted? Lachm retains it). ins ονοματος
του bef κυριου L a 74. 120 lectt. aft προσευχαις ins υμων DF vulg-ed(not am
demid fald harl²) Pel.

31. rec aft και ins ua, with D²³LN³ rel syr Chr Thdrt: om ABCD¹FN¹ latt Syr copt
arm Damasc Ambrst Ruf Pel. for διακονια, δωροφορια (corr to avoid harsh-
ness of διακον. eis ier.: see below) BD¹F, remuneratio D¹-lat, munus meorum minis-
tratio Ambrst: txt AC D²³-gr LN³ vss(administratio G-lat, obsequii oblatio vulg Sedul
Bede, ministerium D²-lat Ruf) Chr Thdrt Damasc Thl Ec. om 2nd η L b¹ h m
37. 73. 93. 122 Thdrt, Chr-mss. for eis, εν BD¹F: txt ACD³LN³ rel Chr-mss
Thdrt² Thl. rec γεννηται bef τοις αγιοις, with DFL rel vss gr-lat-fl: txt ABCN m.

32. ελθων AC N¹(bef χαρα) 17. for θεου, κυριου ιησου B: χριστου ιησου D¹F:
ιησου χριστου N¹: txt ACD³LN³ rel vss Chr Thdrt Damasc Thl Ec lat-fl. om
και συναναπνσσωμαι υμιν B: ins AC(DF)L(N) rel vss Chr Euthal Thdrt Damasc Thl
Ec lat-fl: om και N¹.—αναψυχω D: αναψυχω F.—μεθ υμων DF latt.

33. ins ητω bef μετα D¹F latt syr. om αμην AF: ins BCDLN rel vss Chr
Thdrt Damasc Thl Ec lat-fl.

view to an inference from it, viz. that the εἰδόκησαν was not merely a matter of benevolence, but of repayment: the Gentiles being debtors to the Jews for spiritual blessings. This general principle is very similarly enounced in 1 Cor. ix. 11. It is suggested by Grot., al., that by this Paul wished to hint to the Romans the duty of a similar contribution. 28.] καρπόν, hardly, as Calv., al., "proventus quem ex Evangelii statione ad Judaeos redire nuper dixit:" more probably said generally,—fruit of the faith and love of the Gentiles. σφραγισ., ὡς εἰς βασιλικά ταμεία ἐναποθέμενος ὡς ἐν ἀσύλῳ κ. ἀσφαλεῖ χαρίῳ,

Chrys. Hom. xxx. p. 739. δι' ὑμῶν, through your city. 29.] The fulness of the blessing of Christ imports that richness of apostolic grace which he was persuaded he should impart to them. So he calls his presence in the churches a χάρις, 2 Cor. i. 15. See also ch. i. 11. 30—32.] τ. ἀγάπ. τ. πνεύμ., the love shed abroad in the heart by the Holy Ghost;—a love which teaches us to look not only on our own things, but on the things of others. συναγων.] "Ipse oret oportet, qui alios vult orare secum. Orare, agon est, praesertim ubi homines resistunt." Bengel. 31.] Compare Acts xx. 22; xxi.

XVI. ¹ Ἐξυνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, ^f—2 Cor. iii. 1. v. 12. (ch. iii. 5 reff.) ² ἵνα ὁὔσαν ἡ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ¹ Macc. xii. 43. ἡ προσδέξησθε αὐτὴν ^{hi} ἐν κυρίῳ ^k ἀξίως τῶν ἁγίων καὶ ^g—Phil. i. 1. 1 Tim. iii. 8. 12. fem., here only. ^h—Phil. ii. 29. ⁱ v. 8, 12. 1 Cor. xvi. 19 al. ^k Phil. iv. 1. Phil. i. 27. Col. i. 10. 1 Thess. 5. 12. ^l—Acts ix. 13 reff. ^m—2 Tim. iv. 17 only. Jer. xv. 11. ⁿ Matt. vi. 32. Luke xi. 8. xii. 30. 2 Cor. iii. 1 only. Judg. xi. 7 B al. (only?) ^o here only + (-της; 1 Chron. xxvii. 31. see Rom. xii. 8.) ^p Paul (vv. 9, 21. 1 Cor. iii. 9 al.) only, exc. 3 John 8 +. 2 Macc. viii. 7. xiv. 5 only. (-γεῖν, ch. viii. 28.) ^q = Acts x. 41 reff. ^r = Acts xv. 26 reff.

³ Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς ^p συνεργούς μου ἐν χριστῷ Ἰησοῦ, ⁴ οἵτινες ὑπὲρ τῆς ^r ψυχῆς μου

CHAP. XVI. 1. om δε D¹F æth arm Sedul. ins και BC¹N² 47.

2. rec αυτην bef προσδεξησθε, with ALPN rel vulg Syr Chr Thdrt Ambrst: txt BCDF d harl syr copt Orig-int. for προστατις to εμου, και εμου και αλλων προστατις εγενετο D; κ. ε. κ. α. παρασταταις F. rec αυτου bef εμου, with rel Chr-c-montf Ec: και αυτου και εμου N: txt ABCL(Treg, expr)P d m vulg syr copt Chr-2-mss Thdrt Damasc Thl., εμου τε αυτου A.

3. rec πρισκιλλαν (corrū to Acts xviii. 2, &c), with rel syrr æth Chr Thdrt (τὴν γὰρ Πρίσκιλλαν ἢ Πρίσκαν, ἀμφοτέρα γὰρ ἐστὶν εὐρεῖν ἐν τοῖς βιβλίοις) Ambrst: txt ABCDFLPN d g h m 17. 47 vss gr-lat-ff. at end, instead of in ver 5, ins και τ. κατ. οικ. αυτ. εκκλ. D¹F.

10—14. The exceeding hatred in which the Apostle was held by the Jews, and their want of fellow-feeling with the Gentile churches, made him fear lest even the ministration with which he was charged might not prove acceptable to them.

32.] διὰ θελ. θεοῦ = ἐὰν ὁ κύριος θελήσῃ, 1 Cor. iv. 19: otherwise in reff.

[κ. συναν. ὑμ., and may refresh myself together with you;—i. e. 'that we may mutually refresh ourselves, I after my dangers and deliverance, you after your anxieties for me.' But the text is in some confusion.] CHAP. XVI. 1—16.] RECOMMENDATION OF PHOEBE: GREETINGS.

1, 2.] In all probability Phoebe was the bearer of the Epistle, as stated in the (rec.) subscription. ¹ διάκονον] Deaconess. See 1 Tim. iii. 11, note. Pliny in his celebrated letter to Trajan says, "necessarium credidi, ex duabus ancillis quæ ministræ dicebantur, quid esset veri et per tormenta quærere." A minute discussion of their office, &c., in later times, may be found in Suicer, Thesaurus, sub voce; and in Bingham, book ii. chap. 22, § 8. Neander, Pfl. u. Leit., ed. 4, pp. 265—267, shews that the deaconesses must not be confounded with the χῆραι of 1 Tim. v. 3—16, as has sometimes been done.

KENCHREÆ, the port of Corinth (τῶν Κορινθίων ἐπίνειον, Philo in Placc. § 19, vol. ii., p. 539: κόμη τις τῆς Κορίνθου μερίστη, Theodoret, h. l.) on the Saronic gulf of the Ægean, for commerce with the east (Acts xviii. 18): seventy stadia from VOL. II.

Corinth, Strabo viii. 380. Pausan. ii. 2, 3. Livy xxxii. 17. Plin. iv. 4. The Apostolical Constitutions (vii. 46, p. 1053, Migne) make the first bishop of the Cenchrean church to have been Lucius, consecrated by Paul himself (Winer, Realv.). The western port, on the Sinus Corinthiacus, was Leche (Paus.), Lecheæ (Plin.), or Lecheum (Strab., Ptol.). 2.] ἐν κυρίῳ, in a Christian manner,—as mindful of your common Lord: ἀξίως τ. ἁγίων, 'in a manner worthy of saints;' i. e. 'as saints ought to do,'—refers to προσδέξησθε, and therefore to their conduct to her;—not, 'as saints ought to be received.'

παραστήτε] Her business at Rome may have been such as to require the help of those resident there. προστάτις πολλῶν] This may refer to a part of the deaconess's office, the attending on the poor and sick of her own sex. κ. ἐμοῦ αὐτοῦ] when and where, we know not. It is not improbable that she may have been, like Lydia, one whose heart the Lord opened at the first preaching of Paul, and whose house was his lodging. 3, 4.] The form Prisca is also found 2 Tim. iv. 19. On Prisca and Aquila see note, Acts xviii. 2. They must have returned to Rome from Ephesus since the sending of 1 Cor. :—see 1 Cor. xvi. 19: and we find them again at Ephesus (?), 2 Tim. iv. 19. Their endangering of their lives for Paul may have taken place at Corinth (Acts xviii. 6 ff.) or at Ephesus (Acts xix.). See Neander, Pfl. u. Leit., p. 441. "ὑποτιθέμαι est pignori

share only.
Sir. ii. 26
1 Tim. xvi. 19
refl.
1 Tim. ii. 6
only
v to man, here
only, (ch. i.
b refl.)
x ver. 16 refl.
x 1 Cor. xvi. 19.
Col. iv. 15.
Philem. 2.
y Acts ii. 46
refl.
z Acts xv. 25
refl.
a ch. viii. 23
refl.
b see ch. xv. 26.

τὸν ἐαυτῶν st τράχηλον ^{su} ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος
εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ^w ἐκκλησίαι τῶν ἐθνῶν,
καὶ τὴν ^{xy} κατ' οἶκον αὐτῶν ^x ἐκκλησίαν. ἀσπάσασθε
Ἐπαίνετον τὸν ^z ἀγαπητόν μου, ὅς ἐστιν ^a ἀπαρχὴ τῆς
Ἀσίας ^b εἰς χριστόν. ⁶ ἀσπάσασθε Μαριάν, ἣτις πολλὰ
ἐκοπίασεν εἰς ὑμᾶς. ⁷ ἀσπάσασθε Ἀνδρόνικον καὶ
Ἰουινῖαν τοὺς ^c συγγενεῖς μου καὶ ^f συναιχμαλώτους μου,
^c οἵτινες εἰσιν ^g ἐπίσημοι ἐν τοῖς ^h ἀποστόλοις, οἳ καὶ πρὸ

c Acts x. 41 refl. d Matt. vi. 28. Acts xx. 35 al. Ps. cxvii. 1. e ch.
vi. 3. Luke i. 36, 59. Acts x. 24 al. Levit. xxv. 45. f Col. iv. 10. Philem. 23 only. g Matt.
xxvii. 16 only. Esth. v. 4. 3 Mace. vi. 1. Polyb. xviii. 38. 1. Jos. Antt. v. 7. 1. h see Acts xiv. 4 note.

5. for ἀπαρχη, απ' αρχης D¹-gr, in principio D¹-lat : a principio G-lat : om ἀπαρχη
της P¹. rec for ασιας, αχαιας, with D²-LP rel syrr Chr Thdrt Thl (Ec : txt
ABCD¹FN latt(not harl¹) copt aeth arm Damase Orig-int Jer Ambrst Ruf^{ex}. Pel Jer
Sedul Bede. (The rec has prob been an error of the scribe, who had ἀπαρχη της
αχαιας, 1 Cor xvi. 15, in his mind. To suppose, with De Wette, that he altered αχ.
here to ασ. to avoid the inconsistency of two persons being the first fruits of Achaia,
is surely too far-fetched.) for εἰς χριστόν, εν χριστω DF latt syrr Orig-int.

6. rec μαριαμ, with DFLN rel Chr Thdrt Thl : txt ABCP Syr copt arm. rec
εἰς ημας, with C²L rel syr Chr-comm Thdrt Damase Thl (Ec Ruf-ms : εν υμιν DF latt
Ambrst : txt ABC¹PN Syr copt aeth Chr-txt(and ms₁).

7. ins τους bef συναιχμαλώτους B.

om οι K¹.

for οι κ. προ εμ. γεγ., τοις

orronere. Demosth. in Aphobum: ἀπέτιστα
τὴν λειτουργίαν, ὑποβέλς τὴν οἰκίαν καὶ
τάμαντοῦ πάντα. Aeschines: ὑπέθησαν
αὐτῷ τοῦ ταλάντου τὰς δημοσίας προσ-
όδους." Wetst. The 'churches of the
Gentiles' had reason to be thankful to
them, for having rescued the Apostle of
the Gentiles from danger. It seems to
have been the practice of Aquila and
Priscilla (ref. 1 Cor.) and some other Chris-
tians (refl. Col., Philem.) to hold assem-
blies for worship in their houses, which
were saluted, and sent salutations as one
body in the Lord. Some light is thrown
on the expression by the following passage
from the Acta Martyrii S. Justin, in
Ruinart, cited by Neander, Church Hist. i.
330, Rose's trans. "The answer of Justin
Martyr to the question of the prefect (Rus-
ticus) 'Where do you assemble?' exactly
corresponds to the genuine Christian spirit
on this point. The answer was; 'Where
each one can and will. You believe, no
doubt, that we all meet together in one
place; but it is not so, for the God of the
Christians is not shut up in a room, but,
being invisible, He fills both heaven and
earth, and is honoured every where by the
faithful.' Justin adds, that when he came
to Rome, he was accustomed to dwell in
one particular spot, and that those Chris-
tians who were instructed by him, and
wished to hear his discourse, assembled at
his house. (This assembly would accord-
ingly be ἡ κατ' οἶκον τοῦ Ἰουστίνου ἐκ-
κλησία.) He had not visited any other cou-

gregations of the Church." 5.] Ἐπα-
netus is not elsewhere named. ἀπαρχή,
the same metaphor being in the Apostle's
mind as in ch. xv. 16,—the first believer.

On Ἀσίας see var. readd. εἰς χρ.,
elliptical: the full construction would be
τῆς προσφορᾶς εἰς χρ. 6.] None of
the names occurring from ver. 5—15 are
mentioned elsewhere (except possibly Ru-
fus: see below). De Wette remarks,
that, notwithstanding the manuscript au-
thority, εἰς ἡμᾶς is perhaps the more likely
reading, (1) because the Apostle would
hardly mention a service done to themselves
as a ground of salutation from him, and (2)
because κοπιᾶν without being expressly fol-
lowed by λόγῳ (1 Tim. v. 17: see Phil. ii.
16; Col. i. 29), said of women, most likely
implies acts of kindness peculiar to the sex.

7.] Ἰουινῖαν may be fem. (Ἰουινῶν),
from Ἰουινῖα (Junia), in which case she is
probably the wife of Andronicus,—or masc.,
from Ἰουινῖας (Junianus, contr. Junias).
It is uncertain also whether συγγενεῖς
means fellow-countrymen, or relations.
Aquila and Priscilla were Jews: so would
Maria be, and probably Epænetus, being
an early believer. If so, the word may
have its strict meaning of 'relations.' But
it seems to occur vv. 11, 21 in a wider
sense.

συναιχμ.] When and where,
uncertain. ἐπίσημοι ἐν τ. ἀποστ.]
Two renderings are given: (1) 'of note
among the Apostles,' so that they them-
selves are counted among the Apostles:
thus the Greek ff. (τὸ ἀποστόλους εἶναι,

ἐμοῦ γέγοναν ¹ ἐν χριστῷ. ⁸ ἀσπάσασθε Ἀμπλίατον τὸν ¹ 1 Cor. i. 30.
² ἀγαπητὸν μου ἐν κυρίῳ. ⁹ ἀσπάσασθε Οὐρβαῖον τὸν ¹ Eph. ii. 13.
³ συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ² ἀγαπητὸν ¹ 1 Pet. v. 14.
μου. ¹⁰ ἀσπάσασθε Ἀπελλὴν τὸν ¹ δόκιμον ¹ ἐν χριστῷ. ¹ 1 ch. xiv. 18
ἀσπάσασθε τοὺς ἐκ ³ τῶν Ἀριστοβούλου. ¹¹ ἀσπάσασθε ¹ refl.
Ἡρωδίωνα τὸν ¹ συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ ³ τῶν
Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ¹² ἀσπάσασθε Τρύφαι-
ναν καὶ Τρυφῶσαν τὰς ⁴ κοπιώσας ἐν κυρίῳ. ἀσπάσασθε
Περσίδα τὴν ² ἀγαπητήν, ἣτις πολλὰ ⁴ ἐκοπίασεν ἐν κυρίῳ.
¹³ ἀσπάσασθε Ροῦφον τὸν ¹ ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν ¹ n ch. viii. 33
μητέρα αὐτοῦ καὶ ἐμοῦ. ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέ-
γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς

προ εμου DF. rec γεγονασιν, with CLP rel: txt A B(sic: see table) N. aft
χριστω add ιησου DF Pel Ambrst Jer.

8. rec αμπλιαν, with B² C(appy) DLP rel syrr Chr Thdrt Chron Damase Thl Ec: txt
A B¹(Tischdf) FN latt copt aeth Euthal Iren-int lat-fl.—om τον B¹. om μου B
F(not G).

9. for χριστω, κυριω CDF c m arm Chr-3-mss: txt ABLPN rel syrr aeth Orig-int.

8. αριστοβολου(for -βουλου) B¹F vulg. συγγενην A B¹(Tischdf) D¹.

12. om from εν κυριω to εν κυριω AF(and G). κοπιασας U.

14. rec εριαν π. ερμη, with D³L rel Syr syr(txt and mg-gr) arm Chr Thdrt Chron
Ambrst: txt ABCD¹FPN m am(with fuld harl flor mar) copt aeth Euthal Orig-int Ruf
Bede.

μέγα· τὸ δὲ καὶ ἐν τούτοις ἐπισήμους
εἶναι, ἐννόησον ἡλίκον ἐγκώμιον, Chrys.),
Calv., Est., Wolf, Thol., Kölln., Olsh., al.:
or (2) ‘noted among the Apostles,’ i.e.
well known and spoken of by the Apostles.
Thus Beza, Grot., Koppe, Reiche, Meyer,
Fritz., De W. But, as Thol. remarks,
had this latter been the meaning, we
should have expected some expression like
διὰ πασῶν τῶν ἐκκλησιῶν (2 Cor. viii. 18).
I may besides remark, that for Paul to
speak of any persons as celebrated among
the Apostles in sense (2), would imply that
he had more frequent intercourse with the
other Apostles, than we know that he had;
and would besides be improbable on any
supposition. The whole question seems to
have sprung up in modern times from the
idea that οἱ ἀπόστολοι must mean the
Twelve only. If the wider sense found in
Acts xiv. 4, 14; 2 Cor. viii. 23; 1 Thess.
ii. 6 (compare i. 1) be taken, there need be
no doubt concerning the meaning.

οἱ καὶ . . .] refers to Andr. and Jun.,
not to the Apostles. In the use of γέγο-
ναν, there is a mixed construction—“who
have been longer than me,” and “who were
before me.”

8 ff.] Ampliatius = Am-
plias: see v. r. ἀγ. ἐν κυρ., beloved
in the bonds of Christian fellowship.

συνεργ. ἐν χρ., fellow-workman

in (the work of) Christ. Origen and

others have confounded Apelles with the

well-known Apollos, but apparently with-
out reason. Cf. Hor. Sat. i. 5. 100.

δόκιμ. ἐν χρ., approved (by trial) in (the
work of) Christ. It does not follow that

either Aristobulus or Narcissus were them-
selves Christians. Only those of their
familia (τοὺς ἐκ τῶν) are here saluted
who were ἐν κυρίῳ: for we must under-
stand this also after Ἀριστοβούλου.

συγγ., see above. Grot., Neander, al.,
have taken Narcissus for the well-known
freedman of Claudius. But this can hardly
be, for he was executed (Tac. Ann. xiii. 1)
in the very beginning of Nero's reign, i. e.
cir. 55 A.D., whereas (see Prolegg. § iv. 4,
and Chronol. Table) this Epistle cannot
have well been written before 58 A.D.
Perhaps, as Winer (Realw.) suggests, the
family of this Narcissus may have con-
tinued to be thus known after his death (?).

13.] Rufus may have been the son
of Simon of Cyrene, mentioned Mark xv.
21: but the name was very common.

ἐκλεκτόν—not to be softened, as De W.,
al., to merely ‘eximium,’ a sense unknown
to our Apostle;—elect, i. e. one of the
elect of the Lord. καὶ ἐμοῦ the Apostle

adds from affectionate regard towards the
mother of Rufus; ‘my mother,’ in my
reverence and affection for her. Jowett
compares our Lord's words to St. John,
John xix. 27.

14.] These Christians
of whom we have only the names, seem to

ο = Acts ix. 13 reff.
 p 1 Cor. xvi. 20.
 2 Cor. xiii. 12.
 1 Thess. v.
 26. see 1 Pet.
 v. 14.
 q as above (p).
 Luke vii. 45.
 xxi. 48 only.
 P¹ 100. xxvii.
 6. Gal. i. 2
 only.
 r plur. Acts xx.
 41. xvi. 5.
 ver. 4. 1 Cor.
 vii. 17. xi. 16
 al.
 s = ch. xii. 1
 reff.
 t Luke xi. 35.
 2 Cor. iv. 18.
 Gal. vi. 1.
 Phil. ii. 4.
 iii. 17 only +
 2 Macc. iv. 5
 only.
 u Gal. v. 20 only +. 1 Macc. iii. 29 only. v = ch. xiv. 13 reff. w = ch. i. 26 reff. x = Acts n. 42 reff.
 y 1 Pet. iii. 11 (ch. iii. 12) only. Ps. xxxvi. 27. z = Acts xx. 19 reff. a = Phil. iii. 19. Prov.
 xxv. 15. b here only +. c = here only. see note. (ch. xv. 29 reff.) d ch. vii. 11
 reff. e = here (Heb. vii. 26) only. Prov. i. 4. viii. 5 al.

15. *ιουνιαν* C¹F. *νηρεαν* AF. *ολυμπειδα* F, *Olympiadem* latt Orig-int
 Ambrst Ruf: *ολυμπιαν* D² arm.
 16. om *ασπασονται* . . . *χριστου* DF, but aft *συγγ. μου* ver 21 read *και αι εκκλ. πασαι*
του χρ. rec om *πασαι* (see note), with rel Chr Thl Ec: ins ABC(DF)LPS m vss
 (Chr-comm?) Cyr Thdrt Orig-int Ambrst Ruf Pel Bede.
 17. for *παρακαλω*, *ερωτω* D¹⁻³, *ρογο* latt. for *σκοπειν*, *ασφαλως σκοπειτε* DF
 Sing-cler. for *παρα*, *περι* D¹. ins *λεγοντας η bef ποιουντ.* DF Sing-cler.
εκκλινετε BCN¹ in Thdrt Damasc.
 18. om *τω* F. rec ins *ιησου* bef *χριστω*, with L rel Syr copt æth-pl arm-mss
 Chr: om ABCDFP¹ e m vulg syr æth-rom arm-ed Orig-int.—*χρ.* bef *ημων* DF.
δουλειου om F. om *και ευλογιας* (*homæotel*) (D¹F 17 Chr-ms.

be persons of less repute than the former. Hermas (=Hermodorus, Grot.) is thought by Origen (in loc. "Puto, quod Hermas sit scriptor libelli istius qui Pastor appellatur"), Eus. H. E. iii. 3, and Jerome, Catal. script. eccl., c. x., vol. ii., p. 846, to be the author of the 'Shepherd.' But this latter is generally supposed to have been the brother of Pius, bishop of Rome, about 150 A.D. The *συν αυτοις αδελφοί* of ver. 14, and *συν αυτοις πάντες ἅγιοι* of ver. 15, have been taken by De W. and Reiche to point to some separate associations of Christians, perhaps (De W.) assemblies as in ver. 5: or (Reiche) unions for missionary purposes. 16.] The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle's greetings to them, to testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning, see reff. It became soon a custom in the churches at the celebration of the Lord's Supper. See Suicer under *ἀσπασμός* and *φίλημα*, and Bingham, xv. 3. 3. *ἀσπάζ. ὑμ. αἱ ἐκκλ. π.*] This assurance is stated evidently on the Apostle's authority, speaking for the churches; not implying as Bengel, "quibuscum fui, c. xv. 26. His significarat, se Romam scribere,"

but vouching for the brotherly regard in which the Roman church was held by all churches of Christ. The above misunderstanding has led to the exclusion of *πάσαι*.

17—20.] WARNING AGAINST THOSE WHO MADE DIVISIONS AMONG THEM. To what persons the Apostle refers, is not plain. Some (Thol., al.) think the Judaizers to be meant, not absolutely within the Christian pale, but endeavouring to sow dissension in it: and so, nearly, Neander, Pfl. u. Leit., p. 452. De W. thinks that Paul merely gives this warning in case such persons came to Rome. Judging by the text itself, we infer that these teachers were similar to those pointed out in Phil. iii. 2, 18; 1 Tim. vi. 3; ff. 2 Cor. xi. 13, 20: *unprincipled and selfish persons, seducing others for their own gain*: whether Judaizers or not, does not appear: but considering that the great opponents of the Apostle were of this party, we may perhaps infer that they also belonged to it.

17.] *σκοπεῖν* = *βλέπειν*, Phil. iii. 2. The *διδασχῆ* here spoken of is probably rather ethical than doctrinal; compare Eph. iv. 20—24. 18.] *χρηστολογία*, *κολακεία*, Theophyl. Wetstein cites from Julius Capitolinus, in Pertinace, 13, "omnes, qui libere conferebant, male Pertinacem loquebantur, chrestolo-

γὰρ ὑμῶν ^f ὑπακοὴ εἰς πάντας ^g ἀφίκετο· ἐφ' ὑμῶν οὖν ^{f ch. i. 5 reff.} χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι ^h εἰς τὸ ^h ἀγαθόν, ^{g here only.} ἵνα κε- ^{Prov. i. 27.} ^{= Sir. xlvii.} ^{h ch. xiii. 4} ^{16.} ^{1 reff.} ^{i Matt. x. 16.} ^{Phil. ii. 15} ^{only t.} ^{k ch. ii. 9 reff.} ^{l ch. xv. 33 reff.} ^{m Matt. xii. 20.} ^{Mark v. 4.} ^{xiv. 35.} ^{Luke ix. 39.} ^{John xix. 36.} ^{Rev. ii. 27 only.} ^{Gen. xix. 9.} ^{n Luke xviii. 8.} ^{Acts xii. 7.} ^{xxii. 18. xxv.} ^{p ver. 3} ^{s = here only.} ^{Diod. Sic. xvii.}

²¹ Ἀσπάζεταιται ὑμᾶς Τιμόθεος ὁ ^p συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ ^a συγγενεῖς μου. ²² ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας ^r τὴν ἐπιστολὴν ἐν κυρίῳ. ²³ ἀσπάζεταιται ὑμᾶς Γάϊος ὁ ^s ξένος μου καὶ

4. Rev. i. 1. xxii. 6 only. Deut. xxviii. 20.

reff. q vv. 7, 11 reff.

47. Xen. Anab. iii. 1. 4.

o ellipsis, ch. xv. 33 reff.

r see 1 Cor. v. 9 reff.

s = here only. Diod. Sic. xvii.

19. *υπακοη* bef *υμων* D-gr F. *rec* χαίρω οὖν το ἐφ ὑμιν, with (DF) ^{N3} rel vulg syrr copt (arm) Chr Thdrt: το ἐφ' ὑμιν συνχαίρω, omg οὖν, m(m¹ Treg): txt ABCLPN¹ arm Damasc Orig-int Ruf.—om το D¹ F d (arm). for θ, δε, και θελω D¹ F Syr aeth. *rec* aft σοφους adds μεν (on account of δε follg?), with ACPN rel syr Thl Ec Aug: om BDFL copt Clem Cæs (but om also δε follg) Chr Thdrt Orig-int. ²⁰ συντριψαι Δ 67² vulg (am demid harl F-lat agst fuld tol) G-lat spec Orig Thdrt-comm Ambr. εν ταχει bef υπο τ. π. ἡμῶν Δ. om last clause DF Sedul. om χριστου B^N. elz at end adds αμην, with m² (Treg): om ABCLPN rel vss gr-lat-fl.

²¹ *rec* ασπάζονται, with D³ L rel Syr Thdrt Ec: txt ABCD¹ FPN m latt syr copt arm Chr Thl Orig-int Ambrst Ruf. om 1st μου B 67². om 2nd και B. at end DF add και αι εκκλησιαι πασαι του χυ (see ver 16).

gum eum appellantes, qui bene loqueretur et male faceret." *εὐλογίας*, fairness

of speech: so Plato, Rep. iii. 400 D, εὐλογία ἄρα κ. εὐαρμοστία κ. εὐσχημοσύνη κ. εὐρυθμία εὐηθεία ἀκολουθεῖ—or perhaps 'eulogies' (flatteries), as Pind. Nem. iv. 8, οὐδὲ θερμὸν ὕδωρ τόσον | γε μαλθακὰ τεύχει | γυῖα, τόσσον εὐλογία φόρ | μίγγι συνάρορος. 19.] See ch. i. 8. Their obedience being matter of universal notoriety, is the ground of his confidence that they will comply with his entreaty, ver. 17. Some slight reproof is conveyed in χαίρω, θέλω δὲ κ.τ.λ. They were well known for obedience, but had not been perhaps cautious enough with regard to these designing persons and their pretended wisdom. See Matt. x. 16, of which words of our Lord there seems to be here a reminiscence. 20.]

ἐπειδὴ γὰρ εἶπε τοὺς τὰς διχοστασίας κ. τὰ σκάνδαλα ποιούντας, εἶπεν εἰρήνης θεόν, ἵνα θαρσύνωσι περὶ τῆς τούτων ἀπαλλαγῆς. Chrys. Hom. xxxii. p. 755: and so most Commentators. De W. prefers taking ὁ θ. τῆς εἰρ. more generally as 'the God of salvation;' and the usage of the expression (see reff.) seems to favour this. συντρ. τ. σατ. is a similitude from Gen. iii. 15. συντριψέι, not as Stuart, 'for optative,' nor does it express any wish, but a prophetic assurance and encouragement in bearing up against all adver-

saries, that it would not be long before the great Adversary himself would be bruised under their feet.

ἡ χάρις κ.τ.λ.] It appears as if the Epistle was intended to conclude with this usual benediction, but the Apostle found occasion to add more. This he does also in other Epistles: see 1 Cor. xvi. 23, 24; similarly Phil. iv. 20, and vv. 21—23 after the doxology,—2 Thess. iii. 16, 17, 18;—1 Tim. vi. 16, 17 ff.:—2 Tim. iv. 18, 19 ff. 21—24.] GREETINGS FROM VARIOUS PERSONS.

21.] Lucius must not be mistaken for Lucas (= Lucanus),—but was probably Lucius of Cyrene, Acts xiii. 1, see note there. Jason may be the same who is mentioned Acts xvii. 5, 7, as the host of Paul and Silas at Thessalonica. A 'Sopater (son) of Pyrrhus of Beroea' occurs Acts xx. 4, but it is hardly likely that this Sosipater is the same person.

οἱ συγγενεῖς, see above, ver. 7. These persons may have been Jews; but we cannot tell whether the expression may not be used in a wider sense. 22.] There is nothing strange (as Olsh. supposes) in this salutation being inserted in the first person. It would be natural enough that Tertius the amanuensis, inserting ἀσπάζεται ὑμ. Τέρτ. ὁ γρ. τ. ἐπ. ἐν κυρ., should change the form into the first person, and afterwards proceed from the dictation of the Apostle as before. Beza and Grot. suppose him to have done this on transcribing

t Acts v. 11.

xv. 22.

1 Cor. xiv. 23.

u = here only.

(Luke xvi. 1,

1 Cor. i. 1, 2.)

iv. 1, 2.)

Esth. viii. 9.

Jos. Antt. xi.

6, 12.

v 1 Tim. i. 17.

Jude 24.

w ch. i. 11.

Luke xxii. 32 al. Ps. l. 12 (14).

x ch. ii. 16. 2 Tim. ii. 8 only. see 2 Cor. iv. 3. 1 Thess. i. 5. 2 Thess. ii. 14.

ἴδλης τῆς ἑκκλησίας. ἀσπάζεται ὑμᾶς Ἐραστος ὁ οἰκο-
νόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. [24 Ἡ
χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ὁ μετὰ πάντων
ὑμῶν. ἀμήν.]

25 Τῷ δὲ δυναμένῳ ὑμᾶς στήριξαι κατὰ τὸ εὐαγγέλιον

23. rec τ. εκκλησίας bef ολης, with L rel Chr Thdrt: ολαι αι εκκλησιαι F aeth: ολη η εκκλησια vulg(not am) copt(eccl. omnis) Pel Sedul: txt ABCDPN in am syrr.

[24. om ver ABCN am(with fuld harl¹ &c) copt aeth-rom Ruf: ins DFL rel Chr Thdrt Thl Ec Sedul Bede; and (but aft ver 27) Orig-int P 17. 80 Syr-mss syr aeth-pl Ambrst.—for ημων, υμων L: om P.—om ιησ. χρ. F.]

25, 26, 27. These verses are variously placed: (1) in BCDN 16. 80. 137-76 latt

the Epistle. Thol. notices this irregularity as a corroboration of the genuineness of the chapter. On the supposed identity of Tertius with Silas see note on Acts xv. 22.

23.] Gaius is mentioned 1 Cor. i. 14, as having been baptized by Paul. The host of the whole church probably implies that the assemblies of the church were held in his house:—or perhaps, that his hospitality to Christians was universal. Erastus, holding this office (οἰκονόμος, the public treasurer, ὁ ἐπὶ τῆς δημοσίας τραπέζης, arcarius, Wetst., who quotes from inscriptions, Νεῖλω οἰκονόμῳ Ἀσίας,—Secundus, arkarius Reip. Arnerinorum), can hardly have been the same who was with the Apostle in Ephesus, Acts xix. 22. It is more probable that the Erastus of 2 Tim. iv. 20 is identical with this than with that other.

ὁ ἀδελφός, the brother,—the generic singular; one among οἱ ἀδελφοί, 'the brethren.' The rest have been specified by their services or offices.

[24.] The benediction repeated; see above on ver. 20. The omission (see var. read.) has perhaps been by the caprice of the copyists.]

25—27.] CONCLUDING DOXOLOGY. The genuineness of this doxology, and its position in the Epistle have been much questioned. The external evidence will be found in the var. readings;—from which it is plain, that *its genuineness* as a part of the Epistle is *placed beyond all reasonable doubt*. Nor does the variety of position militate here, as in some cases, against this conclusion. For the transference of it to the end of ch. xiv. may be explained, partly from the supposed reference of στήριξαι to the question treated in ch. xiv. (so Chrys., πάλιν γὰρ ἐκείνων ἔχεται τῶν ἀσθενῶν, κ. πρὸς αὐτοὺς τρέπει τὸν λόγον), partly from the supposed inappropriateness of it here after the benediction of ver. 24, in consequence of which that verse is omitted by mss. which have the doxology here,—partly from the unusual character of the position and

diction of the doxology itself. This latter has been used as an internal argument against the genuineness of the portion. Paul never elsewhere ends with such a doxology. His doxologies, when he does use such, are simple, and perspicuous in construction, whereas this is involved, and rhetorical. This objection however is completely answered by the supposition (Fritz.) that the doxology was the effusion of the fervent mind of the Apostle on taking a general survey of the Epistle. We find in its diction striking similarities to that of the pastoral Epistles:—a phenomenon occurring in several places where Paul writes in a fervid and impassioned manner,—also where he writes *with his own hand*;—the inferences from which I have treated in the Prolegg. to those Epistles (vol. iii. Prolegg. ch. vii. § i. 30—33). That the doxology is made up of unusual expressions taken from Paul's other writings, that it is difficult and involved, are facts, which if rightly argued from, would substantiate, *not its interpolation, but its genuineness*: seeing that an interpolator would have taken care to conform it to the character of the Epistle in which it stands, and to have left in it no irregularity which would bring it into question. The construction is exceedingly difficult. Viewed superficially, it presents only another instance added to many in which the Apostle begins a sentence with one construction, proceeds onward through various dependent clauses till he loses sight of the original form, and ends with a construction presupposing another kind of beginning. And such no doubt it is: but it is not easy to say what he had in his mind when commencing the sentence. Certainly, *ὃ ἡ δόξα εἰς τ. αἰῶνας* forbids us from supposing that δόξα was intended to follow the datives,—for thus this latter clause would be merely a repetition. We might imagine that he had ended the sentence as if it had

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ἔχουσιν καὶ τὸ ὑκήρυγμα Ἰησοῦ χριστοῦ κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου φανερωθέντος δὲ νῦν διὰ τῆς γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, μόνῳ σοφῷ θεῷ,

a ch. xiii. 19 reff.

b ch. xi. 25.

c 2 Tim. i. 9.

Tit. i. 2 only. see Gen. ix. 12. dat. of duration,

Luke viii. 29. ch. viii. 11.

d = here only (Acts xii. 17 reff.). L. P. Ps. xxxi. 3.

e ch. i. 19 reff.

f Acts xvii. 2. ch. i. 2 reff.

g 2 Pet. i. 19 only +.

h 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim.

i. 1. Tit. i. 3. ii. 15 only +. P.

Wisd. xiv. 16.

i here only. Gen. xxi. 33.

k ch. i. 5 (reff.).

11 Cor. xii. 3 reff.

m here only. (1 Tim. i. 17. Jude 25.)

Syr copt aeth Ambrst Ruf Pel Bede they stand here and here only: (II) they stand *aft ch xiv 23* in L rel and about 192 others syr goth(appy) arm-zoh Chr Thldrt Damasc Thl Gec Theodul (Tert?): (III) they are *omd altogether* in (D³?) F(a space is left aft xvi. 24) G(a space is left aft xiv. 23) Meion (*penitus abstulit* aegc to Ruf [and Orig? see Orig in Rom. lib. x. 43, vol. iv. p. 687] as also claps xv. xvi.) some mss in Jer(appy) Tert-mss?: (IV) they occurs in *both places* in AP 5. 17. 109-lat arm-zoh. (Sz reckons 246 mss of St. Paul. Here 16 are defective [see Sz, addg 126], 21 are unexamined [see Sz, addg 216. 239 to 246], 7 are not distinct mss [viz. 8. 10. 56. 60-1-6. 117], and 5 are included under "rel.")

25. for το κήρυγμα, κυρίου N¹(txt R-corr¹).

χριστου bef ιησου B.

26. om τε D vulg syrr arm Chr Orig-int Hil.

aft προφητ. add και της επιφανειας

(adventum) του κυριου ημων ιησ. χριστου Orig, mss-in-Jer.

27. θεω bef σοφω D.

begun ὁ δὲ δυνάμενος, κ.τ.λ. and expressed a wish that He who was able to confirm them, *might confirm them*: but this is prevented by its being evident, from the μόνῳ σοφῷ θεῷ, that the datives are still in his mind. This latter fact will guide us to the solution. The dative form is still in his mind, but not the reference in which he had used it. Hence, when the sentence would naturally have concluded (as it actually does in B: see digest) μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ἡ δόξα εἰς τ. αἰῶνας,—a break is made, as if the sense were complete at χριστοῦ, and the relative ᾧ refers back to the subject of the sentence preceding, thus imagined complete,—viz. to ὁ δυνάμενος—μόνος σοφὸς θεός. The analogy of the similar passage Acts xx. 32 would tempt us to supply with the datives παρατίθεμαι ὑμᾶς, or the like, as suggested by Olsh.;—but as De W. remarks, the form of a doxology is too evident to allow of this. After all, perhaps, the datives may be understood as conveying a general ascription of praise for the mercies of Redemption detailed in the Epistle, and then ᾧ ἡ δ. as superadded, q. d., To Him who is able &c. . . . be all the praise: to whom be glory for ever.

25.] κατὰ, in reference to, i. e. 'in subordination to,' and according to the requirements of.

κήρυγμα Ἰησοῦ χρ. can hardly mean, as De W. and Meyer, 'the preaching which Jesus Christ hath accomplished by me' (ch. xv. 18),—nor again as Chrys., δ αὐτὸς ἐκήρυξεν,—but the preaching of Christ, i. e. making known of Christ, as the verb is used 1 Cor.

i. 23; xv. 12 al. fr. So Calvin., and most Commentators.

κατὰ ἀποκ.] This second κατὰ is best taken, not as co-ordinate to the former one, and following στηρίξαι, nor as belonging to δυνάμενος, which would be an unusual limitation of the divine Power,—but as subordinate to κήρυγμα,—the preaching of Jesus Christ according to, &c. The omission of τό before κατὰ ἀποκ. is no objection to this.

μυστ.] The mystery (see ch. xi. 25, note) of the gospel is often said to have been thus hidden from eternity in the counsels of God—see Eph. iii. 9; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; 1 Pet. i. 20; Rev. xiii. 8.

26.] See ch. i. 2. The prophetic writings were the storehouse out of which the preachers of the gospel took their demonstrations that Jesus was the Christ: see Acts xviii. 28;—more especially, it is true, to the Jews, who however are here included among πάντα τὰ ἔθνη.

κατ' ἐπιταγ. may refer either to the prophetic writings being drawn up by the command of God,—or to the manifestation of the mystery by the preachers of the gospel thus taking place. The latter seems best to suit the sense.

αἰωνίου refers back to χρ. αἰωνίους. The first εἰς indicates the aim—in order to their becoming obedient to the faith:—the second, the local extent of the manifestation.

27.] διὰ Ἰησ. χρ. must by the requirements of the construction be applied to μόνῳ σοφῷ θεῷ, and not (as Aug.) to δόξα, from which it is separated by the relative ᾧ. The quantity of intervening matter, especially the datives μόνῳ σοφῷ θεῷ, prevent it from being re-

n see ch. ii. 16.
o ch. xi. 36 reff.
p ch. i. 25 reff.

ⁿ διὰ Ἰησοῦ χριστοῦ, ^φ ἡ ^ο δόξα ^p εἰς τοὺς αἰῶνας. ἀμήν.

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ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

χριστ. bef ιησ. B. om $\tilde{\epsilon}$ B Syr Orig-int. aft αιωνας add των αιωνων ADP \aleph
vulg Syr copt arh arm Damase Ruf (but not AP arm xiv. 23) om αμην 49. 63 am.

SUBSCRIPTION: rec *πρ. ρ. εγραφη απο κορινθου*, with B² D-corr P (prefixing *παυλου επιστολη*) rel syrr copt goth $\mathfrak{C}e$, adding *δια φοιβης της διακονου της εν κεγχραις εκκλησιας*, with rel copt $\mathfrak{C}e$ (but a k pref η ; a b d e f k m n 17 om *της εν κεγχρ. εκκλ.*; m om *πρ. ρω.*): *του αγ. κ. πανευφημου αποστολου παυλου επισ.* *πρ. ρ. εγραφη απο κορινθου δια φοιβης της διακονου* L: om F¹ c g l 17: *εγραφη απο κορινθου ο: εγρ. δια φοιβης απο κορ.* h: txt AB¹CD¹ G (adding *ετελεσθη*) \aleph .

ferred (as $\mathfrak{C}e$., Theophyl.) to *στηρίξαι*. It must then be rendered to the only wise God through Jesus Christ, i. e. Him who is revealed to us by Christ as such.

On the construction of $\tilde{\phi}$ see above.

It cannot without great harshness be referred to *Christ*, seeing that the words *μόνω σαφῶ θεῶ* resume the chief subject of the sentence, and to them the relative must apply.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

I. ¹ Παῦλος [^a κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ ^b διὰ ^a Rom. i. 1, 6. 7. Jude 1 al. 2 Kings xv. 11. ^b Rom. xv. 32 reff. ^c Acts xx. 28. ch. x. 32. xi. ^d Rom. 16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Thess. ii. 14. 2 Thess. i. 4. 1 Tim. iii. 5, 15. Neh. xiii. 1. xv. 16 reff.

TITLE. Steph η προς τους κορινθιους επιστολη πρωτη; elz παυλου του αποστολου η προς κορινθιους επ. πρ., with rel: πρ. κορ. αρχεται α F (but G om α): του αγιου και πανευφημου αποστολου παυλου επιστολη πρ. κορ. πρωτη L: προς κο. α επ. h n: πρ. κο. επ. πρ. k: παυ. επ. πρ. κορ. α P: πρ. κορ. m: om D: txt A (appy: the title is nearly gone) BCN l o 17. 47.

CHAP. I. 1. om κλητος AD Cyr, (perhaps because it does not occur elsw in the openings of ep̄r exc Rom i. 1: but it may have been insd from there, so I have left it doubtful): ins BCFLPN rel vss Chr Cyr¹ Thdrt²expr Thlexpr (ECexpr Orig-int Ambrst Aug Bede. rec ιησ. bef χρ., with ALPN rel vss Thdrt Thl Ec Orig-int Aug: txt BDF am (with demid fuld tol) Chr Hil.—av corrd to ιω N¹. [C is defective in this and follg ver.]

2. rec τη ουση εν κορ. bef ηγιασμ. εν χ. ι., with AD²LPN rel vss: txt BD¹⁻³F.

CHAP. I. 1—3.] ADDRESS AND GREETING.

1.] It is doubtful whether κλητὸς is not spurious: see var. readd.

The words διὰ θελ. θεοῦ point probably to the depreciation of Paul's apostolic authority at Corinth. In Gal. i. 1 we have this much more strongly asserted. But they have a reference to Paul himself also: "ratio auctoritatis ad ecclesias: humilis et prompti animi, penes ipsum Paulum." Bengel. Chrys., referring it to κλητὸς, says, ἐπειδὴ αὐτῷ ἔδοξεν, ἐκλήθημεν, οὐκ ἐπειδὴ ἄξιοι ἦμεν. Hom. i. p. 4.

Σωσθένης can hardly be assumed to be identical with the ruler of the synagogue in Acts xviii. 17: see note there. He must have been some Christian well known to the church at Corinth. Thus Paul associates with himself Silvanus and Timotheus in the Epistles to the Thessalonians; and Timotheus in 2 Cor. Chrysostom attributes it to modesty: μετριάζει, συντάττων ἑαυτῷ τὸν ἐλάττονα πολλῶ. Some have supposed Sosthenes to be the writer of the Epistle, see Rom. xvi. 22. Possibly he

may have been one τῶν Χλόης (ver. 11) by whom the intelligence had been received, and the Apostle may have associated him with himself as approving the appeal to apostolic authority. Perhaps some slight may have been put upon him by the parties at Corinth, and for that reason Paul puts him forward.

ὁ ἀδελφός, as 2 Cor. i. 1, of Timothy, the brother,—one of οἱ ἀδελφοί.

2.] The remarks of Calvin on τῇ ἐκκλ. τ. θεοῦ, κ.τ.λ. are admirable: "Mirum forsitan videri queat, cur eam hominum multitudinem vocet Ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illic potius regnum occuparet quam Deus. Certum est autem, eum noluisse blandiri Corinthiis: loquitur enim ex Dei Spiritu, qui adulari non solet. Atqui inter tot inquinamenta qualis amplius eminent Ecclesiæ facies? Respondeo, . . . uteunque multa vitia obrepissent, et variæ corruptelæ tam doctrinæ quam morum, extitisse tamen adhuc quædam veræ Ecclesiæ signa. Locus diligenter observandus, ne requiramus in hoc mundo Ecclesiam omni ruga et macula ca-

e Acts ix. 13
refl.
f Acts xxiii. 15.
2 Cor. i. 1.
Phil. i. 1.
g = Acts ii. 21
refl.
h see Rom. xvi.
13 and ch.
xvi. 18.
i Rom. i. 7.
k Rom. i. 8
(refl.).

Κορίνθω, ^a κλητοῖς ^c ἁγίοις, ^f σὺν πᾶσιν τοῖς ^g ἐπικαλουμέ-
νοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντί
τόπῳ ^h αὐτῶν [τε] καὶ ^h ἡμῶν. ³ ⁱ χάρις ὑμῖν καὶ ⁱ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

⁴ ^k Εὐχαριστῶ τῷ ^k θεῷ ^k μου πάντοτε περὶ ὑμῶν ¹ ἐπὶ τῇ

1 = Phil. i. 3 al.

om 1st ημων Α 77. 109 fuld Orig Tert Ambrst Pel.

om χριστου Α.

om τε

(A¹ ?) BD¹ FN¹ 17: ins CD² LPN³ rel.

4. om μου BN¹ aeth: ins ACDFLPN-corr¹ rel vss.

rentem: aut protinus abdicemus hoc titulo quemvis cœtum in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam Ecclesiam putare ubi non appareat perfecta puritas. Nam quicumque hac occupatus fuerit, necesse tandem erit, ut discessionem ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus, cur Ecclesiam Corinthi agnosceret? nempe quia Evangelii doctrinam, Baptismum, Cœnam Domini, quibus symbolis censeri debet Ecclesia, apud eos cernebat." On τοῦ θεοῦ, Chrys. remarks, οὐ τοῦδε καὶ τοῦδε, ἀλλὰ τοῦ θεοῦ,—and similarly Theophyl., taking the expression as addressed to the Corinthians to remind them of their position as a congregation belonging to God, and *not to any head of a party*. Perhaps this is too refined, the words ἡ ἐκκλ. τ. θεοῦ being so usual with St. Paul,—see refl. The harshness of the position of ἡγιασμένοι ἐν χρ. Ἰησ. is in favour of its being the original one:—

hallowed (i. e. dedicated) to God in (in union with and by means of) Jesus Christ.

τῇ οὐσῃ—'which exists,' 'is found, at Corinth.' So ἐν Ἀντιοχ. κατὰ τὴν οὐσαν ἐκκλησίαν, Acts xiii. 1. κλη-

τοῖς ἁγίοις] See Rom. i. 7, note.

σὺν πᾶσιν κ.τ.λ.] These words do not belong to the designations just preceding, = 'as are all,' &c., but form part of the address of the Epistle, so that these πάντες οἱ ἐπικαλ. are partakers with the Corinthians in it. They form a weighty and precious addition,—made here doubtless to shew the Corinthians, that membership of God's Holy Catholic Church consisted not in being planted, or presided over by Paul, Apollos, or Cephas (or their successors), but in calling on the name of our Lord Jesus Christ. The Church of England has adopted from this verse her solemn explanation of the term, in the 'prayer for all sorts and conditions of men':—"More especially, we pray for the good estate of the Catholic Church. that it may be so guided and governed by thy good Spirit, that all who profess and call themselves

Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

ἐπικαλ.] not 'calling themselves by' (though in sense equivalent to this, for they who call upon Christ, call themselves by His Name): the phrase ἐπικαλεῖσθαι τὸ ὄνομα τοῦ κυρίου was one adopted from the LXX, as in refl.; the adjunct ἡμῶν Ἰησοῦ χρ. defines that Lord (Jehovah) on whom the Christians called, to be Jesus Christ,—and is a direct testimony to the divine worship of Jesus Christ, as universal in the church. The ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς (James ii. 7) is not to the point, the construction being different.

ἐν παντί τόπ. αὐτ. [τε] κ. ἡμ.] In every place, whether theirs (in their country, wherever that may be) or ours. This connexion is far better than to join αὐτ. [τε] κ. ἡμ. with κυρίῳ, thereby making the first ἡμῶν superfluous.

αὐτῶν refers to the πάντες οἱ ἐπικαλ., ἡμῶν to Paul, and Sosthenes, and those whom he is addressing. Eichhorn fancied τόπος to mean 'a place of assembly': Hug, 'a party' or 'division': Beza, al., would limit the persons spoken of to Achaia: others, to Corinth and Ephesus:—but the simple meaning and universal reference are far more agreeable to the spirit of the passage. I may as well once for all premise, that many of the German expositors have been constantly misled in their interpretations by what I believe to be a mistaken view of ver. 12, and the supposed Corinthian parties. See note there.

3.] See introductory note to the Epistle to the Romans. Olsh. remarks, that εἰρήνη has peculiar weight here on account of the dissensions in the Corinthian Church.

4—9.] THANKSGIVING, AND EXPRESSION OF HOPE, ON ACCOUNT OF THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH. There was much in the Corinthian believers for which to be thankful, and on account of which to hope. These things he puts in the foreground, not only to encourage them, but (as Olsh.) to appeal to their better selves, and to bring out the following contrast

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ⁱⁱⁱ χάριτι τοῦ θεοῦ τῇ ⁿδοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ ^m ὅτι ἐν παντὶ ^oἐπλουτίσθητε ἐν αὐτῷ, ἐν ^pπαντὶ λόγῳ καὶ ⁿπάσῃ ^qγνώσει, ⁶καθὼς τὸ ^rμαρτύριον τοῦ χριστοῦ ^sἐβεβαιώθη ἐν ὑμῖν, ⁷ὥστε ὑμᾶς μὴ ^tὑστερεῖσθαι ἐν μηδενὶ ^uχαρίσματι, ^vἀπεκδεχομένους τὴν ^wἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁸ὃς καὶ ^sβεβαιώσει ὑμᾶς ^xἕως ^xτέλους ^yἀνεγκλήτους ἐν τῇ ^zἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁹ ^aπιστὸς ὁ θεὸς ^bδὲ οὐ ἐκλή-

r = ch. ii. 1. 2 Thess. i. 10. 1 Tim. ii. 6. 2 Tim. i. 8. s Rom. xv. 8 reff. t Luke xv. 14. Rom. iii. 23. Phil. iv. 12. Heb. xi. 37 al. Ps. xxii. 1. u = Rom. xi. 29. xii. 6 (ch. xii. 4) al. v Rom. viii. 19, 23, 25. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20 only t. w = Rom. viii. 19 reff. x 2 Cor. i. 13 only. μέγα τ., Heb. iii. 14. ἀχρη τ., Rev. ii. 25. y Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7 only t. 3 Mac. v. 31. ellips. Matt. xii. 13. z = Acts ii. 20 (from Joel ii. 31). ch. iii. 13. iv. 3. v. 5. 2 Cor. i. 14. Eph. iv. 30. Phil. i. 6, 10, ii. 16. a = ch. x. 13. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 3. 2 Tim. ii. 13 al. b = Rom. i. 5. 2 Cor. i. 11.

om του θεου Α¹ 39. 87 Cyr₂.

5. εν (1st) is written twice but corrd by N¹.

6. for χριστον, θεου B¹ (but corrd, Tischdf) F n 46-7. 72. 109-20 lectt 8. 12 arm.

8. the ver is written twice by N¹ (corrd by N-corr¹). for εως, αχρι DF.
for ημερα (in diem fri), παρουςια DF Ambrst Cassiod; die adventus vulg Pel Bede.
om χριστου B.

9. om δ C¹. for δι, υφ D¹F.

more plainly.
reff. Rom. Phil.

4. τ. θεῷ μου] so in πάντοτε] expanded in Phil. i. 4 into πάντοτε ἐν πάσῃ δέσει μου. The ἡ χάρις ἡ δοθεῖσα = τὰ χαρίσματα τὰ δοθέντα (see below on ver. 7) —a metonymy which has passed so completely into our common parlance, as to be almost lost sight of as such. 'Grace' is properly in God: the gifts of grace in us, given by that grace. ἐν] not, as Chrys., Theophyl., Œcum., for διὰ, but as usually in this connexion, in Christ, —i. e. to you as members of Christ. So also below. 5. ἐν παντί] general: particularized by ἐν παντὶ λόγῳ κ. πάσῃ γνώσει, in all doctrine and all knowledge. λόγος (obj.), the truth preached. γνώσις (subj.), the truth apprehended. They were rich in the preaching of the word, had among them able preachers, and rich in the apprehension of the word, were themselves intelligent hearers. See 2 Cor. viii. 7, where to these are added πίστις, σπουδή, and ἀγάπη.

6. τὸ μαρτ. τ. χριστοῦ] the witness concerning Christ delivered by me. καθὼς, as indeed, 'siquidem.' ἐβεβ., was confirmed,—took deep root, among you; i. e. as was to have been expected, from the impression made among you by my preaching of Christ.' This confirmation was internal, by faith and permanence in the truth, not external, by miracles.

7.] So that ye are behind (others) in no gift of grace;—not, lack no gift of grace, which would be genitive. χάρισμα here has its widest sense, of that which is the effect of χάρις,—not meaning 'spiritual gifts' in the narrower sense, as in ch. xii. 4.

This is plain from the whole strain of the passage, which dwells not on outward gifts, but on the inward graces of the Christian life.

ἀπεκδεχ.] which is the greatest proof of maturity and richness of the spiritual life; implying the coexistence and co-operation of faith, whereby they believed the promise of Christ,—hope, whereby they looked on to its fulfilment, —and love, whereby that anticipation was lit up with earnest desire;—compare πα-σιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ, 2 Tim. iv. 8. ἀπεκδ. κ.τ.λ. is taken by Chrys.,—who understands χαρίσματα of miraculous powers,—as implying that besides them they needed patience to wait till the coming of Christ; and by Calvin,—“ideo addit expectantes revelationem, quo significat, non talem se affluentiam illis affingere in qua nihil desideretur; sed tantum quæ sufficiet usquead ad perfectionem perventum fuerit.” But I much prefer taking ἀπεκδεχομένους as parallel with and giving the result of μὴ ὕστ. κ.τ.λ.

8. ὅς] viz. θεός, ver. 4, not Ἰησοῦς χριστός, in which case we should have ἐν τῇ ἡμέρᾳ αὐτοῦ. The καὶ besides shews this.

ἕως τέλ. ἀνεγκ.] i. e. εἰς τὸ εἶναι ὑμᾶς ἀνεγκ.;—so ἀπεκατεστάθη ὑγίης, Matt. xii. 13. To the end, see reff.—i. e. to the συντέλεια τ. αἰῶνος,—not merely 'to the end of your lives.'

9.] See ref. 1 Thess.; also Phil. i. 6. The κοιν. τοῦ ν. αὐτ., as Meyer well remarks, is the δόξα τῶν τέκνων τοῦ θεοῦ, Rom. viii. 21: for they will be συγκληρονόμοι τοῦ χριστοῦ, and συνδοξασθέντες with Him,—see Rom. viii. 17, 23; 2 Thess. ii. 14. The

Ἀπολλώ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. ¹³ α μεμέρισται ⁹ — Matt. xii. 25, 26 ff. (ch. vii. 34. Rom. xii. 3 reff.) 3 Kings

ὁ χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ ¹ εἰς τὸ

xvi. 21.

r = Acts viii. 16 reff.

13. for υπερ, περι BD¹: txt ACD³FLN rel.

ings, while they are not to be made the basis of any hypothesis respecting *definite parties* at Corinth, do nevertheless *hint at matters of fact*, and are not merely 'exempli gratia:' and (4) that this view of the verse, which was taken by Chrys., Theodoret, Theophylact, Calv., is *borne out*, and indeed *necessitated*, by ch. iv. 6 (see there).

ἐγὼ . . . Παύλου] This profession, of being guided especially *by the words and acts of Paul*, would probably belong to those who were the first fruits of, or directly converted under, his ministry. Such persons would contend for his apostolic authority, and maintain doctrinally his teaching, *so far being right*; but, as usual with partisans, would magnify into importance practices and sayings of his which were in themselves indifferent, and forget that theirs was a service of perfect freedom under one Master, even Christ. With these he does not deal *doctrinally* in the Epistle, as there was *no need for it*: but involves them in the same censure as the rest, and shews them in ch. ii., iii., iv. that he had no such purpose of gaining personal honour among them, but only of building them up in Christ.

ἐγὼ Ἀπολλώ] Apollos (Acts xviii. 24 ff.) had come to Corinth after the departure of Paul, and being eloquent, might attract some, to whom the bodily presence of Paul seemed weak and his speech contemptible. It would certainly appear that some occasion had been taken by this difference, to set too high a value on external and rhetorical form of putting forth the gospel of Christ. This the Apostle seems to be blaming (in part) in the conclusion of this, and the next chapter. And from ch. xvi. 12, it would seem likely that Apollos himself had been aware of the abuse of his manner of teaching which had taken place, and was unwilling, by repeating his visit just then, to sanction or increase it.

ἐγὼ Κηφᾶ] All we can say in possible explanation of this, is, that as Peter was the *Apostle of the circumcision*,—as we know from Gal. ii. 11 ff. that his course of action on one occasion was reprehended by Paul, and as that course of action no doubt had influence and found followers, it is very conceivable that some of those who in Corinth lightly esteemed Paul, might take advantage of this honoured name, and cite against the Christian liberty taught by their own spiritual founder, the stricter practice of Peter. If

so, these persons would be mainly found among the Jewish converts or Judaizers; and the matters treated in ch. vii.—xi. 1, may have been subjects of doubt mainly with these persons.

ἐγὼ δὲ χριστοῦ] A rendering has been proposed (Estius, al.) which need only be mentioned to be rejected: viz. that Paul having mentioned the three parties, then breaks off, and adds, *of his own*, ἐγὼ δὲ (Παῦλος), χριστοῦ (εἰμι). Beza represents this as Chrysostom's view, but it is not: οὐ τοῦτο ἐνεκάλει, ὅτι τὸν χριστὸν ἑαυτοῖς ἐπεφήμιζον, ἀλλ' ὅτι μὴ πάντες μόνον. οἶμαι δὲ αὐτὸν καὶ οἰκοθεν αὐτὸ προστεθεικέναι βουλόμενον βαρύτερον τὸ ἐγκλημα ποιῆσαι, καὶ δεῖξαι οὕτω καὶ τὸν χριστὸν εἰς μέρος δοθέντα ἔν, εἰ καὶ μὴ οὕτως ἐποίουν τοῦτο ἐκεῖνοι:—(Hom. iii. p. 16 f.):—meaning by *οἰκοθεν*, not, as *his own sentiment*, but of *his own invention*, to shew them the inconsistency of their conduct. The words seem to apply to those who make a merit of *not being attached to any human teacher*,—who therefore slighted the apostleship of Paul. To them frequent allusion seems to be made in this and in the second Epistle, and more especially in 2 Cor. x. 7—11. For a more detailed discussion of the whole subject, see Prolegg. as above, and Dr. Davidson's *Introd.* to the N. T. ii. 222 ff.

13.] Some (Lachmann has so printed it) take *μεμέρισται ὁ χρ.* as an assertion,—'Christ has been divided (by you),'—or, as Chrys. mentions, *διενείματο πρὸς ἀνθρώπους κ. ἐμερίσατο τὴν ἐκκλησίαν*. But it is far better to take it, as commonly, interrogatively: **Is Christ** (the *Person* of Christ, as the centre and bond of Christian unity—not, the *Gospel* of Christ (Grot., al.),—nor the *Church* of Christ (Estius, Olsh.): nor the *power* of Christ (Theodoret), i. e. his right over all) **divided** (not in the primary sense [Meyer, ed. 1], against Himself, as Mark iii. 24, 25, where we have ἐφ' ἑαυτήν, but 'into various parts,' one under one leader, another under another,—which in fact would amount, after all, to a division against himself)? The question applies to *all addressed*, not to the ἐγὼ χριστοῦ only, as Meyer, ed. 1. In that case *μεμέρισται ὁ χρ.* would mean 'Has Christ become the property of one part only?' as indeed Dr. Burton renders it.

Meyer urges against the interrogative rendering, that the questions begin

S. M. E. 1

1 Thess. iv. 1.
1. Acts xiii. 2
v constr., Acts
xxvi. 17 refl.
w absol., Rom.
xv. 20 refl.

ὄνομα Παύλου ἔβαπτίσθητε; ¹⁴ εὐχαριστῶ τῷ θεῷ ὅτι
οὐδένα ὑμῶν ἐβίπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, ¹⁵ ἵνα
μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἔβαπτίσθητε. ¹⁶ ἐβά-
πτισα δὲ καὶ τὸν Στεφάνῃ οἶκον· ¹⁷ λοιπὸν οὐκ οἶδα εἴ
τινα ἄλλον ἐβάπτισα. ¹⁷ οὐ γὰρ ἀπέστειλέν με χριστὸς
βαπτίζειν, ἀλλὰ εὐαγγελίζεσθαι οὐκ ἐν σοφίᾳ λόγου,

ABCD
LPsa
cdef
hklr
no 17
47

14. om τω θεω B⁸¹ 67². add μου A d g 17 vulg-sixt(with demid fuld harl²) Syr
syr-w-ob copt arm Thdr³ Orig-int Pel Sedul Bede. πρισκον B⁸¹.

15. rec (for ἐβαπτίσθητε) ἐβαπτισα, with C³DFLP rel fri Syr goth Thdr³ Tert: txt
ABC¹ B a m 17 vulg syr-mg coptt arm Chr Damasc Ambr-mss Pel Primas Bede.

16. for 1st ἐβαπτισα, βεβαπτικα D¹F. ins το bef λοιπον F. om ἄλλον F
fuld.

17. for ἀπεστειλεν, ἀπεστα[. . .] A: ἀπεσταλκε c. ins o bef χριστος B¹
Thdr³: om ACDLP⁸ rel Chr Thl Ec. [ἀλλα, so A(appy) BD⁸.] εὐαγγελι-
σασθαι B: txt ADFLP⁸ rel. (C uncert.)

immediately after, with μή. But we may fairly set against this argument, that the μή introduces a new form of interrogation respecting a new individual, viz. Paul: and that it was natural, for solemnity's sake, to express the other question differently. In μεμέρισται ὁ χριστός, the Majesty of Christ's Person is set against the unworthy insinuation conveyed by μεμέρισται,—in μή Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν,—the meanness of the individual, Paul, is set against the triumph of divine Love implied in ἐστ. ὑπ. ὑμῶν. Two such contrasts could hardly but be differently expressed.

μή Π. ἐστ. κ.τ.λ.] Surely Paul was not crucified for you? By repudiating all possibility of himself being the Head and ἐπώνυμος of their church, he does so à fortiori for Cephas and Apollos: for he founded the Church at Corinth. On εἰς τὸ ὄν. ἐβαπτ. see Matt. xxviii. 19. 14.] Olsh. characterizes it as surprising that Paul should not have referred to the import of baptism itself as a reason to substantiate his argument. He does not this, but tacitly assumes, between ver. 13 and 14, the probability that his having baptized any considerable number among the Corinthians would naturally have led to the abuse against which he is arguing.

εὐχ. τ. θ.] 'I am (now) thankful to God, who so ordered it that I did not,' &c. Crispus, the former ruler of the synagogue, Acts xviii. 8. Gaius, afterwards the host of the Apostle, and of the church, Rom. xvi. 23. 15.] ἵνα represents the purpose, not of the Apostle's conduct at the time, but of the divine ordering of things: 'God so arranged it, that none might say,' &c.

16.] He subsequently recollects having baptized Stephanas and his family (see ch. xvi. 15, 17),—perhaps from infor-

mation derived from Stephanas himself, who was with him:—and he leaves an opening for any others whom he may possibly have baptized and have forgotten it. The last clause is important as against those who maintain the absolute omniscience of the inspired writers on every topic which they handle. 17.] This verse forms the transition to the description of his preaching among them. His mission was not to baptize:—a trace already, of the separation of the offices of baptizing and preaching. ἄνθρωπον μὲν γὰρ κατηχούμενον λαβόντας καὶ πεπεισμένον βαπτίσει, πάντος οὐτινοςοῦν ἐστιν ἢ γὰρ προαίρεσις τοῦ προσιόντος λοιπὸν ἐργάζεται τὸ πᾶν, καὶ ἡ τοῦ θεοῦ χάρις: ὅταν δὲ ἀπίστους δέῃ κατηχῆσαι, πολλοὺ δέῃ πόνον, πολλῆς τῆς σοφίας: τότε δὲ καὶ τὸ κινδυνεύειν προσήν. Chrys. Hom. iii. p. 18. It is evident that this is said in no derogation of Baptism, for he did on occasion baptize,—and it would be impossible that he should speak lightly of the ordinance to which he appeals (Rom. vi. 3) as the seal of our union with Christ.

οὐκ ἐν σοφίᾳ λόγου] It seems evident from this apology, and other hints in the two Epistles, e.g. 2 Cor. x. 10, that the plainness and simplicity of Paul's speech had been one cause among the Corinthians of alienation from him. Perhaps, as hinted above, the eloquence of Apollos was extolled to Paul's disadvantage. ἐν σοφίᾳ] in (as the element in which: better than 'with') wisdom of speech (i. e. the speculations of philosophy: that these are meant, and not mere eloquence or rhetorical form, appears by what follows, which treats of the subject, and not merely of the manner of the preaching) in order that the Cross of Christ (the great central point of his

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8 Rom. xv. 20
 10 ver. 18.
 u Rom. xvi. 25
 11 ver.
 v = Matt. xvi.
 1. Isa. vii.
 11 al.
 w A. S. XVI. 29
 12 ver. 1. 1. 1.
 x = Matt. xii.
 14 1. Prov.
 14. 6.
 y Acts viii. 5
 15 ver.
 z Rom. xiv.
 13 ver.
 Rom. viii. 3. 2 Cor. iv. 17. viii. 8.

κόσμος διὰ τῆς σοφίας τὸν ἑαυτοῦ θεόν, ἡ εὐδόκησεν ὁ θεὸς διὰ
 τῆς ἡμῶν τοῦ κηρύγματος σώσαι τοὺς πιστεύοντας.
 22 ἡ ἐπειδὴ καὶ Ἰουδαῖοι ἡ σημεῖα ἡ αἰτοῦσιν καὶ Ἑλλήνες
 σοφίαν ἡ ζητοῦσιν, 23 ἡ ἡμεῖς δὲ ἡ κηρύσσομεν χριστὸν ἑσταν-
 ρωμένον, Ἰουδαίοις μὲν ἡ σκάνδαλον, ἔθνεσιν δὲ ἡ ἡμῶν,
 24 ἡ αὐτοῖς δὲ τοῖς ἡ κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσιν,
 χριστὸν θεοῦ ἡ δύναμιν καὶ θεοῦ ἡ σοφίαν. 25 ὅτι ἡ τὸ ἡ ἡμῶν

ABCD
 LPS al
 c d e f g
 h k l m
 n o 17.
 47

ἡνδοκ. C m Chr₁ Damasc.

for ο θεος, τω θεω F.

πιστευσαντας L.

22. for ἐπειδὴ καὶ, ἐπει F: om kai fuld Syr aeth. rec σημειον (Meyer and De W¹ think σημεια a corr, because only the sing could present any difficulty; but Tischd¹ [Ed. 7] refers to such passages as Matt xii. 39, xvi. 4 al as having suggested the sing, which consid¹ the immense weight of manuscript authority, seems, I own, more likely), with L rel arm Thl-txt (Ec-txt: txt ABCDFPS 17 latt syrr copt goth Clem₂ Meion-t Cyp₁ Hil. ἐπιζητουσιν A.

23. rec (for εθνεσιν) ελληνισιν (to suit preced¹ and foll¹), with C³D³ rel goth Clem₂ Orig¹ms Eus: txt ABC¹D¹FLPS in 17 latt syrr copt goth aeth arm Orig₂ Eus Ath Cyp₁ Hil.

24. om τοις F.

om τε DF k.

His works only: τί ἐστιν, ἐν τ. σοφ. τ. θ.; τῇ διὰ τῶν ἔργων φαινόμενῃ, δι' ἧν ἠθέλησε γνωρισθῆναι. But I very much doubt the legitimacy of this absolute objective use of σοφία, as = those things by which the σοφία is manifested. I cannot see with Olsh. why the interpretation given above is 'ganz unpaulinisch'; it is merely an expansion of ἐμώρπεν, —and agrees much better with Paul's use of the words ἡ σοφία τ. θεοῦ in ref¹. and in ch. ii. 7) the world (Jew and Gentile, see next verse) by its wisdom (as a means of attaining knowledge: or, but I prefer the other, "through the wisdom [of God] which I have just mentioned:" so Stanley knew not (could not find out) God, God saw fit by the foolishness of preaching (lit., 'of the proclamation: gen. of apposition, —by that preaching which is reputed folly by the world) to save believers. Rom. i. 16 throws light on this last expression as connected with δύναμις θεοῦ in our ver. 18, and with what follows here. There the two are joined: δύναμις γὰρ θεοῦ ἐστιν (τὸ εὐαγ. τ. χρ.) εἰς σωτηρίαν παντὶ τῷ πιστευόντι, Ἰουδαῖοι τε πρῶτον κ. Ἑλλήνι. 22.] ἐπειδὴ, not as in ver. 21, but = 'si- quidem,' and explains τ. μωρίας τ. κηρ. καὶ—καὶ] see Mark ix. 13, unite (De W.) things resembling each other in this particular, but else unlike. Jews and Gentiles both made false requirements, but of different kinds. σημεῖα al¹.] see Matt. xii. 38, xvi. 1; Luke xi. 16; John ii. 18, vi. 30. The correction σημειον has probably been made from remembering the σημειον of these passages. The sign re-

quired was not, as I have observed on Matt. xii. 38, a mere miracle, but some token from Heaven, substantiating the word preached. 23.] Still the expansion of ἡ μωρ. τ. κηρύγ. Now, σκάνδ. as regards the Jews, and μωρία as regards the Gentiles, correspond to the general term μωρία before. The δὲ after ἡμεῖς is that so often found in clauses following the temporal conjunctions ἐπεὶ, ἕως, ὅφρα, &c., in Homer, and ὅς, ὡς, ὥσπερ, εἰ, &c., in Attic writers: e. g. Od. ξ. 178, τὸν ἐπεὶ θρέψαν θεοί, ἔρνεϊ ἴσον . . . , τοῦ δὲ τις ἀθανάτων βλάβη φρένας ἔνδον εἴσας, —and Xen. Cyr. viii. 5. 12, ὥσπερ οἱ ὑπάλ- ται, οὕτω δὲ καὶ οἱ πελασται κ. οἱ τοξοταί. See many other examples in Hartung, Partikellehre, i. 181 f. It serves to give a slight prominence to the consequent clause, as compared with the antecedent one.

24.] This verse plainly is a continuation of the opposition to ver. 22 before begun, but itself springs by way of opposition out of Ἰουδ. μὲν σκάνδ., ἔθν. δὲ μωρίαν, —and carries the thought back to vv. 18 and 21.

αὐτοῖς δὲ τ. κλητοῖς] Not, 'but to the elect themselves,' which would be either αὐτοῖς δὲ κλητοῖς, or τοῖς δὲ κλητοῖς αὐτοῖς; —but to these, viz. the elect, —the αὐτοῖς serving to identify them with the σωζόμενοι of ver. 18. There it was ἡμῖν, —here αὐτοῖς, because by the mention of preaching joined with ἡμεῖς, he has now separated off the hearers.

δύναμιν, as fulfilling the requirement of the seekers after a sign: —σοφίαν, —of those who sought wisdom. The repetition of χριστὸν gives solemnity, at the same

τοῦ θεοῦ σοφώτερον τῶν ἁνθρώπων ἐστίν, καὶ ἡ τὸ ἄσθενές τοῦ θεοῦ ἰσχυρότερον τῶν ἁνθρώπων ἐστίν.
 26 βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς, 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἔξελέξατο ὁ θεὸς ἵνα καταισχύνη τοὺς σοφοὺς, καὶ τὰ ἄσθενῆ τοῦ κόσμου ἔξελέξατο ὁ θεὸς ἵνα καταισχύνη τὰ ἰσχυρά.
 28 καὶ τὰ ἄγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἔξ-

n Acts xxv. 5. i. 2, 24 al. Deut. iv. 37. xii. 29 bis ||. ch. iv. 10 al. o = Luke xix. 12 (Acts xvii. 11) only. Job i. 3. 2 Macc. x. 13 only. q = ch. xi. 4, 5, 23. 2 Kings xix. 5. s here only †. t = Rom. xiv. 3 reff. g constr., Matt. v. 20. John v. 36. 1 John ii. 2. h ch. iv. 10. xii. 23. Gal. iv. 9. Heb. vii. 18. Wisd. ii. 11. i compar., Luke iii. 16. xi. 22. ch. x. 22. Judg. xiv. 18. k ch. x. 18. Phil. iii. 2. 1 Rom. xi. 29 reff. Eph. iv. 1, 4 al. m Rom. i. 3 reff. p Acts. r see above (i). Matt.

25. *εστιν* bef *των ανθρ.* (both times) DF latt arm Hil. om 2nd *εστιν* BN¹ o 17.
 67² Orig Eus Tert.,
 26. for *γαρ, ουν* DF æth Pamph. om *ου πολλ.* *δυν.* F eopt. — *ουδε* D¹.
 27. om from *να* to *να* (in next ver) AF in Orig. rec *τους σοφους* bef *καταισ-*
χυνη, with rel: txt BCDLPK k 17. 47 latt syrr eopt ath arm Orig., Eus Tert.
 28. for *αγενη, ασθενη* N¹ (txt K-corr¹) Orig.

time that it concentrates the *δύναμις* and *σοφία* in the Person of Christ; q. d. 'Christ even in His humiliation unto death, the power of God and wisdom of God.'

The use of *δύναμις* and *σοφία* here as applied to Him who was the greatest example of both, would not justify the absolute use of *σοφία* in this sense in ver. 21.

25.] Because (reason why Christ [crucified] is the power and wisdom of God) the foolishness of God (that act of God which men think foolish) is wiser than men (surpasses in wisdom, not only all which they call by that name, but men, all possible wisdom of mankind); and the weakness of God (that act of God which men think weak) is stronger than men (not only surpasses in might all which they think powerful, but men themselves,—all human might whatsoever. For the construction of the genitives, see reff.). The latter clause introduces a fresh thought, the way for which however has been prepared by *δύναμις*, vv. 18, 24. The Jews required a proof of *divine Might*: we give them *Christ crucified*, which is to them a thing *ἄσθενές*: but this *ἄσθενές* τοῦ θεοῦ is stronger than men.

26.] *βλέπετε*, imperative, as in reff. If taken indicatively, it loses the emphasis which its place in the sentence requires. It would thus be *τὴν γὰρ κλήσιν ὑμῶν βλέπετε*. See a similar reminder on the part of the Apostle, 1 Thess. i. 4.

γάρ seems best to apply to what has immediately gone before. As a proof that the foolishness of God is wiser than men and the weakness of God stronger than men, he calls attention to the fact that the Christian church, so full of divine wisdom and strength by the indwelling

Spirit of God, consisted for the most part, not of the wise or mighty among men, but of those whom the world despised.

κλήσιν, as in reff. the calling ἐν ᾧ ἐκλήθημεν—the vocation and standing of Christian men.

ὅτι οὐ πολλοὶ . . .] that not many of you are wise according to the flesh ('significari vult sapientiam, quæ studio humano absque doctrina Spiritus Sancti potest acquiri,' Estius), not many mighty (no need to supply κατὰ σάρκα, which is understood as a matter of course), not many noble. This is far better than to supply (as E. V., and most Commentators) ἐκλήθησαν after εὐγενεῖς; and thus Vulg., Chrys., Beza, Meyer, De Wette, al. Olsh. observes: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ."

27, 28.] τὰ μωρά, neut. for more generalization, but = τοὺς μωροὺς. This is shewn by τοὺς σοφοὺς following, in that case it being necessary to use the masculine.

τοῦ κόσμου, of (belonging to) the world: not in the eyes of the world, as Theodoret, Luth., Grot., Est., al.,—which would not fit τὰ ἀγενῆ τ. κόσμου, nor the sense: for they were not only seemingly but really foolish, when God chose them.

καταισχύνη, by shewing to the wise and the strong, the foolish and the weak entering the kingdom of heaven before them.

τὰ ἀγενῆ, matter of fact—the low-born: τὰ ἐξουθενημένα, matter of estimation, the despised.

Without the καί, which is certainly the true reading, τὰ μὴ ὄντα

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 1883. Ὁρθ.

τὰ τῶν
 θεῶν, ὡς τὰ
 μὲν πυρ-
 γούσ' αἶνω
 τὰ μηδὲν
 ὄντα, τὰ δὲ
 δοκοῦντ' ἀπόλεσαν.

ii. 14. Ezra iv. 21.
 y = Acts xix. 9. 3 John 6.
 11. 2 Cor. v. 17. Gal. i. 22.
 iv. 5. vi. 19 al.

ελέξατο ὁ θεός, τὰ " μὴ ὄντα, ἵνα τὰ ὄντα * καταργήσῃ,
 29 ὅπως μὴ * καυχῆσεται * πᾶσα σὰρξ ὕ ἐνώπιον τοῦ θεοῦ.
 30 ζ ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ^a ἐν χριστῷ Ἰησοῦ, ὃς ^b ἐγενήθη
 σοφία ἡμῖν ^c ἀπὸ θεοῦ ^d δικαιοσύνη τε καὶ ^e ἀγιασμός καὶ

v Paul (Rom. iii. 3, 31. ch. ii. 6. xiii. 8 al.) only, exc. Luke xiii. 7. Heb.
 w absol., ch. iv. 7. 2 Cor. xi. 16 al. 1 Kings ii. 3. x Acts ii. 17 reff.
 z = John vii. 22. Rom. xi. 36. a = Rom. viii. 1. xvi. 7.
 b = 2 Cor. vii. 14. 1 Thess. i. 5 al. c = Rom. xiii. 1. ch.
 e Rom. vi. 19 reff.

rec ins και bef τα μη οντα (a mistaken supplement of the sense: see note), with
 BC³D³LPN³ rel vulg fri syrr copt Orig^{Sahil} Eus Chr Thdr: om AC¹D¹FN¹ 17 aeth-rom
 Orig¹ Iren- int Tert Ambrst Ruf Tich.

29. Elz καυχῆσεται, with FP: txt ABCDLPN rel Orig Eus. rec for του θεου,
 αυτου (corr., to avoid repetition, not observing the emphasis), with C¹ vulg syrr arm-usc
 Orig¹ Dial Thdr (Ec Ambrst: txt ABC³DFLPN¹ rel fri spec copt arm-zoh aeth Orig³
 Eus Eph² Bas Chr Damasc Thl Aug Tich².—N³ began to write αυτου, but erased it.

30. rec ημιν bef σοφια, with L rel vulg-ed (with some mss: also fri) syrr copt arm
 Orig³ Eus¹ Mac² Chr Thdr Ambr² Aug: txt ABCDFPN m 17 an (with demid harl)
 Orig^{Sahre} Eus² Did Cyr Jer² Ambrst Ambr². ημων B. for δικ. τε, και δικ.
 D²F¹ Orig¹ Chr.

may belong to all four, the *μωρά, ἀσθενή, ἀγενή, and ἐξουθεν.*—but more probably it has reference only to the last two. Nothing (as e. g. *μέγα τι*) must be supplied after *μὴ ὄντα*: it means as good as having no existence: *μὴ* being subjective, and implying that the non-existence is not *absolute* but *estimative*. Were it absolute *matter of fact*, it would be expressed by *τὰ οὐκ ὄντα*, as in 1 Pet. ii. 10, *οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες*. See Hartung, Partikellehre, ii. p. 131; Winer, edn. 6, § 55. 5; and Phil. iii. 3; Eph. v. 4. Olshausen refines on the expression too much, when he explains it of those who have lost their old carnal life and have not yet acquired their new spiritual one: it more probably means, things (persons) of absolutely *no account* in the world, unassignable among men, which the *ἀγενή and ἐξουθενημένα* are. Meyer remarks that the threefold repetition of *ἐξελ. ὁ θεός*, with the three contrasts to *σοφοί, δυνατοί, and εὐγενεῖς*, announces the fact with a triumphant emphasis.

καταργ. 'reduce to the state of *οὐκ ὄντα*.' All the *ὄντα*, the *realities*, of the world, are of absolutely *no account*, unassignable, in God's spiritual kingdom.

29.] That all flesh may have no ground of boasting before God. The negative in these clauses goes with the *verb*, not with the adjective; so that each word retains its proper meaning.

30.] But (contrast to the boasting just spoken of) of Him are ye (from Him ye, who once were as *οὐκ ὄντα*,—*ἐστέ*.—He is the Author of your spiritual life) in (in union with) Christ Jesus, Who was made (not 'is made:' see reff. On *ἐγενήθη* see 1 Thess. i. 5 note) to us from God wisdom (standing us in stead of all

earthly wisdom and raising us above it by being *ἀπὸ θεοῦ*;—Wisdom—in His incarnation, in His life of obedience, in His teaching, in His death of atonement, in His glorification and sending of the Spirit: and not only Wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness), (and) both righteousness (the source of our justification before God), and sanctification (by His Spirit; observe the *τε καί*, implying that in these two, *δικαιουσ.* and *ἀγιασμ.*, the Christian life is complete—that they are so joined as to form one whole—our righteousness as well as our sanctification. As Bising well remarks, "δικ. and ἀγ. are closely joined by the *τε* [*καί*] and form but one idea, that of Christian justification: *δικαιοσύνη* the negative side, in Christ's justifying work—*ἀγιασμός* the positive, sanctification, the imparting to us of sanctifying grace"), and redemption (by satisfaction made for our sin, reff.:—or perhaps *deliverance*, from all evil, and especially from eternal death, as Rom. viii. 23: but I prefer the other). The foregoing construction of the sentence is justified, (1) as regards *ἀπὸ θεοῦ* belonging to *ἐγενήθη*, and not to *σοφία*, by the position of *ἡμῖν*, which has been altered in rec. to connect *σοφία* with *ἀπὸ θ.*, (2) as regards the whole four substantives being co-ordinate, and not the last three merely explicative of *σοφία*, by the usage of *τε καί*—*καί*, e. g. Herod. i. 23, *διθῦραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα*,—and Hom. Od. o. 78, *ἀμφότερον, κῆδός τε καὶ ἀγλαΐη καὶ ὕναια*,—so that (see Hartung, Partikellehre, i. 103; Donaldson, Gr. Gram. 551) the words

ABCD
 LPS a
 c d e f
 h k l m
 n o 17
 47

^f ἀπολύτρωσις, ³¹ ἵνα ^g καθὼς γέγραπται Ὁ ^h καυχόμενος
ἐν κυρίῳ ^h καυχάσθω.

II. ¹ Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ ⁱ καθ'
^k ὑπεροχὴν λόγου ἢ σοφίας ¹ καταγγέλλον ὑμῖν τὸ ^m μαρ-
τύριον τοῦ θεοῦ. ² οὐ γὰρ ⁿ ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ
μὴ Ἰησοῦν χριστόν, ^o καὶ τοῦτον ἐσταυρωμένον. ³ καγὼ
^p ἐν ^q ἀσθενείᾳ καὶ ^p ἐν ^r φόβῳ καὶ ^p ἐν ^{ts} τρόμῳ πολλῷ

reff. part. pres., Acts xv. 27.

xiii. 11. ch. vi. 6, 8 al.

&c. Heb. v. 2. vii. 28. Job xxxvii. 7.

liv. 5.

m = ch. i. 6 reff.

p = Rom. xv. 32 al.

n = Acts xv. 19 reff.

q = Rom. vi. 19.

r 2 Cor. vii. 15. Eph. vi. 5. Phil. ii. 12 only. Ps.

f Rom. iii. 24

reff.

g ch. ii. 9 reff.

h Rom. ii. 17

reff. 1 Kings

ii. 10. Jer.

ix. 24.

i = Phil. ii. 3.

iii. 6.

1 1 Tim. ii. 2

only. 1 Kings

ii. 3 A.

2 Macc. xiii.

6 only.

(-έχειν,

Rom. xiii. 1.)

1 = Acts xiii. 5

CHAP. II. 1. for μαρτυριον, μυστηριον (arry a gloss from ver 7) ACN¹ n fri Syr copt
Ambrst Ambr Aug: txt BDFLPN³ rel vulg syr sah æth arm Orig Chr Cyr Thl Ec
Jer Bede.

2. rec aft εκρινα ins του, with D²L rel Chr Thdrt Thl Ec: om ABCD¹⁻³FPN³ a m
17 (Orig) Ath Chr, Cyr Antch Damasc. rec εἰδέναι bef τι, with AD²FLN³ 47 latt
Orig-c Did Cyr Tert: txt BC(D¹⁻³)P a m 17 Cyr Bas Isid Chr, Orig-int Tert Hil
Victorin Aug.—τι εν υμιν εἰδ. D¹⁻³: του εν υμιν εἰδ. τι D². (The posn of τι, and
harshness of τι εἰδέναι, seem to have occasioned the transposns, and του would be
supplied from elsw, see Acts xxvii. 1, 1 Cor vii. 37.) χρ. bef ιησ. F 109 am(with
harl tol) Orig-int₃ Hil₂ Aug₃.

3. rec και εγω, with D¹L rel Chr Thdrt Thl Ec: txt ABCPN³ a k m 17 Orig Bas
Antch Damasc. om 2nd εν F 49 latt(exc D-lat). om 3rd εν DF 49. 119
latt.

coupled by τε καὶ (compare the exegesis
above) rank as *but one* with regard to
those coupled to them by καί, compare
ἀμφότερον above. Hence these *three*
cannot be under one category, as explicative
of σοφία, but must be thus ranged:
σοφία δικαιοσύνη τε καὶ ἀγασμός, καὶ
ἀπολύτρωσις.

31.] The construction
is an anacoluthon, the citation being re-
tained in the original imperative, though
the ἵνα required a subjunctive. It is
freely made from the LXX. This verse
declaring, in opposition to ver. 29, the
only true ground of boasting, viz. in God
and His mercies to us in Christ, closes the
description of *God's dealing* in this matter.
He now reverts to the subject of *his own*
preaching.

II. 1—5.] Accordingly,
Paul did not use among them words of
worldly wisdom, but preached Christ
crucified only, in the power of the Spirit.

1.] I also (as one of the ἡμεῖς of
ch. i. 23, and also with reference to the
preceding verse, ὁ καυχ. ἐν κυρ. καυχάσθω)
when I came to you, brethren, came, not
with excellency of speech or wisdom
announcing (pres. part., not fut.,—as in
ref., and in Xen. Hell. ii. 1. 29, ἐς τὰς
Ἀθήνας ἔπλευσεν ἀγγέλλουσα τὰ γεγονότα.
The time taken in the voyage is over-
looked, and the announcement regarded as
beginning when the voyage began) to
you the testimony of (concerning) God.

2.] For I did not resolve to know
any thing (hardly = ἐκρινα εἰδέναι οὐδέν,

as E. V., but meaning, “*the only thing*
that I made it definitely my business to
know, was”) among you, except Jesus
Christ (His Person) and Him (as) cruci-
fied (His Office). It would seem that the
historical facts of redemption, and espe-
cially the crucifixion of Christ, as a matter
of offence, had been kept in the back-
ground by these professors of human
wisdom. “We must not overlook, that
Paul does not say ‘to know *any thing* of
or concerning Christ,’ but to know HIM
HIMSELF, to preach HIM HIMSELF. The
historical Christ is also the *living Christ*,
who is *with His own till the end of time*;
He works personally in every believer,
and forms Himself in each one. There-
fore it is universally CHRIST HIMSELF,
the Crucified and the Risen One, who is
the subject of preaching, and is also
Wisdom itself: for His history evermore
lives and repeats itself in the whole church
and in every member of it: it never
waxes old, any more than does God Him-
self;—it retains at this day that fulness
of power, in which it was revealed at the
first foundation of the church.” Olshausen.

3.] καγὼ, and I, coupled to ἦλθον
in ver. 1, and ἐγὼ repeated for emphasis,
the *nature of his own preaching* being the
leading subject-matter here. The weak-
ness and fear and much trembling must
not be exclusively understood of his *manner*
of speech as contrasted with the rhetorical
preachers, for ὁ λόγος μου κ. τὸ κήρυγμα

¹ ἐγενόμην ¹ πρὸς ὑμᾶς, ⁴ καὶ ὁ λόγος μου καὶ τὸ ¹¹ κή-
² ρυγμὰ μου οὐκ ^ν ἐν ^ω πειθοῖς σοφίας λόγοις, ἀλλ' ^ν ἐν
³ ἀποδείξει ^ν πνεύματος καὶ δυνάμεως, ⁵ ἵνα ἡ πίστις ὑμῶν
^μ μὴ ᾗ ^π ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ^π ἐν ^z δυνάμει θεοῦ.
⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς ^a τελείοις, σοφίαν δὲ οὐ
^y = ver. 13. Gal. v. 5, 16. ^z ch. i. 18 reff. ^a = ch. xiv. 20. Heb.

4. for πειθοῖς, πειθοί b¹ e o l. 18¹. 48. 72. 106-8-53 D-lat G-lat am(with F-lat) Syr
 sah arm Orig₃ Eus Ath Ambrst Ambr₂ Sedul Leo. rec ins ἀνθρωπίνης βελ σοφίας
 (explanatory gloss), with ACLFN³ rel vulg-ed(with demid agst am fuld tol) syr copt
 Orig₂ Ath Mac Cyr-jer₂ Thl (Ec Ambrst-comm Sedul Bede: ἀνθρώποις in 93: om
 BDFN¹ 17 katt Syr sah ath arm Orig₇ Nys Cyr-jer₁ Chr Cyr Eriph Thdrst-m₁ Jer.
 λογῶν Syr arm Orig₁, των λογῶν Orig₁, λογου am D-lat sah, λογος N¹: om F a
 18¹. 74 G-lat Orig₁ Ath Ambrst-comm Sedul. αλλα B. for αποδειξει,
 αποκαλυψει D¹⁻⁵.
 5. om ᾗ F e m. αλλα B.

μου follow in the next verse,—but partly of this, and principally of his *internal* deep and humble *persuasion* of his own weakness and the mightiness of the work which was entrusted to him. So in Phil. ii. 12, 13, he commands the Philippians, μετὰ φόβου κ. τρόμου τὴν ἐαυτῶν σωτηρίαν κατεργάζεσθε, θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν. The ἀσθένεια may have reference to the παρουσία σώματος ἀσθενῆς of 2 Cor. x. 10. Chrys., al., understand it of *persecutions*: but in the places to which he refers, it has a far wider meaning,—viz. *infirmities*, including those resulting from persecution.

4.] And (not adversative, as Olsh., but following naturally on the weakness, &c., just mentioned—‘as corresponding to it’) **my discourse and my preaching** (λόγος of the *course of argument and inculcation of doctrine*, κήρυγμα of the *announcement of facts*). This (De W.) is better than with Olsh. to understand λ. as his *private*, κ. his *public* discourse: see Luke iv. 32, and ὁ λόγος τ. σταυροῦ, ch. i. 18) was **not** in (did not consist of, was not set forth in, see ref.) **persuasive** (πειθὸς = πειθάνος, πειστήριος, πειστικὸς in Greek. The var. readings have been endeavours to avoid the unusual word, which however is analogically formed from πειθᾶ, as φειδὸς from φειδομαι, as Meyer) words of **wisdom** (ἀνθρωπίνης, a gloss, but a correct one. “Corinthia verba, pro exquisitis et magnopere elaboratis, et ad ostentationem nitidis,” Wetst.), but in **demonstration of the Spirit and of power**: i. e. either, taking the genitives as objective, demonstration having for its object, *demonstrating, the presence or working of the Spirit and Power of God* (so Estius, Billroth, al., and the gloss ἀποκαλύψει):—or, taking them subjectively, demonstration (of the truth) *springing from the Spirit*

and Power of God (so most Commentators). I prefer the latter. It can hardly be understood of the *miracles done by the Spirit through him*, which accompanied his preaching (Chrys., al., Olsh.), for he is here simply speaking of the *preaching itself*.

5.] ᾗ ἐν, may be grounded on,—owe its origin and stability to. “The Spirit is the original Creator of Faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production: and it depends for its continuance on the same mighty Spirit, who is almost without intermission begetting it anew.” Olshausen.

6—16.] *Yet the Apostles spoke wisdom among the perfect, but of a kind higher than the wisdom of this world; a wisdom revealed from God by the Spirit, only intelligible by the spiritual man, and not by the unspiritual (ψυχικός).* The Apostle rejects the imputation, that the Gospel and its preaching is *inconsistent with wisdom*, rightly understood: nay, shews that the wisdom of the Gospel is of a far higher order than that of the wise in this world, and far above their comprehension.

6.] δέ contrasts with the foregoing. λαλ.] viz. ‘*we Apostles*:’ not ‘*I Paul*,’—though he often uses the plur. with this meaning:—for, ch. iii. 1, he resumes καγώ, ἀδελφοί. ἐν τ. τελείοις] among the perfect,—when discoursing to those who are not babes in Christ, but of sufficient maturity to have their senses exercised (Heb. v. 14) so as to discern good and evil. That this is the right interpretation the whole following context shews, and especially ch. iii. 1, 2, where a difference is laid down between the *milk administered to babes*, and the *strong meat to men*. The difference is in the *matter of the teaching itself*: there is a lower, and there is a

τοῦ ^b αἰῶνος ^b τούτου οὐδὲ τῶν ^{cd} ἀρχόντων τοῦ ^{bd} αἰῶνος ^b τούτου τῶν ^e καταργουμένων, ⁷ ἀλλὰ λαλοῦμεν ^f θεοῦ ^b σοφίαν ^g ἐν ^h μυστηρίῳ τὴν ⁱ ἀποκεκρυμμένην, ἣν ^k προ-
 ὥρτισεν ὁ θεὸς ¹ πρὸ τῶν ¹ αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν

^b Rom. xii. 2. ^{cd} Acts xiii. 27. ^{bd} here bis only. ^e = ch. i. 28. ^f ch. i. 21. ^g = ver. 13. ^h ch. xiv. 6. ⁱ Luke x. 25. ^j Eph. iii. 9. ^k Col. i. 26 only. ¹ 26 only. ⁴ Kings iv. 27. ^k Acts iv. 28. ¹ Rom. viii. 23, 30. ⁱ Eph. i. 5, 11 only. ¹ here only. ^{Ps} liv. 19. see Eph. Col. as above (i). ^{Jude} 25.

6. om 1st του F¹.

om from αιων. τουτ. to αιων. τουτ. F 114 lect-7 æth.

7. rec σοφίαν hef θεου (corrū, the emphasis not being noticed), with L rel Thdr̄t : txt ABCDFPN a k m 17 arm Clem₂ Orig₄ Eus.

higher teaching. So Erasm., Estius, Bengel, Rückert, Meyer, De Wette, al. On the other hand, Chrys., Theodoret, Theophyl., Calv., Grot., Olsh., al., understand the difference to be merely in the *estimate formed of the same teaching* according as men were spiritual or unspiritual, interpreting ἐν τ. τελείοις, 'in the estimation of the perfect,' which is philologically allowable, but plainly irreconcilable with the whole apologetic course of the chapter, and most of all with the οὐκ ἠδυνήθη κ.τ.λ. of ch. iii. 1, where he asserts that *he did not speak this wisdom* to the Corinthians. We are then brought to the enquiry,—*what was this σοφία?* "Meyer limits it too narrowly to consideration of the future kingdom of Christ. Rückert adds to this, the higher views of the divine ordering of the world with respect to the unfolding of God's kingdom,—of the meaning of the preparatory dispensations before Christ, e. g. the law,—of the manner in which the death and resurrection of Christ promoted the salvation of mankind. According to ver. 12, the knowledge of the blessings of salvation, of the glory which accompanies the kingdom of God, belongs to this higher species of teaching. Examples of it are found in the Epistle to the Romans, in the setting forth of the doctrine of justification,—of the contrast between Christ and Adam,—of predestination (compare μυστήριον, Rom. xi. 25), and in the Epistles to the Eph. and Col. (where μυστήρ. often occurs) in the declarations respecting the divine plan of Redemption and the Person of Christ: nay, in our Epistle, ch. xv. Of the same kind are the considerations treated Heb. vii.—x.: cf. iv. 11 ff." De Wette. But a wisdom not of this world,—not, as E. V., "*not the wisdom of this world*," which loses the peculiar force of the negative:—so in Rom. iii. 21, 22, we have δικαιοσύνη θεοῦ πεφανέρωται δικαιοσύνη δὲ θεοῦ διὰ πίστευ. Ἰησοῦ χρ. See instances of the usage in note there.

The ἀρχοντες are parallel with the σοφοί, δυνατοί, εὐγενεῖς, of ch. i. 26, and are

connected with them expressly by the τῶν καταργουμένων, referring to ἵνα τὰ ὄντα καταργήσῃ, ch. i. 28. They comprehend all in estimation and power, Jewish or Gentile. ἀρχοντας δὲ αἰῶνος ἐνταῦθα οὐ δαίμονας τινες λέγει, καθὼς τινες ὑποπτεύουσιν· ἀλλὰ τοὺς ἐν ἀξιώμασι, τοὺς ἐν δυναστείαις, τοὺς τὸ πρᾶγμα περιμάχῃον εἶναι νομίζοντας, φιλοσόφους κ. ῥήτορας κ. λογογράφους· καὶ γὰρ αὐτοὶ ἐκράτουν, κ. δημαγωγοὶ· πολλάκις ἐγίνοντο. Chrys. Hom. vii. p. 50.

τῶν καταργ. who are [being] brought to nought, viz. by God making choice of the weak and despised, and passing over them, ch. i. 28: not said of their transitoriness generally, as Chrys., Theophyl., Rückert,—nor of their power being annihilated at the coming of Christ (Grot., Meyer, al.),—nor as Olsh., of their having indeed crucified Christ, but of their being καταργούμενοι by His Resurrection and the increase of His Church.

7.] But we speak God's wisdom (emphasis on θεοῦ:—the wisdom which God possesses and has revealed) in a mystery (ἐν μυστ. does not belong to τὴν ἀποκεκ., as Theodoret and Grot., which must be τὴν ἐν μυστ. ἀποκεκ.,—nor to σοφίαν, as Beza, Bengel, which though not absolutely, yet certainly here, seeing τὴν ἀποκεκ. immediately follows, would require the art., τὴν ἐν μυστ.,—but to λαλοῦμεν,—we speak God's wisdom in a mystery,' i. e. as handling a mystery, dealing with a mystery. So τὴν σύνεσίν μου ἐν τῇ μυστ. τ. χριστοῦ, Eph. iii. 4.

Estius and the Romanists, taking the connexion rightly, have wrested the meaning to support the *disciplina arcani* which they imagine to be here hinted at, explaining ἐν μυστ., "non propalam et passim apud omnes, quia non omnes ea capiunt, sed . . . secreto et apud pauciores, scilicet eos qui spirituales et perfecti sunt," Est., which has been (hitherto) hidden (see Rom. xvi. 25; ref. Col.):—which God foreordained (nothing need be supplied, as ἀποκαλύπτειν, or the like, after προῶρτισεν) before the ages (of time) to (in order to, the

m James ii. 1. see Acts vii.
 2. Eph. i.
 17. Ps.
 xxviii. 3.
 n Rom. xv. 3,
 21. ch. i. 31.
 o Isa. liiv. 4.
 lxx. 17. see
 notes.
 p Rom. xi. 5
 refl.
 q Acts vii. 23
 refl.
 r = Matt. xx.
 23. xxv. 34. John xiv. 2, 3.
 s = Matt. xi. 23. Rom. i. 17. ch. xiv. 30. Prov. xi. 13 al.

οὐδεὶς τῶν ἄρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν ἡ ἀλλὰ καθὼς γέγραπται Ὁ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος [αὐτοῦ].

9. om αλλα A Pel. ιδεν C 80 Clem-rom Smyrn-ep. rec (for οσα) α, with DFLPΣ rel Smyrn-ep Orig. Const Eus. Ath. Epiph. Cyr. Chr Thdrt Thl Ec. quæ latt: txt AB C(appy) Clem-rom Hip Eus Ath. Bas Mac Cyr.

10. for δε, γαρ B m 39. 46. 57. 71-3. 93. 160 copt Clem. rec o theos hef απεκαλυψεν (appy, as above, corra from not noticing the emphasis), with L rel syr sah Orig. Chr Thdrt: txt ABCDFPΣ a m 17 latt Syr copt æth arm Clem Orig. om αυτου (perhaps on acct of το πν. follg) ABCN¹ 17(appy) copt Clem Bas Cyr: ins DFLPΣ²

purpose of this preordination) our glory (our participation in the things which He has prepared for them that love Him, ver. 9: δόξα, as contrasted with the bringing to nought of the ἄρχοντες).

8.] ἦν is in apposition with the former ἦν, and does not refer to δόξαν, as Tert. contra Marc. v. 6, vol. ii. p. 483,—"sub-jicit de gloria nostra, quod eam nemo ex principibus hujus ævi scierit . . .," for this would be departing from the whole sense of the context, which is, that the wisdom of God was hidden from men.

εἰ γὰρ ἔγν. κ.τ.λ., is a proof from experience, that the rulers of this world, of whom the Jewish rulers were a representative sample, were ignorant of the wisdom of God. Had they known it, they would not have put to a disgraceful death (ὁ σταυρὸς ἀδοξίας εἶναι δοκεῖ, Chrys.) Him who was the Lord of glory (reff.),—i. e. who possesses in his own right glory eternal, see John xvii. 5, 24.

These words are not a parenthesis, but continue the sense of the foregoing, completing the proof of man's ignorance of God's wisdom;—even this world's rulers know it not, as they have shewn: how much less then the rest.

9 f.] But (opposition to ver. 8) as it is written, The things which eye saw not, and ear heard not, and which came not up (reff.) upon heart of man, how many things God prepared for them that love Him, to us God revealed through His Spirit. There is no anacoluthon (as De W.) nor irregularity of construction, as some suppose, supplying after ἀλλά, λαλοῦμεν (Estius, &c.) or γέγονεν (Theophyl., Grot., al.); the δέ in the consequent clause after ὅς in the antecedent, which has occasioned these suppositions, is by no means unexampled;—so Herod. iii. 37, ὅς δὲ τούτους μὴ δῶππεε, ἐγὼ δέ οἱ σημανέω,—and Soph. Philoct. 86,

ἐγὼ μὲν οὐς ἂν τῶν λόγων ἀλγῶ κλύειν, Λαερτίου παῖ, τοὺς δὲ καὶ πράσσειν στυγῶ. See Hartung, Partikellehre, i. 184 f.

Whence is the citation made? Origen says, 'In nullo regulari libro invenitur, nisi in secretis Eliæ prophetæ,' a lost apocryphal book:—Chrys., Theophyl., give the alternative, either that the words are a paraphrase of Isa. lii. 15, οἷς οὐκ ἀνγγέλην περὶ αὐτοῦ ὕψονται, κ. οἷς οὐκ ἀκηκόασιν συνήσουσι, or that they were contained in some lost book, of which Chrys. argues that there were very many,—καὶ γὰρ πολλὰ διεφθάρη βιβλία, καὶ ὀλίγα διεσώθη. Jerome, Ep. lvii. [ci.], ad Pam-machium, de optimo genere interpretandi, 9, vol. i. p. 314, says, "Solent in hoc loco apocryphorum quidam deliramenta sectari, et dicere quod de Apocalypsi Heliae testimonium sumptum sit: cum in Esia juxta Hebraicum ita legatur: A seculo non audierunt, nec auribus perceperunt, oculus non vidit, Deus, absque te, quæ præparas tu expectantibus te. Hoc LXX multo aliter transtulerunt: A seculo non audivimus, neque oculi nostri viderunt Deum absque te: et opera tua vera, et facies expectantibus te misericordiam. Intelligimus, unde sumptum sit testimonium: et tamen Apostolus non verbum expressit e verbo, sed παραφραστικῶς eundem sensum aliis sermonibus indicavit." I own that probability seems to me to incline to Jerome's view, especially when we remember, how freely St. Paul is in the habit of citing. The words of Isa. liiv. 4, are quite as near to the general sense of the citation as is the case in many other instances, and the words ἐπὶ καρδίαν οὐκ ἀνέβη may well be a reminiscence from Isa. lix. 17, not far from the other place, οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν. Such minglings together of clauses from various parts are not unexampled with the

τὸ γὰρ πνεῦμα πάντα ἔραυνᾷ, καὶ τὰ ὡς βάθη τοῦ θεοῦ. ^{t = Rom. viii. 27 reff.}
 11 τίς γὰρ οἶδεν ἀνθρώπων ἢ τὰ ὡς τοῦ ἀνθρώπου, εἰ μὴ τὸ ^{u (plur., Rev. ii. 24.) see Rom. xi. 33 reff. Judith viii. 14.}
 πνεῦμα ὡς τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ ἢ τὰ τοῦ ^{v Matt. xvi. 23. Luke ii. 49.}
 θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ ^{w gener. art., Matt. xv. 11.}
 οὐ τὸ ὡς πνεῦμα τοῦ ὡς κόσμου ἃ ἐλάβομεν, ἀλλὰ τὸ πνεῦμα ^{x = Acts xvii. 16 reff.}
 τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ ὡς χαρισθέντα ^{y see Rom. viii. 15.}
 ἡμῖν, 13 ἃ καὶ λαλοῦμεν οὐκ ὡς ἐν ὡς διδασκαλίαις ὡς ἀνθρωπίνης ^{z here only.}

a Acts viii. 15 reff.
 c = ver. 7.
 xvii. 25 reff.

b pass., Acts iii. 14. Phil. i. 29. Philem. 22. L.P. + (2 Macc. iii. 33.)
 d here his. John vi. 45 only, from Isa. liv. 13. see 1 Thess. iv. 9. e Acts

rel vss Did Epiph Mac Chr Thdrt Thl Ec Orig-int Hil.

[ἐραυνᾷ, so AB¹CK.]

11. om ἀνθρώπων A 17 Orig₁ Ath Cyr Tert₂ Vig.

om 2nd του ἀνθρώπου F

arm-mss Orig Hil Ambr₁ Vig₁.

το του θεου D¹: τα εν τω θεω F lat-ff. rec

(for ἐγνωκεν) οἶδεν (prob a corr'n to corresp with previous clause), with L rel Orig₂
 Chr Thdrt: txt ABCDPK a d m 17 Orig₁ Ath₁ Cyr-jer₁ Bas Cyr Antch Damase, ἐγνω
 F 23 Ath₁ Cyr-jer₁ Bas₁ Epiph₁, cognovit latt (but scit fri Aug) Ambr. at end
 add το εν αυτω P.

12. aft κοσμου ins τουτου DF vss Cyr lat-ff.

ιδωμεν DFL Orig₃ (elsw ειδ.).

om last του P.

13. om & F Eus.

Apostle, especially when, as here, he is not citing as authority, but merely illustrating his argument by O. T. expressions.

10. τὸ πνεῦμα] the Holy Spirit of God—but working in us and with our Spirits, Rom. viii. 16. “Sufficiat nobis Spiritum Dei habere testem: nihil enim tam profundum est in Deo quo non penetret.” Calvin.

ἐραυνᾷ] a word of active research, implying accurate knowledge: so Chrys., οὐκ ἀγνοίας, ἀλλ’ ἀκριβοῦς γνώσεως ἐνταῦθα τὸ ἐρευνᾶν ἐνδεικτικόν.

τὰ βάθη] see reff. There is a comparison here between the Spirit of God and the spirit of a man, which is further carried out in the next verse. And thus as the spirit of a man knows the βάθος of a man, all that is in him, so the Spirit of God searches and knows τὰ βάθη, the manifold and infinite depths, of God—His Essence, His Attributes, His Counsels: and being τὸ πνεῦμα τὸ ἐν ἡμῖν, besides being τὸ πν. τοῦ θεοῦ (De Wette well observes that the Apostle purposely avoids using the expression τὸ πνεῦμα τὸ ἐν αὐτῷ of the Spirit of God, keeping the way open for the expression in ver. 12, τὸ πν. τὸ ἐκ τοῦ θεοῦ), teaches us according to our capacity, those depths of God.

11.] For who of MEN knoweth the things of a MAN (τοῦ ἀνθρώπου, generic, see reff. The emphasis is on ἀνθρώπων and ἀνθρώπου, as compared with θεοῦ) except the spirit of a man which is in him? Thus the things of God also none knoweth, except the Spirit of God. We may remark, (1) that nothing need be supplied (as βάθη) after τὰ in each case, see reff. (2) that the comparison

here must not be urged beyond what is intended by the Apostle. He is speaking of the impossibility of any but the Spirit of God conferring a knowledge of the things of God. In order to shew this, he compares human things with divine, appealing to the fact that none but the spirit of a man knows his matters. But further than this he says nothing of the similarity of relation of God and God's Spirit with man and man's spirit: and to deduce more than this, will lead into error on one side or the other. In such comparisons as these especially, we must bear in mind the constant habit of our Apostle, to contemplate the thing adduced, for the time, only with regard to that one point for which he adduces it, to the disregard of all other considerations.

12.] ἡμεῖς δέ carries on the ἡμῖν δέ of ver. 10.

τὸ πν. τ. κόσμ.] Not merely, the mind and sentiments of unregenerate mankind, ‘sapientia mundana et secularis,’ as Estius, al., but the Spirit (personally and objectively taken) of the world, = τὸ πνεῦμα τὸ νῦν ἐνεργούν ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Eph. ii. 2, where it is strictly personal.

τὸ πν. τὸ ἐκ τ. θ.] Not only, ‘the Spirit of God,’ but the Spirit which is FROM God,—to shew that we have received it only by the will and imparting of Him whose Spirit it is. And this expression prepares the way for the purpose which God has in imparting to us His Spirit, that we may know the things freely given to us by God, i. e. the treasures of wisdom and of felicity which are the free gifts of the gospel dispensation, = ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, ver. 9. 13.] καί,

f ver. 1.
 2 ver. 1. d.
 xiv. 37. Gal.
 vi. 1.
 h ch. x. 3, 4
 ref.
 i 2 Cor. x. 12
 (bis) only f.
 cor. xi. 8.
 Num. xv. 34.
 i. xv. 44
 (bis). 46.
 James iii. 15.
 i. 21. Prov. iv. 10.
 o Acts iv. 9 ref.

σοφίας λόγοις, ἀλλ' εἰ ἐν^d διδασκτοῖς^f πνεύματος, πνευματικοῖς^h πνευματικὰⁱ συγκρίνοντες. 14 ψυχικὸς δὲ ἄνθρωπος οὐ^k δέχεται^l τὰ τοῦ πνεύματος τοῦ θεοῦ^m μωρία γὰρ^m αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτιⁿ πνευματικῶς^o ἀνακρίνεται. 15 ὁ δὲ^ε πνευματικὸς^o ἀνακρίνει

ABCD
 LP a
 c d e f
 h k l n
 o 17
 47

k = Luke viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. James
 i ver. 11 ref. m ch. i. 18 (ref.). n Rev. xi. 8 only f.

“Λογοὶς α rescrit N¹” Tischdf.

rec aft πνευματος ins αγιου, with D³LP rel syr
 aeth Eus₁ Chr Thdrt: om ABCD¹F⁸ 17 latt Syr copt arm Clem Hip Orig_e Eus,
 Epiph. for πνευματικοις, πνευματικως B 17. 213. συκρινομεν F: συγκρι-
 νοντος P.

also; τὰ χαρισθ. ἡμῖν, we not only know by the teaching of the Holy Ghost, but also speak them, not in words (arguments, rhetorical forms, &c.) taught by human wisdom, but in those taught by the Spirit. The genitives are governed by διδασκτοῖς in each case: see ref., and cf. Pind. Olymp. ix. 153: τὸ δὲ φυᾷ κράτιστον ἅπαν· πολλοὶ δὲ διδασκταῖς ἀνθρώπων ἀρεταῖς κλέος ἄρουν ἐλέσθαι· ἄνευ δὲ θεοῦ κ.τ.λ. πνευμ. . . πν. συγκρ.] interpreting spiritual things to the spiritual. So Theophyl. altern., πνευματικοῖς ἀνθρώποις τὰ πνευματικὰ συγκρίνοντες καὶ διαλύοντες· οὗτοι γὰρ μόνον δύναται χωρεῖν ταῦτα. And very nearly so as regards συγκρίνοντες Chrysostom and Grotius; only they take πνευματικοῖς not masc. but neuter, ‘by spiritual things:’ ὅταν πνευματικὸν καὶ ἄπορον ᾖ, ἀπὸ τῶν πνευματικῶν τὰς μαρτυρίας ἄγομεν. οἷον λέγω, ὅτι ἀνέστη ὁ χριστός, ὅτι ἀπὸ παρθένου ἐγεννήθη. παράγω μαρτυρίας κ. τύπους κ. ἀποδείξεις, τοῦ Ἰωῆ, κ.τ.λ. Chrys. Hom. vii. p. 55.

‘Exponentes ea quæ Prophetæ Spiritu Dei acti dixere, per ea quæ Christus suo Spiritu nobis aperuit.’ Grot. Meyer denies that συγκρίνω ever means to interpret: but evidently the LXX do so use it in Gen. xl. 8, ἐνύπνιον εἶδομεν, καὶ ὁ συγκρίνων οὐκ ἔστιν αὐτό. See also ib. vv. 16, 22, and Dan. v. 12, Theodotion (where the LXX have συγκρίματα ἀπέδειξε). Erasmus, Beza, Calvin, De Wette, and Meyer render it, ‘fitting, or attaching, spiritual words to spiritual things.’ And so I gave and defended it in my earlier editions. It seems to me now more natural to take πνευματικοῖς as masculine, and as leading to the introduction of the two men, the ψυχικός, and the πνευματικός, immediately after. 14.] He now prepares the way for shewing them that he could not give out the depths of this spiritual wisdom and eloquence to them, because they were not fitted for it, being carnal (ch. iii. 1—4).

ψυχ. δὲ ἄνθ.] The animal man, as distinguished

from the spiritual man, is he, whose governing principle and highest reference of all things is the ψυχή, the animal soul, αἰτία κινήσεως ζωικῆς ζώων, Plato, Definit. p. 411. In him, the πνεῦμα, or spirit, being unvivified and uninformed by the Spirit of God, is overborne by the animal soul, with its desires and its judgments,—and is in abeyance, so that he may be said to have it not;—ψυχικοί πνεῦμα μὴ ἔχοντες, ref. Jude. The ψυχή is that side of the human soul, so to speak, which is turned towards the flesh, the world, the devil: so that the ψυχικός is necessarily in a measure σαρκικός (ch. iii. 3), also ἐπίγειος, and δαιμονιώδης, as in ref. James. This general interpretation of ψυχικός must be adhered to, and we must not make it merely intellectual, as Theodoret,—ὁ μόνος τοῖς οἰκέλοις ἀρκούμενος λογισμοῖς,—Grot. “qui humanæ tantum rationis luce ducitur:”—Chrys.: ὁ τὸ πᾶν τοῖς λογισμοῖς τῆς ψυχῆς διδούς, καὶ μὴ νομίζων ἄνωθέν τινας δεῖσθαι βοηθίας,—nor merely ethical, as Erasmus, Rosenmüller (“qui cupiditatum sub imperio omnem vitam transigunt”), al.,—but embracing both these.

οὐ δέχεται, receives not, i. e. rejects, see ref.,—not, cannot receive, ‘non capax est,’ understands not, which is against the context,—for we may well understand that which seems folly to us, but we reject it, as unworthy of our consideration:—and it besides would involve a tautology, this point, of inability to comprehend, following by and by:—and he cannot know them (τὰ τοῦ πνεύματος, the matter of our spiritual teaching, itself furnished by the Spirit) because they are spiritually (by the πνεῦμα of a man exalted by the Spirit of God into its proper paramount office of judging and ruling, and inspired and enabled for that office) judged of. 15.]

But (on the contrary) the spiritual man (he, in whom the πνεῦμα rules: and since by man’s fall the πνεῦμα is overridden by the animal soul, and in abeyance, this

[μὲν] πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ὁ ἀνακρίνεται. 16 ^p τίς ^p Rom. xi. 34, from Isa. xl. 13. (compare Wisd. ix. 13.) q Acts ix. 22. xvi. 10. xix. 33 v. r. Eph. iv. 16. Col. ii. 2, 19 only. L. P. Lev. x. 11. r Rev. xiii. 18.

γὰρ ἔγνω ^p νοῦν κυρίου, ὃς ^a συμβιβάσει αὐτόν; ἡμεῖς δὲ ^r νοῦν χριστοῦ ^r ἔχομεν.

III. ¹ Καγὼ, ἀδελφοί, οὐκ ἡδυνήθην λαλήσαι ὑμῖν

15. om ver N¹ (ins N-corr¹) harl¹. om μεν ACD¹F latt Syr copt arm Iren Clem Orig⁵ Meth Thdrt lat-ff: ins BD²⁻³LPK-corr¹ rel syr Orig¹ Mac² Chr Thdrt. (Has μεν been insd on acct of the δε follg, as Meyer,—or omd on acct of the δε preceded, as De W?) ins τα bef πάντα ACD¹P 17 Iren-ms Orig⁵ Nys Chr: om BD²⁻³FLN-corr¹ Clem Orig⁵ Meth Mac² Thdrt¹. (τα was prob a gloss to shew that πάντα was not masc sing acc.)

16. for χριστου, κυριου BD¹F Thl-txt Ambrst Aug Sedul. (Mechanical repetn of νοῦν κυρ. above. So Meyer, rightly: addg, if any gloss had been written in marg on κυριου, it wd not have been χριστου, but θεου, seeing that the ref of the foregoing κυρ. is to GOD.)

ΣΠΑΡ. III. 1. rec και εγω, with L rel Thdrt Thl Ec: txt ABCDFPN a m 17 Clem Orig Chr Damasc. εδυνηθην C. υμ. bef λαλ. D²LP a b c e f g h l n o vulg

always presupposes the infusion of the Holy Spirit, to quicken and inform the πνεῦμα—so that there is no such thing as an unregenerate πνευματικός judges of all things (Meyer, reading τὰ πάντα, interprets it, 'all spiritual things;,' but the ordinary rendering, 'all things,' is better: the Apostle is generalizing, and shewing the high position of the spiritual man, who alone can judge things by their true standard.

The acceptance of πάντα as masc. sing.,—"convincere potest quemlibet profanum," as Rosenm.,—is against the context, which speaks of things, τὰ τοῦ πν.,—besides that πάντα would not be used absolutely, for 'every man,' but either πάντα ἄνθρωπον, as Col. i. 28, or τὸν πάντα, but himself is judged of by none (who is not also πνευματικός, see ch. xiv. 29; 1 John iv. 1, where such judgment is expressly attributed to Christian believers). καὶ γὰρ ὁ βλέπων, πάντα μὲν αὐτὸς καθορᾷ καὶ τοῦ μὴ βλέποντος, τὰ δὲ ἐκείνου τῶν μὴ βλέπόντων οὐδεὶς. Chrys. Hom. vii. p. 57. 16.] PROOF OF αὐτὸς δὲ ὑπ' οὐδ. ἀνακρίνεται. In order for an unassisted man, not gifted from Christ, to judge the πνευματικός, he must know the νοῦς κυρίου, the intent and disposition of Christ; yea more, must be able to teach, to instruct, Christ—being not, as the πνευματικός,—taught by Him, he must have an independent wisdom of his own, which Christ has not:—and who is there, of whom this can be said? But we (πνευματικοί, among whom he includes himself and the other Apostles) have (not a wisdom independent of Christ, nor do we know His mind, nor can we teach Him, but) the mind of Christ: the same mind, in our degree of apprehensiveness of it, by the imparting of His Spirit, which is in Him, and so can judge all things. The νοῦς κυρίου is the spiritual intent and de-

sigs of Christ. κυρίου in the prophecy is spoken of JEHOVAH; but in the whole of Isa. xl., the incarnate Jehovah is the subject. The meaning of συμβιβάζω, to teach, belongs to the LXX: in the N. T. it is to conclude, to prove, to confirm, see refl.

III. 1—4.] He could not speak to them in the perfect spiritual manner above described, seeing that they were carnal, and still remained so, as was shewn by their divisions. 1.] καγὼ, I also; i. e. as well as the ψυχικός, was compelled to stand on this lower ground,—he, because he cannot understand the things of the Spirit of God: I, because you could not receive them. Or perhaps better, with Stanley, 'καὶ ἐγὼ, as in ii. 1, "What I have just been saying, was exemplified in our practice." σαρκίνοις is certainly the true reading, being, besides its manuscript authority, required by the sense. He was compelled to speak to them (this affirmative clause is to be supplied from the former negative one) as to men of flesh: not ὡς σαρκικοῖς, for that they really were, and he asserts them yet to be, ver. 3. I quite agree with Meyer (against De Wette) that the distinction between σάρκινι and σαρκικοί is designed by the Apostle, and further regarded as implied in the very form of the sentences. Here, he says that he was compelled to speak to them as if they were only of flesh,—as if they were babes, using in both cases the material comparison, and the particle of comparison ὡς. But in ver. 3 he drops comparison, and asserts matter of fact—

'Are ye not still σαρκικοί (= ὡς σάρκινι), fleshly, carnal, living after the flesh, resisting the Spirit?'—q. d. 'I was obliged to regard you as mere men of flesh, without the Spirit: and it is not far different even now: ye are yet fleshly—ye retain the same cha-

Ἐγὼ ἰ' Ἀπολλώ, οὐκ ἰ' ἄνθρωποι ἔστε; ⁵ τί[ς] οὖν ἐστίν; ¹ see ver. 3.
 Ἀπολλῶς; τί[ς] δέ ἐστιν Παῦλος; διακονοὶ δι' ὧν ^{k = Acts xix.}
^κ ἐπιστεύσατε, καὶ ¹ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. ⁶ ἐγὼ ^{2 reff.}
¹¹ ἐφύτευσα, Ἀπολλῶς ¹¹ ἐπότισεν, ἀλλὰ ὁ θεὸς ὁ ἡΰξανεν ^{1 constr., Rom.}
⁷ ὥστε οὕτε ὁ ¹¹ φυτεύων ἐστίν ¹¹ τι, οὕτε ὁ ¹¹ ποτίζων, ἀλλ' ^{xii. 3. ch. vii.}
⁸ ὁ αὐξάνων θεός. ⁸ ὁ ¹¹ φυτεύων δὲ καὶ ὁ ¹¹ ποτίζων ¹¹ ἐν ^{17.}
 εἰσιν, ἕκαστος δὲ τὸν ἴδιον ¹¹ μισθὸν λήμφεται κατὰ τὸν ^{m ch. ix. 7.}
² Cor. x. 15. Col. i. 6, 10. 1 Pet. ii. 2 only. intr., Acts vi. 7 reff. ² Cor. ix. 10
 19. Gal. ii. 6. vi. 3, 15. Demosth. 582. 27. ^{q constr., John x. 30. xvii. 11, &c. Eph. ii. 14.}
 r = Rom. iv. 4 reff. ^{p = Acts v. 36. ch. x.}

rec ουχι (corrⁿ from ver 3), with DFLPN³ rel Dial Chr Thdrt Thl Ec: txt
 ABCN¹ 17 Damasc. rec for ανθρωποι, σαρκικοι (corrⁿ from ver 3), with LPN³
 rel syrr Dial Chr Thdrt: txt ABCDEFN¹ 17 latt copt aeth arm Did Damasc Orig-int
 Ambrst Aug.—P adds at end και κ. ανθ. περιπατειτε (also from ver. 3).

5. τι (twice) ABN¹ 17 latt aeth lat-ff (prob corrⁿ to suit the sense: the question
 being rather qualis est than quis est): τις CDFLPN³ rel syrr copt arm Chr Thdrt Thl
 Ec.

rec πανλος τις δε απολλως (alteration of order, to suit ver 4), with D²L rel
 syrr aeth arm Chr Thdrt Opt: txt ABC(D¹⁻³F)PN³ m 17 latt copt Damasc Ambrst Aug
 Pel.—rec om 2nd εστιν, with DFL latt copt arm Chr Thdrt: ins ABCPN³ m 17.

rec ins αλλ' η βεβ διακον. (addition to complete the sense), with D²⁻³LP rel syrr Chr
 Thdrt Thl Ec Opt: om ABCD¹FN³ vulg copt aeth arm Damasc Ambrst Pel. om
 ws C toll.

6. [αλλα, so ABD¹FN. (for αλλα ο, ο δε f 17.)]

7. om 1st ουτε Α. for 2nd ουτε, ουδε CN¹.

αλλα D¹.

treated of in this section: but as I have
 before said, the German Commentators
 are misled by too definite a view of the
 Corinthian parties. ἄνθρωποι, i.e. walk-
 ing κατὰ ἄνθρωπον,—σαρκικοί.

5—15.] He takes occasion, by example
 of himself and Apollos, to explain to
 them the true place and office of Chris-
 tian teachers: that they are in them-
 selves nothing (vv. 5—8), but work for
 God (vv. 9, 10), each in his peculiar
 department (ver. 10; cf. ver. 6), each re-
 quiring serious care as to the manner of
 his working, seeing that a searching trial
 of its worth will be made in the day of
 the Lord (vv. 10—15).

5.] οὖν
 follows on the assumption of the truth of
 the divided state of things among them:
 'Who then (What then) . . . , seeing
 that ye exalt them into heads over you?'
 The question is not asked by an objector,
 but by Paul himself; when an objector is
 introduced, he notifies it, as ch. xv. 35;
 Rom. ix. 19. ἐπιστεύσατε, as in reff.:

ye became believers. ἐκάστῳ ὡς . . .
 = ὡς ἔδωκ. ὁ κύρ. ἐκάστῳ, see reff. It
 refers, not to the teachers, but to the
 hearers, see below ὁ αὐξάνων θεός.

In
 the rec. text, the question is carried on
 to the end of the verse by ἀλλ' ἡ, which
 is good Greek for 'nisi,' 'præterquam,'—
 so οὐδὲ χρησόμεθα ἐξηγητῇ ἀλλ' ἡ τῷ
 πατρώῳ, Plato, Rep. p. 427, see Hartung,
 Partikellehre, ii. 44,—but seems to have
 been inserted from not observing the form

of the sentence.

6.] The similitude
 is to a tilled field (γεώργιον, ver. 9): the
 plants are the Corinthians, as members
 of Christ, vines bearing fruit: these do
 not yet appear in the construction: so
 that I prefer, with De Wette, supplying
 nothing after ἐφύτευσα and ἐπότισεν,
 regarding merely the acts themselves, as in
 E. V. If any thing be supplied, it must
 be ὑμᾶς, which would but ill fit ver. 7.

Apollos was sent over to Corinth
 after Paul had left it (Acts xviii. 27), at
 his own request, and remained there
 preaching during Paul's journey through
 Upper Asia (ib. xix. 1).

7.] ἐστίν
 τι, either, 'is any thing to the purpose,'
 as in λέγειν τι, &c., or absol. is any
 thing: which latter is best: compare εἰ
 καὶ οὐδέν εἰμι, 2 Cor. xii. 11.

ἀλλ' ὁ αὐξ. θεός, scil. τὰ πάντα ἐστί,—
 to be supplied from the negative clauses
 preceding. Theophylact remarks: ὅρα
 πῶς ἀνεπαχθῇ ποιῇ τὴν ἐξουδένωσιν τῶν
 προεστῶτων ἐν Κορίνθῳ σοφῶν κ. πλου-
 σίων, ἐαυτὸν κ. Ἀπολλῶ κατὰ τὸ φανό-
 μενον ἐξουδενώσας, κ. διδάξας, ὅτι θεῷ δεῖ
 μόνῳ προσέχειν, κ. εἰς αὐτὸν ἀνατιθέναι
 πάντα τὰ συμβαλινonta ἀγαθὰ.

8.]
 ἐν, in the nature of their ministry,—
 generically, κατὰ τὴν ὑπουργίαν ἀμφο-
 τεραι γὰρ τῷ θεῷ διακονοῦσι βουλή-
 ματι. Theodoret. ἕκαστος δὲ . . .

Here he introduces a new element—the
 separate responsibility of each minister
 for the results of his own labour, so

8 = 2 Cor. vi. 5
refl.

† 1 Thess. iii. 2
only.

u = Rom. xvi.
3 refl.

v here only.
Prov. xxiv.

30, xxxi. 16.
(-yos, John

xv. 1. -yevn,
Heb. vi. 7.)

w = Matt.
xxiv. 1 || Mk.

2 Cor. v. 1. Eph. ii. 21 only.

(Rom. xiv. 19 refl.) Ezek. xvii. 17.

xxxv. 10. z here only. Isa. iii. 3. Sir. xxxviii. 27.

i. 19. Rev. xxi. 19. = Rom. xv. 20. Heb. vi. 1.

times. Eph. ii. 20. Col. ii. 7. Jude 20 only.

viii. 18. Eph. v. 15. e = Mark xiii. 5 al. fr.

άλλα παρ' ἃ νόμιζεν, Plato, Minos, 320.

εχόμεν τι παρὰ ταῦτα ἄλλο λέγειν, id. Phædo, 80.

v. 14.

ἴδιον ^s κόπον. ⁹ ἡ θεοῦ γάρ ἐσμεν ^{tu} συνεργοί θεοῦ ^v γεώρ-

γιον. θεοῦ ^w οἰκοδομή ἐστε. ¹⁰ κατὰ τὴν ^x χάριν τοῦ θεοῦ

τὴν ^x δοθεῖσάν μοι ὡς ^y σοφὸς ^z ἀρχιτέκτων ^{ab} θεμέλιον

^b ἐθήκα. ἄλλος δὲ ^c ἐποικοδομεῖ. ἕκαστος δὲ ^{de} βλέπέτω

^d πῶς ^c ἐποικοδομεῖ. ¹¹ ^{ab} θεμέλιον γὰρ ἄλλον οὐδεὶς

δύναται ^b θείναι ^f παρὰ τὸν ^s κείμενον, ὃς ἐστὶν Ἰησοῦς

χ. i. 4 refl. y = Exod. a mase., 2 Tim. c here &c., 4 d Luke g Matt.

2 Macc. ii. 29 only. b Luke vi. 48. xiv. 29.

Num. xxxii. 38 Ald. only. see Rom. xv. 20.

f = Luke iii. 13. Heb. xi. 4. i. 4 al. ἐποικίει

om 2nd δε C 31 Syr Aug. for κοπον, τοπον C.

9. aft γεωργιον ins εστε D² vulg(not harl¹) arm Chr.

10. rec τεθεικα, with C³DN^s rel Orig₂ (Chr-mss) Thdrt Thl Œc, τεθηκα LP f n

47: txt ABC¹N¹ m¹ 17 (Chr).

om 2nd δε D Orig₁ Chr Gild.

that, though κατὰ τὴν ὑπουργίαν they are one,—κατὰ τὸ ἔργον (ib.) they are diverse. The stress is twice on ἴδιον.

9.] Proof of the last assertion, and introduction of *Him*, from Whom each λήμψεται. The stress thrice on θεοῦ:—shall receive, &c.,—for it is of God that we are the fellow-workers (in *subordination to Him*, as is of course implied: but to render it ‘fellow-workers with one another, under God,’ as Estius prefers, and Olsh., al., maintain, is contrary to usage: see refl.;—and not at all required, see 2 Cor. v. 20; vi. 1), of God that ye are the field, of God that ye are the building. This last new similitude is introduced on account of what he has presently to say of the different kinds of teaching, which will be more clearly set forth by this, than by the other figure. 10.]

κατὰ τ. χάρ. &c., as an expression of humility (refl.), fitly introduces the σοφός which follows. So Chrys.: ὅρα γοῦν πῶς μετριάζει. εἰπὼν γὰρ σοφὸν ἑαυτὸν, οὐκ ἀφήκεν αὐτοῦ τοῦτο εἶναι, ἀλλ’ ὅλον ἑαυτὸν πρότερον ἀναθεῖς τῷ θεῷ τότε ἑαυτὸν οὕτως ἐκάλεσε. Hom. viii. p. 69. The χάρις is not the peculiar grace of his apostleship—for an apostle was not always required to lay the foundation, e. g. in Rome:—but that given to him in common with all Christians (ver. 5), only in a degree proportioned to the work which God had for him to do. σοφός, skilful, see refl., and many examples in Wetstein.

The proof of this skill is given, in his *laying a foundation*: the unskilful master-builder *lays none*, see Luke vi. 49. The foundation (ver. 11) was and must be, JESUS CHRIST: the facts of redemption by Him (obj.), and the reception of Him and His work by faith (subj.). The masc. form ὁ θεμέλιος (sc. λίθος) is said by Thomas Mag. (in Wetst.) to belong to

the κοινὴ διάλεκτος—the Attic form is θεμέλιον, or, if in the plur., οἱ θεμέλιοι:—οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται, Thucyd. i. 93. ἄλλος, ‘whoever comes after me,’—another: not only Apollos. ἐποικοδομεῖ, *pres.*, as the necessary state and condition of the subsequent teacher, be he who he may. The *building on, over the foundation*, imports the carrying them onward in knowledge and intelligent faith. πῶς, emphatic, = here, *with what material*. De Wette imagines that it also conveys a caution not to alter the foundations, and that the γάρ in ver. 11 refers to this. But the identity of the foundation is surely implied in ἐποικοδομεῖ. On the γάρ, see below.

11. θ. γάρ] q. d. ‘I speak of superimposing merely, for it is unnecessary to caution them respecting the foundation itself: there can be but one, and that one HAS ALREADY BEEN (objectively, for all, see below) LAID BY GOD.’ At the same time, in taking this for granted, he implies the strongest possible caution against attempting to lay any other.

δύναται, strictly can,—not ‘*mini licet*,’ as Grot., al., nor as Theophyl., οὐ δύναται θείναι, ἢ ἂν μὲν σοφὸς ἀρχιτέκτων, ἐπεὶ ὅταν μὴ ᾖ τις σοφ. ἀρχ., δύναται θείναι, κ. ἐκ τούτου αἱ αἱρέσεις:—for it is assumed, that θεοῦ οἰκοδομή is to be raised—and it can only be raised on this one foundation. All who build on other foundations are not *συνεργοὶ θεοῦ*, nor is their building θεοῦ οἰκοδομή at all.

ἄλλον . . . παρὰ, see refl. and cf. Thucyd. i. 23, πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα. κείμενον]

not, ‘*by me*,’ but ‘*by God*,’ for universal Christendom; but *actually laid in each place*, as regards that church, by the minister who founds it. De Wette denies this universal reference, as introducing a new element into the context. But surely

χριστός. ¹² εἰ δέ τις ^c ἐποικοδομεῖ ἐπὶ τὸν ^a θεμέλιον ^h Matt. x. 9.
 [τοῦτον] χρυσόν, ^h ἄργυρον, ⁱ λίθους ⁱ τιμίους, ^k ξύλα, Acts xvii. 29.
¹ χόρτον, ^m καλάμην, ¹³ ἐκίστου τὸ ἔργον ⁿ φανερόν ⁿ γενή- James iv. 3.
 Rev. xviii. 12, only. Isa. lx. 9.
 Rev. xvii. 4.
 Rev. xviii. 12, only. (Matt. n Mark vi.)

16. xxi. 11, 19. Ps. xviii. 10.
 vi. 30 al. fr. Gen. ii. 5.)

k = here only. Ezra v. 8.
 m here only. Exod. v. 12. xv. 7. Isa. v. 24.

1 = here only. (Matt. n Mark vi.)

14. Acts vii. 13. Phil. i. 13. Gen. xlii. 16.

11. rec ins o bef χριστός: om ABCDLP^s rel.—χριστ. ἡσ. C³D vulg syr Orig, Ath, Chr, Max Damasc Hil Jer Ambrst Aug^{sape} Sedul: txt ABLP^s rel Syr Orig, Marcell Ath, Arnob: om ἡσ. C¹. (The rec ἡσ. o χρ. appears to have been a corr to give a doctrinal meaning—‘Jesus (is) the Christ.’ χρ. ἡσ. may have had the same intention, cf ch xii. 3.)

12. om τούτον ABC¹N¹ fuld¹ sah æth Ambr (perhaps from similarity of endgs; or as unnecessary): ins C³DLP^sN³ rel latt syrr copt arm Orig Ath Cyr-jer Chr Thdrt Thl Œc Aug Jer. χρυσόν B N 75 Clem. (C doubtful) add και B 73 æth Clem. ἀργύριον BCN 73 Clem.

13. for ἐκαστον τὸ γενήσεται, ο ποιήσας τούτο το ἔργον φανερός γενήται (see ch v. 2)

the reference in δ θεμέλιος ὁ κείμενος is too direct to the well-known prophecy of the divinely-placed foundation or cornerstone, to surprise any reader or divert his mind from the train of thought by a new element.

Ἰησοῦς χριστός, THE PERSONAL, HISTORICAL CHRIST, as the object of all Christian faith. If it be read as in rec., Ἰησοῦς ὁ χριστός, it need not necessarily be, that *Jesus is the Christ*, but may be in this case also, *JESUS THE CHRIST*; not any doctrine, even that of the Messiahship of Jesus, is the foundation, but *JESUS HIMSELF* (see var. readd.).

12.] The δέ implies that though there can be but one foundation, there are many ways of building upon it. To the right understanding of this verse it may be necessary to remark, (1) that the similitude is, not of many buildings, as Wetst. and Billroth,—but of one, see ver. 16,—and that raised on Christ as its foundation;—different parts of which are built by the ministers who work under Him,—some well and substantially built, some ill and unsubstantially. (2) That gold, silver, &c., refer to the matter of the ministers' teaching, primarily; and by inference to those whom that teaching penetrates and builds up in Christ, who should be the living stones of the temple: not, as Orig., Chrys., Theodoret, Theophyl., Phot., Aug., Jer., &c., to the moral fruits produced by the preaching in the individual members of the church, —εἰ τις κακὸν βίον ἔχει μετὰ πίστεως ὀρθῆς, οὐ προστήσεται αὐτοῦ ἡ πίστις εἰς τὸ μὴ κολλάεσθαι, Chrys. Hom. ix. p. 77. (3) That the builder of the worthless and unsubstantial is in the end SAVED (see below): so that even his preaching was preaching of Christ, and he himself was in earnest. (4) That what is said does not refer, except by accommodation, to the religious life of believers in general—as Olsh., Schrader,

see also the ancient Commentators above;—but to the DUTY AND REWARD OF TEACHERS. At the same time, such accommodation is legitimate, in so far as each man is a teacher and builder of himself. (5) That the various materials specified must not be fancifully pressed to indicate particular doctrines or graces, as e.g. Schrader has done, “Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love,—others again with the dead wood of unfruitfulness in good works, with the empty straw of a spiritless, ostentatious knowledge, and with the bending reed of a continually-doubting spirit.” Der Apostel Paulus, iv. p. 66. This, however ingenious, is beside the mark, not being justified by any indications furnished in our Epistle itself. An elaborate résumé of the very various minor differences of interpretation may be seen in Meyer's Comm. ed. 2, in loc. Cf. also Estius's note; and Stanley's.

λίθους τιμίους] Not ‘gems,’ but ‘costly stones,’ as marbles, porphyry, jasper, &c., compare 1 Kings vii. 9 ff. By the ξύλα, χόρτον, καλάμην, he indicates the various perversions of true doctrine, and admixtures of false philosophy which were current: so Estius, “doctrina non quidem hæretica et perniciosior, talis enim fundamentum destrueret: sed minus sincera, minusque solida; veluti si sit humanis ac philosophicis, aut etiam Judaicis opinionibus admixta plus satis: si curiosa magis quam utilis; si vana quadam oblectatione mentes occupans Christianas.” Comm. i. p. 268 B.

13.] Each man's work (i.e. that which he has built: his part in erecting the οἰκοδομή θεοῦ) shall (at some time) be made evident (shall not always remain in the present uncertainty, but be tested, and shewn of what sort it is): for the day shall make it manifest (the day of the Lord, as

ο = ch. i. 8 reff.
1 Thess. ii. 4
Heb. x. 25.
p ch. i. 11 reff.
7 = Rom. i. 18
reff. see
2 Thess. i. 7,
8.
r Acts xxvi. 29
reff.

s = Luke xiv. 19. ch. xi. 28. 2 Cor. xiii. 5. 1 Pet. i. 7. Zech. xiii. 9.
u vv. 10, 12. v ver. 8. w Matt. iii. 121. L. xiii. 30. Acts xix. 19 al. Gen. xxxviii. 24.

σεται ἡ γὰρ ὁ ἡμέρα^p δηλώσει, ὅτι ἐν πυρὶ ἡ ἀποκα-
λύπτεται, καὶ ἐκάστου τὸ ἔργον^r ὁποῖόν ἐστιν τὸ πῦρ αὐτό
^s δοκιμάσει. ¹⁴ εἴ τις τὸ ἔργον^t μενεῖ ὁ^u ἐπικοδό-
μησεν, ^v μισθὸν λήμψεται. ¹⁵ εἴ τις τὸ ἔργον^w κατα-

D¹ Ambrst.

rec om αυτο (as unnecessary: but see note), with DL^x rel vss
(Clem Orig, Chr-mss₂ Thdr₃ Thl Ec: ins ABCP(αυτω) in 17 Syr Orig₁ Eus Bas Chr
Thdr₂ Procop.

14. rec επικοδομησεν, with B²C rel: txt AB¹DLP^x o 17.

Vulg., 'dies domini:' see reff.,—and so most Commentators, ancient and modern. The other interpretations are (1) '*the day of the destruction of Jerusalem*,' which shall shew the vanity of Judaizing doctrines: so Hammond [but not clearly nor exclusively], Lightf., Schöttg., al.,—against both the context, and our Apostle's habit of speaking, and under the assumption, that nothing but Jewish errors are spoken of:—(2) '*the lapse of time*,' as in the proverb, '*dies docebit*;'—so Grot., Wolf, Mosheim, Rosenm., al., which is still more inconsistent with the context, which necessitates a definite *day*, and a definite *fire*:—(3) '*the light of day*,' i. e. of clear knowledge, as opposed to the present time of obscurity and night: so Calv., Beza, Erasmi.:—but the fire here is not a *life-giving*, but a *consuming* flame; and, as Meyer remarks, even in that case the ἡμέρα would be that of the παρουσία, see Rom. xiii. 12:—(4) '*the day of tribulation*:'—so Augustine, Calov.: but this again is not definite enough: μισθὸν λήμψεται can hardly be said of mere abiding the test of tribulation;—because it (the *day*—not, the *work*, as Theophyl., (Ecum., al., which would introduce a mere tautology with the next clause) is (to be) revealed (the present ἀποκαλύπτεται expresses the definite certainty of prophecy: or perhaps rather the attribute of that day, which is, to be revealed, &c., as in the expressions ὁ πειράζων, ὁ σπείρων, &c.) in fire ('accompanied,' 'clothed,' 'girt,' 'with fire;' i. e. fire will be the element in which the day will be revealed. Cf. 2 Thess. i. 8, and Mal. iii. 2, 3, iv. 1, to which latter place the reference is,—see LXX. But notice, that this is *not* the fire of hell, into which the gold, silver, and costly stones will never enter, but the fire of judgment, in which Christ will appear, and by which all works will be tried. This universality of trial by fire is equally against the idea of a purgatorial fire, which lucrative fiction has been mainly based by the Romanists on a perversion of this passage. See Aug. de Civ. Dei, xxi. 26.

4, vol. vii. p. 745, who mentions the idea with 'non redarguo, quia forsitan verum est.' See Estius, who does not maintain the allusion to Purgatory here; and Bisping, who does), and each man's work, of what kind it is, the fire itself shall try (this clause does not depend upon ὅτι, but ranges with the following futures. It is a question whether ἔργον is nom. or acc.,—of what kind each man's work is [Meyer],—or as above. In the only other places where Paul uses ὁποῖος, Gal. ii. 6, 1 Thess. i. 9 [see also Acts xxvi. 29], it commences a clause, as here if ἔργον be accus.;—we have a very similar expression, Gal. vi. 4, τὸ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος:—and it seems more natural that the action of the fire should be described as directly passing upon the work. For these reasons, I prefer the accus. τὸ πῦρ αὐτό, the fire itself, of its own power, being a πῦρ καταναλλήσκον.

14.] If any man's work shall remain (i. e. stand the fire,—being of inconsumable materials. μενεῖ fut. (so latt syrr coptt), is better than the pres. of rec., as answering to εἰ . . . κατακυήσεται below), which he built on the foundation,—he shall receive wages (as a builder;—i. e. 'shall be rewarded for his faithful and effectual work as a teacher':)

15.] if any man's work shall be burnt up (i. e. consist of such materials as the fire will destroy: Stanley adds, "It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius: the stately temples [one of them remaining to this day] left standing amidst the universal crash and destruction of the meaner buildings"), he shall be mulcted (ζημιωθ., scil. τὸν μισθόν, see ref. Matt., and Herod. vii. 39, τοῦ δὲ ἐνός, τοῦ περιέχει μάλιστα, τὴν ψυχὴν ζημιώσεται, and Plato, Legg., vi. p. 774, εἰς μὲν οὖν χρήματα ὁ μὴ θέλων γαμεῖν τοσαῦτα ζημιόσθω): but he himself shall be saved (having held, and built on, the true foundation Jesus Christ, he shall not be ex-

καίσεται, ^xζημιωθήσεται αὐτὸς δὲ σωθήσεται, ^yοὕτως δὲ ^xMatt. xvi. 26 ff. 2 Cor. vii. 9. Phil. iii. 8 only. Prov. xix. 19. xxii. 3. ch. iv. 1. ix. 26. Eph. v. 33. James b = ch. d = here
^yὡς ^zδιὰ πυρός. 16 ^aοὐκ ^aοἴδατε ὅτι ^bναὸς θεοῦ ἐστὲ a Rom. vi. 16. ch. v. 6 al. c Rom. vii. 17 reff. d = here
καὶ τὸ πνεῦμα τοῦ θεοῦ ^cοἰκεῖ ἐν ὑμῖν; 17 εἴ τις τὸν ^bναὸν y ch. iv. 1. ix. 26. Eph. v. 33. James
τοῦ θεοῦ ^dφθείρει, ^dφθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ^bναὸς τοῦ
ii. 12. z see Isa. xliii. 2. Zech. xlii. 9. a Rom. vi. 16. ch. v. 6 al. c Rom. vii. 17 reff. d = here
vi. 19. 2 Cor. vi. 16. (2 Thess. ii. 4 al.) Jer. vii. 4. e Rom. vii. 17 reff. d = here
bis. ch. xv. 33. 2 Cor. vii. 2. xi. 3. Eph. iv. 22. 2 Pet. ii. 12. Jude 10. Rev. xix. 2 only. Isa. liv. 16. play on word, ch. vi. 12.

16. εν υμιν bef οικει BP m 17 Tert.

17. for φθερει, φθειρει DFP 47 am: φθειρεῖ L. for τουτον, αυτον (corrū as more usual) ADF Syr syr-mg arm Chr., illum latt Iren-int Cypr: txt BCLP^x rel syr coptt æth Orig Eus Mac Did Amphil Chr₃ Thdrt Thl Œc.

cluded from that salvation which is the *free gift* of God to all who believe on Christ, but shall get no *especial reward* as a faithful and effectual teacher. Cf. 2 John 8, βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε τὸ εἰργασάμεθα, ἀλλὰ μισθὸν πληρῇ ἀπολάβητε. Meyer remarks, that our Lord hints at such persons under the name of ἔσχατοι, Matt. xx. 16; Mark x. 31), but so, as through fire:—i.e. as a builder whose building was consumed would escape with personal safety, but with the loss of his work. Chrys., Theophyl., Œc., strangely understand it, that he shall be burnt for ever in the fire of Hell, unconsumed: οὐχὶ καὶ αὐτὸς οὕτως ἀπολείται ὡς τὰ ἔργα, εἰς τὸ μηδὲν χωρῶν· ἀλλὰ μενεῖ ἐν τῷ πυρὶ, Chrys. σώζεται, τουτέστι, σώως τηρεῖται. δίκας αἰωνίους ὑπέχων, Theophyl. But (1) the *fire of Hell* is quite alien from the context (see above),—and (2) the meaning given to σώζεσθαι is unexampled,—and least of all could be intended where the coming of the Lord is spoken of: cf. *inter alia*, ch. v. 5, παραδόναι κ.τ.λ. . . . ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τ. κυρίου.

Grot., Elsn., al., explain ὡς διὰ πυρός as a proverb, ‘*tanquam ex incendio*,’ for ‘with difficulty.’ But this is needless here, as the *figure itself* is that of an ‘incendium:’ and ὡς is not ‘*tanquam*,’ but belongs to οὕτως, see reff. The whole imagery of the passage will be best understood by carefully keeping in mind the *key*, which is to be found in the θεοῦ οἰκοδομή, and the ναὸς θεοῦ, as connected with the prophecy of Malachi iii. and iv. There, ἐξαίρουνης ἤξει εἰς τὸν ναὸν ἑαυτοῦ κύριος . . . αὐτὸς εἰσπορεύεται ὡς πῦρ χωνευτήριον . . . καθιεῖται χωνεύων καὶ καθαρῖζων ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον. . . . διότι ἰδοὺ ἡμέρα (add κυρίου Α) ἔρχεται καιρομένη ὡς κλίβανος, κ. φλέξει αὐτούς, καὶ ἔσονται . . . καλέμνη, κ. ἀνάψει αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη. The Lord thus coming to His temple in flaming fire, all the parts of the building which will not stand that fire will be consumed: the builders of them will escape with personal salvation, but with the loss of their work,

through the midst of the conflagration.

16—23.] *The figure is taken up afresh and carried further: and made the occasion of solemn exhortation, since they were the temple of God, not to mar that temple, the habitation of His Spirit, by unholiness, or by exaltation of human wisdom: which last again was irrelevant, as well as sinful; for all their teachers were but their servants in building them up to be God's temple,—yea all things were for this end, to subserve them, as being Christ's, by the ordinance, and to the glory of God the Father.* 16.] The foregoing figures, with the occasion to which they referred, are now dropped, and the οἰκοδομή θεοῦ recalled, to do further service. This building is now, as in Mal. iii. 1, and as indeed by implication in the foregoing verses, the temple of God (ναὸς θεοῦ, with emphasis on ναὸς, not θεοῦ ναός), the habitation of His Spirit.

οὐκ οἴδατε ὅτι—Are ye ignorant that . . . an expression of surprise arising out of their conduct. καὶ . . . ἐν ὑμῖν—ἐν ᾧ, τουτέστιν, ἐν ὑμῖν. Meyer rightly remarks, that “ναὸς θεοῦ is the temple of God, not a temple of God: for Paul does not conceive (as Theodoret, al.) of the various churches as various temples of God, which would be inconsistent with a Jew's conception of God's temple, but of each Christian church as, *sensu mystico*, the temple of Jehovah. So there would be, not many temples, but many churches, each of which is, ideally, the same temple of God.” And, we may add, if the figure is to be strictly justified in its widest acceptance, that all the churches are built together into one vast temple: cf. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, Eph. ii. 22.

17.] φθείρει, mars, whether as regards its *unity and beauty*, or its *purity and sanctity*: here, the meaning is left indefinite, but the latter particulars are certainly hinted at,—by ἅγιος below. φθερεῖ, either by *temporal death* (Mey.), as in ch. xi. 30; or by *spiritual death*, which is more probable, seeing that the *figurative temple* is spoken of, not (as

e = Rom. vi. 2. θεοῦ ἅγιός ἐστιν, ^eοἵτινές ἐστε ὑμεῖς. ¹⁸ μηδεὶς ἑαυτὸν
 f Rom. vii. 11 ^f ἐξαπατάτω εἴ τις ^g δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
 g = Rom. vii. 2. ^h αἰῶνι ^h τούτῳ, ⁱ μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἡ
 h Rom. xii. 2. ^h γὰρ σοφία τοῦ κόσμου τούτου ^k μωρία ^l παρὰ [τῷ] θεῷ
 i Rom. xii. 2. ⁱ ἐστίν. γέγραπται γὰρ ^m Ὁ ⁿ δρασόμενος τοὺς σοφοὺς ἐν
 j Rom. xii. 2. ^j τῇ ^o πανουργίᾳ αὐτῶν. ²⁰ καὶ πάλιν Κύριος γινώσκει τοὺς
 k Rom. xii. 2. ^k διαλογισμοὺς τῶν σοφῶν ^q ὅτι εἰσὶν ^r μάταιοι. ²¹ ὥστε
 l Rom. xii. 2. ^l μηδεὶς ^t καυχάσθω ^t ἐν ἀνθρώποις· πάντα γὰρ ^u ὑμῶν ἐστίν,
 m Rom. xii. 2. ^m κατὰ λαμβάνων and φρονήσας.
 n here only.
 o = Rom. xii. 2. ^o Levit. ii. 2. v. 12. Num. v. 26. (Ps. ii. 12, w. gen.) Herod. iii. 13. Jos. B. J. iii. 8. 6. Dion. Hal. ix. 21.
 p = Rom. xii. 2. ^p Luke xx. 23. 2 Cor. iv. 2. xi. 3. Eph. iv. 14 only. Josh. ix. 4 (10). (-γος, 2 Cor. xii. 16.)
 q = Rom. xii. 2. ^q i. 21. James ii. 1. 1 Pet. i. 18 only. Exod. xii. 7. s = ch. iv. 5. t ch.
 r = Rom. xii. 2. ^r i. 31. Rom. ii. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18 only. Exod. xii. 7. s = ch. iv. 5. t ch.
 u = Rom. xii. 2. ^u i. 31. Rom. ii. 17. Tit. iii. 9. James i. 26. 1 Pet. i. 18 only. Exod. xii. 7. s = ch. iv. 5. t ch.

18. aft ἐξαπατάτω ins κενois λογοis (see Eph v. 6) D 23-marg 73. 118. εν υμ.

ειναι σοφ. P.

19. rec ins τω bef θεω (corr: but art is unnecessary aft prep), with ABLPS rel Orig₃ Dion Eus Chr Thdrt: om CDF b¹ o Clem Orig₂. om γαρ D¹. om δ and τους F.

21. ανθρωπω F lat-ff(not Pel Bede).

Mey.) the material temple:—and as *tem-poral death* was the punishment for defiling the material temple (Exod. xxviii. 43. Levit. xvi. 2 al. fr.), so *spiritual death* for marring or defiling of God's spiritual temple. ἅγιος, the constant epithet of ναός in the O. T., see Ps. v. 7; x. 5 (LXX). Hab. ii. 20, and passim. οἵτινες, i. e. ἅγιοι, not, 'which temple are ye,' which would be tautological after ver. 16, and would hardly be expressed by οἵτινες, 'ut qui,' or 'quales.' Meyer well remarks, that οἵτινες ἐστε ὑμεῖς is the minor proposition of a syllogism:—'Whoever mars the temple of God, him will God destroy, because His temple is *holy*: but ye also, as His ideal temple, are *holy*:—therefore, whoever mars you, shall be destroyed by God.'

18—20.] *A warning to those who would be leaders among them, against self-conceit.*

18.] ἐξαπατάτω, not, as Theophyl., νομίζων ὅτι ἄλλως ἔχει τὸ πᾶγμα καὶ οὐχ ὡς εἶπον:—it is far more naturally referred to what follows, viz. thinking himself wise, when he must become a fool in order to be wise. If any man thinks that he is wise among you in this world (ἐν τῷ αἰ. τούτῳ belongs to δοκεῖ σοφ. εἶν. ἐν ὑμ.,—to the whole assumption of wisdom made by the man, which as made in *this present world*, must be false: not (1) merely to σοφός, Grot., Rückert, al.,—as the arrangement of the words shews,—nor (2) to μωρὸς γενέσθω, Orig., Chrys., Luther, Rosenm., al., in which case, the stress being on μωρὸς, it must have been μωρὸς γενέσθω ἐν τῷ αἰῶνι τούτῳ), let him become a fool (by receiving the gospel in its simplicity, and so becoming foolish in the world's sight),

that he may become (truly) wise.

19.] *Reason why this must be*:—shewn from Scripture. παρὰ θ., in the judgment of God, ref.

δ δρασ[.] The sense of the Heb. is equally expressed by the Apostle and the LXX. The words are taken out of the context as they stand, which accounts for the participle, see Heb. i. 7. The sense is, 'If God uses the craft of the wise as a net to catch them in, such wisdom is in His sight folly, since He turns it to their confusion.' "δρασόμενος [possibly a provincialism] is substituted for καταλαμβάνων, as a stronger and livelier expression for 'grasping,' or 'catching with the hand.'" Stanley. Cf. Judith xiii. 7.

20.] The LXX have ἀνθρώπων (Heb. אָנָשׁ); the Psalmist however is speaking of the *proud*, ver. 2 f., and such, when διαλογισμοί are in question, would be the *worldly wise*. 21—23.] *A warning to them in general, not to boast themselves in human teachers.*

21.] ὥστε, viz. seeing that this world's wisdom is folly with God: or perhaps as a more general inference from what has gone before since ch. i., that as the conclusion there was, ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω,—so now, having gone into the matter more at length, he concludes, μηδεὶς καυχάσθω ἐν ἀνθρώποις. This *boasting in men* is explained in ch. iv. 6 to mean μὴ εἰς ὑπὲρ τοῦ ἐνὸς φουσιῶσθαι κατὰ τοῦ ἐτέρου. καυχάσθω after ὥστε is a change of construction. A somewhat similar change occurred in the parallel ch. i. 31, ἵνα . . . καυχάσθω: but there, by the citation being adduced in its existing form. πάντα γὰρ ὑμ. ἐστ.] 'For such boasting is a degradation to those who are heirs of all

2² ἔτε Παῦλος ἔτε Ἀπολλῶς ἔτε Κηφᾶς, ἔτε κόσμος
 ἔτε ζωὴ ἔτε θάνατος, ἔτε ἐνεστῶτα ἔτε μέλλοντα,
 πάντα ὑμῶν, 23 ὑμεῖς δὲ χριστοῦ, χριστὸς δὲ θεοῦ.
 IV. 1¹ Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὥς ὑπέρτατος
 χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. 2² ὦδε λοι-

b = ch. xi. 24. Gal. vi. 1.
 xii. 42. xvi. 1, &c.)

c = Acts xiii. 5 reff.
 ch. ii. 7 reff.

d = Tit. i. 7. 1 Pet. iv. 10. (Luke
 Heb. xiii. 14.

v so Rom. xii. 6. Col. i. 16.
 w so Rom. viii. 38.
 x see 2 Thess. ii. 2.
 y = Acts xxiv. 25 reff.
 z ch. iii. 13 reff.
 a Rom. viii. 36 reff. ix. 8.
 g ch. i. 16 reff.

22. πολλῶν F 17. ins δι' bef ὑμῶν F. ἡμῶν, and in ver. 23 ημεῖς B 48 Orig.
 rec at end ins εστιν, with D² L rel vulg Chr Thdrt : om ABCD¹ FPN 17 Dial
 Ambrst Aug.

ΧΑΡ. IV. 1. ins του bef θεου F.

2. rec δ δε λοιπον, with D² L rel Orig₂ Chr Thdrt Thl Œc : txt ABCD¹ FPN 17 latt

things, and for whom all, whether ministers, or events, or the world itself, are working together : see Rom. viii. 28 : and iv. 13.

22, 23.] Specification of some of the things included under πάντα : and first of those teachers in whom they were directed to boast,—in direct reference to ch. i. 12. But having enumerated Paul, Apollos, Cephas, he does not say ἔτε χριστός, but adding the world itself and its events and circumstances, he reiterates the πάντα ὑμῶν as if to mark the termination of this category, and changing the form, concludes with ὑμεῖς δὲ (not only one part of you) χριστοῦ· χριστὸς δὲ θεοῦ (see below). The expressions ζωή, θάνατος, ἐνεστῶτα, μέλλοντα, have nothing to do with the teachers, as Chrys., Theophyl., Grot.,—ἡ ζωή, φησι, τῶν διδασκάλων δι' ὑμᾶς ἔστιν ἵνα ὠφεληθῇ διδασκόμενοι κ. ὁ θάνατος αὐτῶν δι' ὑμᾶς· ὑπὲρ ὑμῶν γὰρ κινδυνεύουσι καὶ τῆς ὑμετέρας σωτηρίας, Theophyl.,—and “*præsentia*, . . . *linguarum et sanationum dona . . . futura*, . . . *rerum futurarum revelationes*,” Grot.,—but are perfectly general.

ἐνεστῶτα is things actually present,—see note on 2 Thess. ii. 2.

23.] On the change of the possessives, see above :—Christ is not yours, in the sense in which πάντα are,—not made for and subserving you—but (δέ) you are His,—and even that does not reach the Highest possession : He possesses not you for Himself ; but (δέ again) κεφαλὴ χριστοῦ ὁ θεός, ch. xi. 3. CHRIST HIMSELF, the Incarnate God the Mediator, belongs to God, is subordinate to the Father, see John xiv. 28 ; and xvii. passim. But this mediatorial subordination is in no way inconsistent with His eternal and co-equal Godhead : see notes on Phil. ii. 6—9 ; and on ch. xv. 28, where the subjection of all things to Christ, and His subjection to the Father, are similarly set forth. There is a striking similarity in the argument in this last verse to that

in our Lord's prohibition, Matt. xxiii. 8—10. See Stanley's beautiful note.

IV. 1—5.] He shews them the right view to take of Christian ministers (vv. 1, 2) ; but, for his part, regards not man's judgment of him, nor even judges himself, but the Lord is his Judge (vv. 3, 4). Therefore let them also suspend their judgments till the Lord's coming, when all shall be made plain.

1.] οὕτως, emphatic, preparatory to ὥς, as in ref.

ἄνθρωπος, as E. V., a man, in the most general and indefinite sense, as ‘man’ in German : not a Hebraism, nor = ἕκαστος. The whole is opposed to καύχησις ἐν ἀνθρώποις : the ministers of Christ are but subordinates to Him, and accountable to God.

ἡμᾶς, here, not, ‘us ministers generally,’ see below, ver. 6, but ‘myself and Apollos,’ as a sample of such.

ὑπὲρ χριστοῦ, see ch. iii. 5, 22, 23. But in οἶκον μυστ.

θεοῦ we have a new figure introduced. The Church, 1 Tim. iii. 15, is the οἶκος θεοῦ—and those appointed to minister in it are οἰκονόμοι, stewards and dispensers

of the property and stores of the οἰκοδεσπότης. These last are the μυστήρια, hidden treasures, of God,—i. e. the riches of his grace, now manifested in Christ, ch. ii. 7 ; Rom. xvi. 25, 26, which they announce and distribute to all, having received them from the Spirit for that purpose. “*Ea mysteria sunt incarnationis, passionis et resurrectionis Christi, redemptionis nostræ, vocationis gentium, et cætera quæ complectitur evangelica doctrina.*” Estius, who also, as a Romanist, attempts to include the sacraments among the μυστήρια in this sense. The best refutation of this is given by himself : “*sed cum ipse Paulus dixerit primo capite, Non misit me Christus baptizare, sed evangelizare, rectius est ut mysteria Dei intelligentur fidei nostræ dogmata.*” It may be doubted, whether, in the N. T. sense of μυστήρια,

μὴ ὡς πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ ὡς φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

Ἐπεὶ ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμᾶς καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ ἔχουσιν ὑμᾶς.

5. κρινεται (itacism?) APN 3. 17. 39. 48. 72.

om os D¹F Aug^{sepe} (ins.).

om

last του D 1.

6. om δε N¹ (ins N-corr¹) arm. om eis F. απολλων A B¹ (απο πολλων B²) N¹: txt CDFLPN-corr¹(?) rel. εν υμιν D¹ 17. 23. 115 syr copt Chr, Antch Bede. om το F 2. rec (for &) &, with DFL rel Syr goth arm Chr Thdrt: txt ABCPN 17 syr copt Ath Chr-ms Cyr. (Meyer and De W. think that & has been a corru to suit ταυτα preceding. But I can hardly think this probable: is it not more likely that in a proverbial exprn the sing seemed most appropriate, and thus & has been corrd to ?)

infallible adjudicator) decide nothing (concerning us, of merit or demerit) before the time, until the Lord shall have come (explains πρὸ καιρ.), who shall also (καί, *inter alia*: as part of the proceedings of that Day: or both) bring to light (throw light on) the hidden things of darkness (general—all things which are hidden in darkness), and shall make manifest the counsels of the hearts (then first shewing, what your teachers really are, in heart), and then shall the (fitting) praise accrue to each from God. ἔπαινος is not a *vox media*, praise or blame, as the case may be, but strictly *praise*. Theophyl., Grot., Billr., Rück., Olsh., suppose the word to be used euphemistically, “unde et contrarium datur intelligi, sed mavult eufhemēn,” Grot.: Calv., Meyer, al., think that he speaks without reference to those who will obtain *no praise*: “hæc vox ex bonæ conscientiæ fiducia nascitur.” Calv. But I agree with De Wette, in thinking that he refers to *καυχᾶσθαι ἐν ἀνθρώποις*:—they, their various parties, gave *exaggerated praise* to certain teachers: let them wait till the day when the *fitting* praise (be it what it may) will be adjudged to each from God; Christ as the Judge being the *ᾠρισμένος ὑπὸ τοῦ θεοῦ κριτής*, Acts x. 42, and so His sentences being ἀπὸ θεοῦ. See also Acts xvii. 31, and Rom. ii. 16, κρινεῖ δ θεος τὰ κρυπτὰ τῶν ἀνθρώπων, . . . διὰ Ἰησοῦ χριστοῦ.

6—13.] He explains to them (ver. 6) that the mention hitherto of himself and Apollos (and by parity of reasoning, of Cephas and of Christ, in ch. i. 12) has a more general design, viz. to abstract them from all party spirit and pride: which pride he then blames, and puts to shame by depicting, as a contrast,

the low and afflicted state of the Apostles themselves.

6.] But (transcuntis: he comes to the conclusion of what he has to say on their party divisions) these things (De Wette, Meyer, al., limit ταῦτα to what has been said since ch. iii. 5. But there surely is no reason for this. The Apostle's meaning here must on all hands be acknowledged to be, ‘I have taken our two names as samples, that you may not attach yourselves to and be proud of any party leaders, one against another.’ And if these two names which had been last mentioned, why not analogously, those four which he had also alleged in ch. i. 12? There can be no reason against this, except the determination of the Germans to regard their Paulus-parthei, and Apollos-parthei, and Petrus-parthei, and Christus-parthei, as historical facts, and consequent unwillingness to part with them here, where the Apostle himself by implication repudiates them as such) I transferred (the epistolary aorist) to myself and Apollos (i. e. when I might have set them before you generally and in the abstract as applying to all teachers, I have preferred doing so by taking two samples, and transferring to them what was true of the whole. This is far more probable than the explanation of Chrys., al., that he put in his own name and that of Apollos instead of those of the real leaders of sects, concealing them on purpose. On μετασχ., see ref. and cf. Plato, Legg. x. p. 903, μετασχηματίζων τὰ πάντα οἶον ἐκ πυρὸς ὕδωρ,—and p. 906, τοῦτο τὸ ῥῆμα μετεσχηματισμένον, Meyer) on your account, that ye by us (as your example: by having our true office and standing set before you) might learn this, “Not above those things which are written” (i. e. not to exceed in your estimate of

g w. indic. ^g γέγραπται, ^h ἵνα μὴ ^h εἰς ὑπὲρ τοῦ ^h ἐνὸς ⁱ φυσιοῦσθε κατὰ ^{ABCD} ^{LPN} ^g τοῦ ἑτέρου. ⁷ τίς γὰρ σὲ ¹ διακρίνει; τί δὲ ἔχεις ὁ οὐκ ^{LPN} ^g ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί ^m καυχᾶσαι ὡς μὴ λαβὼν; ^o 17. ^S ἤδη ⁿ κεκορεσμένοι ἐστέ, ἤδη ^o ἐπλουτήσατε, χωρὶς ἡμῶν ^{only t.} (-*οῦσι*, 2 Cor. xii. 20.) ^k Rom. ii. 1 reff. ¹ = here only. see Acts xv. 9 reff. ^m absol., ^{ch. i. 29 reff.} ^{18.} Luke xii. 21. Hos. xii. 8. ⁿ Acts xxvii. 38 only. ^{Deut. xxxi. 20 only.} ^o 2 Cor. viii. 9. ^{Rev. iii. 17,}

rec aft γεγραπται ins φρονειν, with C(appy) D³LPN³ rel syrr goth arm Chr Cyr
Thdrt: om ABD¹FN¹ latt Orig lat-lf. om 2nd μη D. for υπερ, κατα F.

yourselves and us, the standard of Scripture,—which had been already in part shewn to them in the citations ch. i. 19, 31; iii. 19. To refer *γέγραπται* to *what has been written in this Epistle*, as Luth., Calov., Calv. [altern.], is quite inadmissible, for, as Grot. remarks, “*γέγραπται* in his libris semper ad libros Veteris Testamenti refertur.” But he [and Olsh.] refer the words to Deut. xvii. 20,—whereas it is far better to give them a perfectly general reference. Chrys., Theodoret, and Theophyl. refer it to *words of our Lord in the N. T.*, such as Matt. vii. 1, 3; xxiii. 12; Mark x. 43, 44, but these could not be indicated by *γέγραπται*,—cf. ch. vii. 10 and note.

The ellipsis, as here, of the *verb* in prohibitory clauses with *μή*, is common enough: thus, Aristoph. Vesp. 1179, *μή μοι γε μύθους*. Soph. Antig. 577, *μή τριβὰς ἔτι, ἀλλὰ νιν κομίζετ' εἶσω*. Demosth. Phil. i. p. 46, *μή μοι μυρίους μηδὲ διςμυρίους ξένους*. Hartung, Partikellehre ii. 153, where see more examples), **that ye may not one on behalf of another be puffed up against a third** (i. e. ‘that you may not adhere together in parties to the detriment or disparagement of a neighbour who is attached to a different party’). There is a grammatical difficulty here, the occurrence of *ἵνα* with an indic. pres. This is variously explained. See Winer, edn. 6, § 41. b. 1. c. Some suppose that here, and in ref. Gal. St. Paul has committed a philological error in the formation of the subjunctive, and written the indic. for it. It is at least remarkable, that that other instance, *ἵνα αὐτοὺς ζηλοῦτε*, is also in the case of a contracted syllable in *ου*,—so that we might almost suppose that there was some provincial usage of forming the subj. of contracted verbs in *ου*, which our Apostle followed. At all events (especially considering that we have two other cases of *ἵνα* with an indic., see reff.) it is better to suppose a solecism or peculiar usage, than with Meyer to give *ἵνα* a local sense,—‘*where*,’ i. e. ‘in which case ye are not (pres. for the future) puffed up,’—i. e. if you keep to the Scripture measure: the double *ἵνα* of the purpose being, as he

himself observes, according to Paul’s usage, Rom. vii. 13; Gal. iii. 14; iv. 5, al., and here being absolutely demanded by the sense.

7.] For (reason why this puffing up should be avoided) **who separates thee** (distinguishes thee from others? meaning, that all such conceits of pre-eminence are unfounded. That *pre-eminence*, and not merely distinction [Meyer], is meant, is evident from what follows)? **And** (δέ connects interrogative clauses, as Od. a. 225, *τίς δαῖς, τίς δὲ θυμὸς ὅδ' ἐπλετο*; and Il. ε. 704, *ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν*; See Hartung, Partikellehre, i. 169) **what hast thou which thou receivedst not** (‘from God’—not, ‘from me as thy father in the faith’)? **but if** (which I concede;—*στέγαι δὲ εἰ καὶ ἡμῖν αὐτοῖς εἰσιν, ἀλλὰ μὰ Δὶ οὐχ ἵπποις*; Xen. Cyr. vi. 1. 14. Hartung, i. 140) **thou receivedst it, &c.** He speaks not only to the leaders, but to the members of parties,—who imagined themselves superior to those of other parties,—as if all, for every good thing, were not dependent on God, the Giver.

8.] The admonition becomes ironical: ‘You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in.’ *καμψῶν αὐτοὺς ἔλεγεν Οὕτω ταχέως πρὸς τὸ τέλος ἐφθάσατε, ὅπερ ἀδύνατον ἦν γενέσθαι διὰ τὸν καιρὸν*. Chrys. Hom. xii. p. 138. The emphases are on *ἤδη* in the two first clauses, and *χωρὶς ἡμῶν* in the third. The three verbs form a climax. Any interpretation which stops short of the full meaning of the words as applied to the triumphant final state (so Grot., Est., Calvin, Wetst., al., interpreting them of *knowledge*, of *security*, of the *lordship of one sect over another*), misses the force of the irony, and the meaning of the latter part of the verse.

χωρὶς ἡμῶν ‘because we, as your fathers in Christ, have ever looked forward to *present you*, as our glory and joy, in that day.’ There is an exquisite delicacy of irony, which Chrys. has well caught: *πολλὴ ἔμφασις ἐνταῦθα καὶ πρὸς τοὺς διδασκάλους κ. πρὸς τοὺς μαθητάς.*

^p ἔβασιλεύσατε. καὶ ^q ὄφελόν γε ^p ἔβασιλεύσατε, ἵνα καὶ ^p = Rom. v. 17.
^h ἡμεῖς ^r συμβασιλεύσωμεν. ^s δοκῶ γάρ, ὁ θεὸς
^h ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ^t ἀπέδειξεν ὡς ^u ἐπιθανα-
^t τίους, ὅτι ^v θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
^h καὶ ἀνθρώποις. ¹⁰ ἡμεῖς ^w μωροὶ διὰ χριστόν, ὑμεῖς δὲ
^x φρόνιμοι ἐν χριστῷ· ἡμεῖς ^w ἀσθενεῖς, ὑμεῖς δὲ ^w ἰσχυροί·
^y ὑμεῖς ^y ἐνδοξοὶ, ἡμεῖς δὲ ^z ἄτιμοι. ¹¹ ἀχρὶ ^b τῆς ^b ἄρτι ὥρας
^c καὶ ^c πεινῶμεν καὶ διψῶμεν καὶ ^d γυμνιτεύομεν καὶ ^e κο-
^v = here (Acts xix. 29, 31) only +. ^w ch. i. 25 reff. (see ch. ii. 3, 14.) ^x Rom. xi. 25 al. Prov.
^{xi. 12, iron., 2 Cor. xi. 19.} ^y Luke vii. 25. xiii. 17. Eph. v. 27 only. 1 Kings ix. 6 al. ^z Matt.
^{xiii. 57. Mark vi. 4. ch. xii. 23 only. Isa. liii. 3.} ^a Rom. viii. 23 reff. ^b here only.
^c Rom. xii. 20 reff. ^d here only +. ^e Matt. xxvi. 67 || Mk. 2 Cor. xii. 7. 1 Pet. ii. 20 only +.

8. om χωρ. ημ. εβασ. (hom) A.
 ins συν bef υμν D¹.

ὄφελον D³L¹.

om γε D¹F.

9. rec aft δοκω γαρ ins οτι, with D³LPN³ rel Chr Thdrt Ambr: om ABCD¹FN¹ am
 (with demid fuld tol) Clem Orig Cyr Damasc Thl Tert Ambrst.

11. for αχρι της, εως F. rec γυμνητευομεν (see note), with L rel: txt A²
 B²(sic: see table) CDFPN a g h m, γυμνιτευομεν B¹.—om γυμν. και A¹.

καὶ τὸ ἀσυνείδητον δὲ αὐτὸν δέκνυνται κ. τὸ
 σφόδρα ἀνόητον. ὃ γὰρ λέγει, τοῦτό ἐστιν.
 ἐν μὲν τοῖς πόνοις φησὶν εἶναι πάντα
 κοινὰ καὶ ἡμῖν κ. ὑμῖν, ἐν δὲ τοῖς ἐπάθ-
 λους κ. τοῖς στεφάνοις ὑμεῖς πρῶτοι. p. 99.

The latter part of the verse is said
bonâ fide and with solemnity: **And I would**
 indeed (γε strengthens the wish; so ἡ δ'
 εἶλεθ' . . . ὡς γε μήποτ' ὄφελον λαβεῖν . . .
 Μενέλαον, Eur. Iph. Aul. 70. Hartung,
 i. 373. ὄφελον is used in LXX and
 N. T. as a particle, with the indic.: also
 with optative. See, for both, reff.) **that**
ye did reign (that the kingdom of the
 Lord was actually come, and ye reigning
 with Him), **that we also might reign**
together with you (that we, though
 deposed from our *proper place*, might at
 least be vouchsafed a humble share in
 your kingly glory).

9.] **For** (and
 there is abundant reason for this wish in
 our present afflicted state) **I think**,—**God**
set forth (before the eyes of the world,—
 the similitude is in θέατρον following)
us the Apostles (meaning all the Apostles,
 principally himself and Apollos) **last** (the
 rendering of Erasmus, Calv., Beza, al., *us*
who were last called to be Apostles, q. d.
 τοὺς ἀπ. τοὺς ἐσχ., or τοὺς ἐσχ. ἀποστ.,—
 is ungrammatical. ἐσχάτους, *last and*
vilest: not, 'respectu priorum,' *last*, as
 the prophets were before us, as Corn-
 a-lap., and in part, Bengel) **as persons**
condemned to death (ὡς καταδικούς,
 Chrys. Tertullian seems to define the
 meaning too closely when, De Pudic. 14,
 vol. ii. p. 1006, he interprets it '*veluti*
bestiarum.' Dion. Hal. vii. 35, says of
 the Tarpeian rock, *ὅθεν αὐτοῖς ἔθος βάλ-
 λειν τοὺς ἐπιθανατούς*)—**for we are be-**

come a spectacle (θέατρον = θέαμα: so
 Achilles Tatius, i. p. 55 [Kypke], and
 θέατρα ποιητῶν, Æschines, Dial. Socr. iii.
 20:—see θεωριζόμενοι, Heb. x. 33) **to the**
world, as well to angels (*good angels*:
 ἄγγελοι absol., never either includes, or
 signifies, *bad angels*) **as to men** (κόσμῳ
 being afterwards specialized into angels
 and men).

10.] Again, the bitter
 irony: 'how different our lot from yours!
 How are you to be envied—we, to be
 pitied!' There is a distinction in διὰ
 χριστόν and ἐν χριστῷ—q. d. **We are**
foolish for Christ's sake (on account of
 Christ,—our connexion with Him does
 nothing but reduce us to be fools),
whereas you are φρόνιμοι ἐν χριστῷ,
 have entered into full participation of
 Him, and grown up to be wise, subtle
 Christians.

ἀσθενεῖς—ἰσχυροί are
 both to be understood *generally*: the
 ἀσθένεια is not here that of *persecution*,
 but that of ch. ii. 3: the *strength* is the
 high bearing of the Corinthians. **Ye**
are glorious (in high repute, party leaders
 and party men, highly honoured and
 looked up to), **whereas we are un-**
honoured. Then ἄτιμοι leads him to en-
 large on the disgrace and contempt
 which the Apostles met with at the
 hands of the world.

11—13.] *He*
enters into the particulars of this state
of affliction, which was not a thing past,
but enduring to the present moment.

11.] ἄχρι τ. ἄρτι ὥρας is evidently not to
 be taken strictly as indicative of the situa-
 tion of Paul at the time of writing the
 Epistle, but as generally describing the
 kind of life to which, then and always he
 and the other Apostles were exposed: οὐ

f here only +.
g Rom. xvi. 6,
12 reff.
h = Acts xviii.
3 reff.
i Eph. iv. 28.
1 Thess. iv.
11. Wisd.
(iii. 14) xv.
17.
k Acts xviii. 4
reff.
l = Rom. xii.
14 reff.
m = Matt. v.
10, &c. ch. xv. 9.

λαφιζόμεθα καὶ ἄστατοῦμεν,¹² καὶ κοπιῶμεν¹¹ ἐργαζό-
μενοι ταῖς ἰδίαις¹ χερσίν¹ λοιδوروῦμενοι¹ εὐλογοῦμεν,
διωκόμενοι¹ ἀνεχόμεθα,¹³ οὐδυσφημούμενοι¹ παρακαλοῦ-
μεν¹ ὡς¹ περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάν-
των¹ περίψημα¹ ἕως¹ ἄρτι.¹⁴ οὐκ¹ ἐντρέπων ὑμᾶς γράφω
ταῦτα, ἀλλ' ὡς τέκνα μου¹ ἀγαπητὰ¹ νουθετῶ.¹⁵ ἐὰν

ABCDF
LPN ab
cde f g
h k l m n
o 17. 47

n absol., 2 Cor. xi. 4. (Acts xviii. 14 reff.) o here
only +. 1 Macc. vii. 41 only. (-μία, 2 Cor. vi. 6.) p absol., Luke iii. 18. Rom. xii. 8. 2 Cor. v.
20. 2 Tim. iv. 2 al. q here only. Prov. xxi. 18 only. r here only +. Tobit v. 18 only. Jer.
xxii. 28 Schol. ap. Tromm. s Matt. xi. 12. John ii. 10. v. 17. xvi. 24. ch. viii. 7. xv. 6. 1 John ii. 9
only. t act., here only. = pass., 2 Thess. iii. 14. Tit. ii. 8 only. Ps. xxxiv. 26. (mid., Luke xviii.
2 al.) u Rom. i. 7 reff. v Acts xx. 31 reff. P.

12. λοιδορ. καὶ εὐλ. and διωκ. καὶ ἀνεχ. F Syr Orig-int.

13. τοὺς βλασφημοῦμενοι (substitution of more usual word), with BDFLN³ rel Orig.,
Chr Thdrt: txt ACPN¹ 17 Clem Orig., Eus Cyr Damasc. περικαθάρματα (for
-ματα) D¹.

14. ταῦτα βεβ. γράφω DF k latt Ambrst Pel. ἀλλα B(C doubtful).
νουθετῶν ACPN¹ 17 Thl-txt: txt BDFL rel latt.

παλαιὰ διηγοῦμαι πράγματα, ἀλλ' ἄπερ
καὶ ὁ παρών μοι καιρὸς μαρτυρεῖ. Chrys.
See, on the subject-matter, 2 Cor. xi.
23—27. γυμνί.] are in want of
sufficient clothing: cf. ἐν ψύχει κ. γυμ-
νότητι, 2 Cor. xi. 27. Meyer (after
Fritzsche) believes γυμνιτεύμεν to be a
mistake in writing the word, of very
ancient date: but surely we are not justi-
fied, in such a conventional matter as the
form of writing a word, to desert the
unanimous testimony of the oldest MSS.
And we have the forms γυμνίτης, and
γυμνίτις: why not then γυμνιτεύω?
κολαφ.] are buffeted—see reff., there is
no need to press the strict meaning.

ἄστατ.] τουτέστιν. ἐλάνθόμεθα, φεύγομεν.
Theophyl.

12.] As testimonies to
Paul's working with his own hands, see
Acts xviii. 3; xx. 34; ch. ix. 6; 1 Thess.
ii. 9; 2 Thess. iii. 8. That the other
Apostles did the same, need not necessarily
be inferred from this passage, for he may
be describing the state of all by himself as
a sample; but it is conceivable, and indeed
probable, that they did. λοιδ. . . .

κ.τ.λ.] 'So far are we from vindicating to
ourselves places of earthly honour and
distinction, that we tamely submit to re-
proach, persecution, and evil repute;—nay,
we return blessing, and patience, and soft
words.'

13.] παρακ., ἀντὶ τοῦ, πραο-
τέροις λόγοις κ. μαλακτικοῖς ἀμειβόμεθα.
Theophyl.

ὡς περικαθάρματα.] A
climax of disgrace and contempt, summing
up the foregoing particulars. We are be-
come as it were the refuse of the world.
περικ. from περικαθαίρω, that which is
removed by a thorough purification, the
offal or refuse. So Ammonius (in Wetst.):
καθάρματα, τὰ μετὰ τὴν καθάρσιν ἀποβ-
ριπτόμενα:—Theophylact, ὅταν ῥυπαρόν
τι ἀποσπογγίσῃ τις, περικάθαρμα λέγεται

τὸ ἀποσπόγγισμα ἐκείνον: and similarly
Ecum. Wetst. gives many examples of
the metaphorical usage of the term καθαῖμα
as a reproach, from Demosth., Aristoph.,
Lucian, al., and of purgamentum in Latin.
περικαθάρματα is found in Arrian, Epict.
iii. 22, Πρίαμος, ὁ νῦν γεννήσας περι-
καθάρματα. But Luther and very many
Commentators suppose the word to imply
piacula, as Schol., Aristoph. Plut. 454
(Wetst.), καθάρματα ἐλέγοντο οἱ ἐπὶ
καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου
θυόμενοι τοῖς θεοῖς, τοῦτο δὲ τὸ ἔθος καὶ
παρὰ Ῥωμαίους ἐπεκράτησε. Meyer well
remarks that περικαθάρματα will hardly
bear this meaning, and that περίψημα
in the sing. would not suit it. Still we
may remark, with Stanley, that περι-
κάθαρμα is so used in ref. Prov., and περί-
ψημα in ref. Tobit; and that Suidas says,
περίψημα . . . οὕτως ἐπέλεγον τῷ κατ'
ἐνιαυτὸν συνέχοντι τῶν κακῶν Περίψημα
ἡμῶν γένον· ἦτοι, σωτηρία καὶ ἀπολύτρω-
σις: καὶ οὕτως ἐνέβαλον τῇ θαλάσῃ ὡς-
αυεῖ τῷ Ποσειδῶνι θυσίαν ἀποτίλλυντες.

περίψ.] much the same as περικαθάρ-
ματα,—but the expression is more con-
temptuous:—the individual περικαθάρματα
are generalized into one περίψημα, the τοῦ
κόσμου is even further extended to πάντων,
—see ch. iii. 22.

14—21.] Conclusion
of this part of the Epistle:—in what
spirit he has written these words of blame:
viz. in a spirit of admonition, as their
father in the faith, whom they ought to
imitate. To this end he sent Timothy to
remind them of his ways of teaching,—
would soon, however, come himself,—in
mildness, or to punish, as the case might
require.

14. οὐκ ἐντρέπων] not
as one who shames you, see reff., and
ch. vi. 5; xv. 34,—and for the force of
the participle, ch. ii. 1.

νουθετῶ

γὰρ ^w μυρίους ^x παιδαγωγούς ἔχητε ἐν χριστῷ, ^y ἀλλ' οὐ ^w πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ^z ἐγέννησα. 16 ^a παρακαλῶ οὖν ὑμᾶς, ^y μιμηταί μου γίνεσθε. 17 διὰ τοῦτο ἔπεμψα ^c ἐμὴν Τιμόθεον, ὅς ἐστίν μου τέκνον ^u ἀγαπητὸν καὶ ^d πιστὸν ἐν ^d κυρίῳ, ὃς ὑμᾶς ^e ἀναμνήσει τὰς ^f ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς ^g πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 ^h ὡς μὴ ἔρχο-

6. ii. 14. Heb. vi. 12 only+. (-μείσθαι, 2 Thess. iii. 7, 9.) - c dat., Acts xi. 29. Phil. ii. 19.
d see Eph. i. 1. Acts xvi. 15. e Mark xi. 21. xiv. 72. 2 Cor. vii. 15. 2 Tim. i. 6. Heb. x. 32
only. Gen. viii. 1 Ed-vat. [B def.] (-μνησις, ch. xi. 24.) f = ch. xii. 31. see Acts xiii. 10 reff.
g Acts xvii. 30 reff. h w. gen. abs., 2 Cor. v. 20. 2 Pet. i. 3. Soph. (Ed. Tyr. 11. Winer, edn. 6,
§ 65. 9. 1 Thess. i.

15. om ἡσου B Clem Pac: ins ACDFLN rel vulg Syr Orig-int₁.

16. for οὖν, δε D¹F.

17. aft *τοῦτο* ins *αὐτο* APN¹ 17 syr. rec *τεκνον* hef μου (*corr'n to more usual order*), with DFLP rel latt Orig Thdrt Thl (Ec lat-ff: txt ABCPN m 17 arm Chr Damasc. πιστος F. for κυριω, χριστω Α. αναμνησει(sic) Α α¹. for χριστω, χρ. ἡσου CD²N b m o 17 vulg-ed syr copt Chr Damasc lat-ff: κυριω ἡσο. D¹F: txt ABD³LP rel am(with demid al) Syr Orig Thdrt Thl Ec.

contrasts with ἐντρέπων γράφω, the construction being purposely adopted, to set in a more vivid light the paternal intention:—I am not writing these things (vv. 8—13) as shaming you,—but I am admonishing you as my beloved children.

15.] Justification of the expression τέκνα μου. μυρίους, the greatest possible number—see reff. παιδαγ.]

He was their spiritual father: those who followed, Apollos included, were but tutors, having the care and education of the children, but not the rights, as they could not have the peculiar affection of the father. He evidently shews by μυρίους, that these παιδαγωγοί were more in number than he could wish,—including among them doubtless the false and party teachers: but to refer the word only to them and their despotic leading (as Beza, Calvin, al., and De Wette), or to confine its meaning to the stricter sense of παιδαγωγός, the slave who led the child to school, is not here borne out by the facts. See ref. and note: and for the wider sense of παιδαγ., examples in Wetst. ἀλλ' οὐ brings out the contrast strongly, giving almost the sense of 'at non ideo': so Aesch. in Ctes. § 155, καὶ γὰρ ἐὰν αὐτὰ διεξήλ' τὰ ἐκ τοῦ ψηφίσματος προτάγματα, ἀλλ' οὐ τόνγ' ἐκ τῆς ἀληθείας αἰσχρὸν σιωπηθήσεται. See Hartung, Partikellehre, ii. 40. ἐν γὰρ χρ.] For in Christ

Jesus (as the spiritual element in which the begetting took place: so commonly ἐν χριστῷ, applied to relations of life, see ver. 17, bis,—not to be joined as De W. with ἐγὼ, q. d. ἐγὼ γὰρ ἐν χ. Ἰησοῦ δ. τ. εὐ. ὑμ. ἐγέννησα) by means of the gospel (the preached word being the instrument) I

(emphatic) begat you (there is also an emphasis on ὑμᾶς, as coming before the verb, q. d. in your case, I it was who begat you).

16.] οὖν, because I am your father. μιμηταί, not only, nor perhaps chiefly, in the things just mentioned, vv. 9—13,—but as ver. 17, in αἱ ὁδοί μου αἱ ἐν χρ., my manner of life and teaching. See reff.

17.] διὰ τοῦτο,—in order that you may the better imitate me by being put in mind of my ways and teaching: not, as Chrys., Theophyl., al., ἐπειδὴ ὡς παίδων κήδομαι, καὶ ὡς γεγεννηκώς,—which would make ver. 16 a very harsh parenthesis, and destroy the force of what follows. On the fact, see Prolegg, to 2 Cor., § ii. 4. τέκνον]

see 1 Tim. i. 2, 18; 2 Tim. i. 2. Meyer remarks, that by the strict use of the word τέκνον in this passage (vv. 14, 15) we have a certain proof that Timothy was converted by Paul: see Acts xiv. 6, 7 and note. "The phrase seems to be used here in reference to τέκνα ἀγαπητά, ver. 14: 'I sent Timotheus, who stands to me in the same relation that you stand (in).'" Stanley. ἐν κυρίῳ points out the spiritual nature of the relationship.

ἀναμνήσει] Timothy, by being himself a close imitator of the Christian virtues and teaching of his and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten. See 2 Tim. iii. 10. καθὼς specifies what before was expressed generally: so Luke xxiv. 19, 20, τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς κ.τ.λ.; and Thucyd. i. 1, τὸν πόλεμον τῶν Πελ. κ. Ἀθ., ὡς ἐπολέμησαν

V. 1 ^u Ὅλως ^v ἀκούεται ἐν ὑμῖν ^w πορνεία, καὶ τοιαύτη ^x πορνεία ^y ἥτις ^z οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ^a ἔχειν ^b καὶ ὑμεῖς ^c πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον ^d ἐπειθήσατε, ^e ἵνα ^f ἀρθῇ ^g ἐκ ^h μέσου ὑμῶν ⁱ ὁ

xxxviii. 24. x = Heb. ii. 3. y = Matt. vi. 29. ch. xiv. 21. Gal. ii. 5 al. z = Matt. ch. vi. 7. xv. 29 only. xiv. 4. xxii. 28. ch. vii. 2, 29. Deut. xxviii. 30. a interrog., Luke x. 29. xxvii. 26. John ix. 36. 2 Cor. ii. 2. b ch. iv. 6 reff. c Matt. v. 4. ix. 15. Mark xvi. 10. Luke vi. 23. 2 Cor. xii. 21. James iv. 9. Rev. xviii. 11, 15, 19 only. Isa. lxi. 2. d = John xi. 15. e = Matt. xiii. 12. Luke xi. 22. John ii. 16 al. Isa. lvii. 1, 2. f Acts xvii. 33 reff. g Matt. v. 32. ch. vi. 13, 18 al. Gen.

CHAP. V. 1. rec aft *ἐθνεσιν* ins *ονομαζεται* (see note), with LPR³ rel syrr Chr Thdrt Cassiod: om ABCDFR¹ 17 latt copt ath arm Orig Manes Tert Lucif. *του πατρος* *εχειν* bef *τινα* DF.

2. for *ουχι*, ou F.

rec *εξαρθη* (corrⁿ from ver 13), with L rel Chr Thdrt: txt

V. 1—13.] CONCERNING A GROSS CASE OF INCEST WHICH HAD ARISEN, AND WAS HARBOURED, AMONG THEM (vv. 1—8): AND QUALIFICATION OF A FORMER COMMAND WHICH HE HAD GIVEN THEM RESPECTING ASSOCIATION WITH GROSS SINNERS (9—13). The subject of this chapter is bound on to the foregoing by the question of ch. iv. 21: and it furnishes an instance of those things which required his apostolic discipline.

1.] ὅλως, actually, ‘omnino,’ see reff.: in negative sentences, ‘at all.’ ἀκούεται ἐν ὑμ. πορνεία] another way of saying ἀκούουσι τινες ἐν ὑμ. πόρνοι,—the character of πόρνος is borne (by some) among you,—fornication is borne as a character among you. From missing this sense of ἀκούομαι, Commentators have gone wrong (1) as to ὅλως, rendering it ‘commonly,’ to suit ἀκούεται, ‘is reported,’—(2) as to ἐν ὑμῖν, joining it with πορνεία, whereas it belongs to ἀκούεται,—(3) as to ἥτις οὐδὲ ἐν τ. ἔθν., see below.

καὶ τοιαύτ. π.] And fornication of such a sort (the καὶ rises in a climax, there being an ellipsis of οὐ μόνον . . . , ἀλλὰ . . . before it; so Aristoph. Ran. 116, ὃ σχέτλις, τολμήσεις γὰρ ἰέναι καὶ σύ γε; see Hartung, Partikellehre, i. 134), as (is) not (borne as a character) even among the heathen. The *ονομαζεται* of the rec. is a clumsy gloss, probably from Eph. v. 3: the meaning being, that not even among the heathen does any one ἀκούει πόρνος in this sense, that it was a crime that they would not tolerate as a matter of public notoriety. So that one among you has (as wife most probably, not merely as concubine: the word ἔχω in such cases universally in the N. T. signifying to *possess in marriage*: and Meyer remarks that ὁ τὸ ἔργον τοῦτο ποιήσας (ver. 2), and τὸν οὕτως τοῦτο κατεργασάμενον (ver. 3) seem to point to a consummation of marriage, not to mere concubinage) his father’s wife (i. e. his step-mother, see Lev. xviii. 8; οὐκ εἶπε

μητρὶν ἀλλὰ γυναῖκα πατρός, ὥστε πολλῶ χαλεπώτερον πλῆξαι, Chrys. Hom. xv. p. 125).

The Commentators generally refer to Cicero, Pro Cluentio, 5, 6, “Nubit genero socrus, nullis auspiciis, nullis auctoribus, funestis ominibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam, in omni vita inauditum,” &c. It may seem astonishing that the authorities in the Corinthian church should have allowed such a case to escape them, or if known, should have tolerated it. Perhaps the universal laxity of morals at Corinth may have weakened the severity even of the Christian elders: perhaps, as has often been suggested, the offender, if a Jewish convert, might defend his conduct by the Rabbinical maxim that in the case of a proselyte, the forbidden degrees were annulled, a new birth having been undergone by him (see Maimon. in Wetst.). This latter however is rendered improbable by the fact that the Apostle says nothing of the woman, which he would have done had she been a Christian:—and that Jewish maxim was taxed with the condition, that a proselyte might marry any of his or her former relatives, ‘modo ad Judaicam religionem transierint.’ The father was living, and is described in 2 Cor. vii. 12, as ὁ ἀδικηθεὶς;—and from the Apostle saying there that he did not write *on his account*, he was probably a Christian.

2.] καὶ often introduces a question, especially one by which something inconsistent or preposterous is brought out,—see reff.: and note on 2 Cor. ii. 2.

πεφυσ. ἐστὲ] Not, which would be absurd,—at the occurrence of this crime, οὐκ ἐπὶ τῷ ἁμαρτήματι τοῦτο γὰρ ἀλογίας. Chrys.: neither, as he proceeds,—ἀλλ’ ἐπὶ τῇ διδασκαλίᾳ τῇ ἐκείνου, imagining the offender to have been some party teacher: so also Theophyl.:—but, as before, with a notion of your wisdom and spiritual perfection: the being puffed up is only *cum hoc*, not

ch. xi. 18.
2 Cor. x. 2,
11. xiii. 2,
10. Wisd.
xi. 11. xiv.
17.

as above (h).
Phil. i. 27.
Col. ii. 5
Eph. i. 1.
Wisd. ix. 6
only.

j Acts xii. 20. 2 Cor. xi. 5 al.
xv. 19 reff.

m Rom. ii. 9 reff.

k Acts xvii. 16 reff. Col. ii. 5. see ch. vii. 34.
n epp., here only. = Acts xiv. 27. xx. 7, 8 al.

1 = Acts

ABCDP^a m 17 Epiph.

for ποιησ., πραξας ACN m 17 Orig Epiph Bas: txt

BDFLP rel Chr Thdrt.

3. rec ins vs bef *απων* (to corresp with *ως παρων* below, it being imagined that *απων* *πνευμ.* was to be taken together: so *Mey*), with D²FL rel syr Dial Chr Thdrt Thl Qc Lucif Aug. Pel Bede: om ABCD¹PN m 17 vulg copt Mames Epiph Orig-int Thl. om *τουτο* F latt arm Lucif Aug.

4. om 1st *ημων* AN demid Bas Lucif Pac. rec aft 1st *ησ.* ins *χριστου*, with D²FLP¹N rel Syr syr-w-ast copt goth arm Dial Chr Thdrt lat-ff: om ABD¹PN^a m aeth-rom Lucif. (C doubtful.) rec aft 2nd *ησ.* ins *χριστου*, with D³FL rel vss Orig₂ Chr Thdrt Lucif₁ Aug₁ Pac: om ABD¹PN vulg syr-txt aeth-rom Orig₃ Dial lat-ff.

propter hoc. ἐπενθήσατε] And did ye not rather mourn (viz. when the crime became first known to you), in order that (your mourning would be because of the existence of the evil, i. e. with a view to its removal) he who did this deed (the past part. *ποιήσας* is itself used from the past point of time indicated by ἐπενθήσατε, and must therefore be expressed by the past) might (may) be removed from among you (viz. by your casting him out from your society)? 3—5.] justifies the expression ἵνα ἀρῇ just used, by declaring the judgment which the Apostle, although absent, had already passed on the offender.

3.] ἐγὼ μὲν γάρ, I for my part . . . , 'ego certe': so Aristotle. Plut. 355, μὰ Δί', ἐγὼ μὲν οὐ: see Hartung, Partikellehre, ii. 413. ὡς παρών, as if really present, not, as being present in spirit.

τὸν οὕτως τοῦτο κατ.] The object is put foremost for emphasis' sake, and after several intervening clauses, taken up again with τὸν τοιοῦτον, ver. 5.

οὕτως, Meyer thinks, alludes to some peculiarly offensive method in which he had brought about the marriage, which was known to the Corinthians, but unknown to us. Olsh. understands it, 'under such circumstances,' 'being such as he is, a member of Christ's body.' But this, being before patent, would hardly be thus emphatically denoted. Perhaps after all, τοῦτο κατεργασάμενον refers to πορνεία generally, οὕτως το τοιαύτη πορνεία, ver. 1.

4.] We may arrange this sentence in four different ways: (1) ἐν τῷ ὄν. may belong to συναχθέντων, and σὺν τῇ δυν. to παραδοῦναι,—so Beza, Calov., Billroth, Olsh., al.: (2) both ἐν τῷ ὄν. and σὺν τῇ δυν. may belong to συναχθέντων,—so

Chrys., Theophyl. (altern.), Calvin (quoting for σὺν τῇ δυν. Matt. xviii. 20), Grot., Rückert: (3) both may belong to παραδοῦναι,—so Mosheim, Schrader, al.: or (4) ἐν τῷ ὄν. belongs to παραδοῦναι, and σὺν τῇ δυν. to συναχθέντων,—so Luther, Castal., Estius, Bengel, De Wette, Meyer, al. And this, I am persuaded, is the right arrangement. For according to (2) and (3), the balance of the sentence would be destroyed, no adjunct of authority being given to one member of it, and both to the other: and (1) is hardly consistent with the arrangement of the clauses, the parenthetical portion beginning far more naturally with the participle than with ἐν τῷ ὄν.,—not to mention that the common formula of the Apostles' speaking authoritatively, is ἐν τῷ ὀνόματι Ἰησοῦ χρ. or the like: see Acts iii. 16; xvi. 18; 2 Thess. iii. 6. The sentence then will stand:—(I have decreed),—in the name of our Lord Jesus (when ye have been assembled together and my spirit with the power of our Lord Jesus), (i. e. 'I myself, in spirit, endowed by our Lord Jesus with apostolic power': σὺν τῇ δυν. belongs to τοῦ ἐμοῦ πνεύμ., and is not, as in Chrys.,—see above—merely an element in the assembly) to deliver such an one (refl.) to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord. What does this sentence import? Not, mere excommunication, though it is doubtless included. It was a delegation to the Corinthian church of a special power, reserved to the Apostles themselves, of inflicting corporeal death or disease as a punishment for sin. Of this we have notable examples in the case of Ananias and Sapphira, and Elymas, and another hinted

5^{or} παραδοῦναι τὸν ^q τοιοῦτον τῷ σατανᾷ ^r εἰς ὅλεθρον ^s τῆς σαρκός, ἵνα τὸ ^s πνεῦμα σωθῇ ἐν τῇ ^t ἡμέρᾳ τοῦ κυρίου. ⁶ οὐ καλὸν τὸ ^u καύχημα ὑμῶν. οὐκ οἴδατε ὅτι ^v μικρὰ ^v ζύμη ὅλον τὸ ^v φύραμα ^v ζυμοί; 7^a ἐκκαθάρατε τὴν ^b παλαιὰν ^w ζύμην, ἵνα ᾗτε νέον ^x φύραμα, καθὼς ἐστε ^c ἄζυμοι καὶ γὰρ τὸ ^u πᾶσχα ἡμῶν ^e ἐτύθη χριστός.

41 || Mk. Rom. ii. 28, 29. viii. 4 al.
v. 9. w = John vii. 33 al.

ix. 21 reff. = Exod. viii. 3.

vii. 4. a 2 Tim. ii. 21 only.

reff. 2 Cor. iii. 14. 1 John ii. 7.

7. Acts xii. 3. xx. 6 only. Levit. ii. 4, &c.
e Mark xiv. 12. Luke xxii. 7. Exod. xii. 21.

t ch. i. 8 reff.

x Matt. xiii. 33. xvi. 6. Exod. xii. 15 al.

z (in N. T. alw. w. ὁλ.) as above (w). Matt. xiii. 33 || L. only. Hos.

Judg. vii. 4 B al. (δοκιμ. A) only.

c here bis. Matt. xxvi. 17. Mark xiv. 1, 12. Luke xxii. 1.

d Matt. xxvi. 2, &c. || 4 Kings xxi. 23.
f of Christ, here only. = Acts xiv. 13 reff.

u Rom. iv. 2 reff.

Exod. xii. 15 al.

v Gal.

y Rom.

only. Hos.

b Rom. vi. 6

only. Prov.

xxi. 7.

s Matt. xxvi.

5. for τον τοιουτ., αυτον F. rec aft κυριον ins ιησου, with L^s rel am (with tol al) Chr Thl Ec Orig-int, Aug₂: ιησ. χριστου D demid: ημων ιησ. χρ. AFP m 17 vss (ημων χρ. syr-w-ast) Orig₂ Thdrt lat-II: om B Orig₃ Orig-int₁ Tert₂ Hil₂ Aug₁ Pac₂. (It seems evident that κυριον alone was the origl, and the other varr are additions.)

6. for ζυμοι, δολοι D-gr Bas-ed Hesych (appy): corruptit vulg D-lat Iren Orig-int Lucif: txt ABCD²-grFLPN rel.

7. rec aft εκκαθαρατε ins ουν, with CLPN³ rel syr Thdrt Thl Orig-int: om ABDFN¹ 1 vulg Syr Meion-t Clem Bas Chr Ec Tert Cyr Lucif Ambrst. rec aft πασχ. ημων add υπερ ημων (a doctrinal gloss), with C³L P(υμ.) N³ rel syrr goth Hip Orig, Meth Thdrt Pseud-Ath Thl Ec: om ABCDFN¹ 17 latt copt ath Clem Orig_{stepe} (mss vary₃) Meion-e Archel Ath Chr₁ Cyr Cyr Tert Ambrst Jer Aug_{stepe}. elz εθυθη: txt ABDFLPN rel. (C is here illegible.) ins o bef χριστος F.

at 1 Tim. i. 20. The congregation itself could αἰρεῖν ἐκ μέσου,—but it could not παραδοῦναι τῷ σατανᾷ εἰς ὅλεθρον τῆς σαρκός, without the authorized concurrence of the Apostle's πνεύματος, σὺν τῇ δυν. τ. κυρ. ἡμ. ἰησοῦ.

What the ὅλεθρος τ. σαρκός was to be, does not appear: certainly more than the mere destruction of his pride and lust by repentance, as some (Estius, Beza, Grot., al.) suppose: rather, as Chrys., ἵνα μαστίγῃ αὐτὸν ἔλκει πονηρῇ ἢ νόσφ' ἐτέρᾳ. Hom. xv. p. 127. Estius's objection to this, that in 2 Cor. ii. and vii. we find no trace of such bodily chastisement, is not to the point,—because we have no proof that this παράδοσις was ever inflicted,—nor does the Apostle command it, but only describes it as his own determination, held as it were in *terrorem* over the offender. See note on ver. 13.

Obs., σαρκός, the offending element, not σώματος. Paul could not say ὅλεθρον τοῦ σώματος, seeing that the body is to partake of the salvation of the spirit;—but not the σὰρξ, see ch. xv. 50.

5. ἵνα τὸ πν. σωθῇ] The aim of the ὅλεθρ. τ. σαρ.,—which he said ἤδη τῷ διαβόλῳ νόμους τιθεῖς, καὶ οὐκ ἀφίετς αὐτὸν περαιτέρω προβῆναι, as Chrys. p. 128. Thus the proposed punishment, severe as it might seem, would be in reality a merciful one, tending to the eternal happiness of the offender. A greater contrast to this can hardly be conceived, than the terrible forms of excommunication subsequently devised, and even now in use in the

Romish church, under the fiction of delegated apostolic power. The delivering to Satan for the destruction of the spirit, can belong only to those who do the work of Satan. Stanley remarks, "For the popular constitution of the early Corinthian church, see Clem. Rom. i. 44 (p. 297): where the rulers of that society are described as having been appointed συνευδοκησάσης τῆς ἐκκλησίας πάσης."

6.] 'How inconsistent with your harbouring such an one, appear your high-flown conceits of yourselves!' καύχημα, your matter of glorying. Are you not aware that a little leaven imparts a character to the whole lump? That this is the meaning, and not, 'that a little leaven will, if not purged out, leaven the whole lump,' is manifest from the point in hand, viz. the inconsistency of their boasting: which would not appear by their danger of corruption hereafter, but by their character being actually lost. One of them was a fornicator of a fearfully depraved kind, tolerated and harboured: by this fact, the character of the whole was tainted.

7.] The παλαιὰ ζύμη is not the man, but the crime attaching to their character as a church, which was a remnant of their unconverted state, their παλαιὸς ἄνθρωπος. This they are to purge out from among them. The ἐκκαθάρ. alludes to the careful 'purging out' from the houses of every thing leavened before the commencement of the feast of unleavened bread.

⁹ Ἐγραψα ὑμῖν ἐν ὁ τῇ ἐπιστολῇ μὴ ¹⁰ συναναμίγνυσθαι ^o (see note) πόρνοις. ¹⁰ οὐ ¹ πάντως τοῖς ^{qst} πόρνοις τοῦ κόσμου τοῦ-
του ἢ τοῖς ^{su} πλεονέκταις καὶ ^v ἄρπαξιν ἢ ^{stw} εἰδωλολάτραις,
^x ἐπεὶ ^y ὠφέλειτε ^x ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. ¹¹ νῦν δὲ ^p here bis. ² Thess. iii. 14.
14 only. Hos. vii. 9 (συνμίγν., B) only. q as below (s, t). 1 Tim. i. 10. Heb.
xii. 16. xiii. 4 only t. Sir. xiii. 16, 17 only. r see Rom. iii. 9 reff. s ch. vi. 9. Eph. v. 3.
t as above (s). Rev. xxi. 8. xxii. 15. u as above (s). here bis only t. Sir. xiv. 9 only. v here
bis. Matt. vii. 15. Luke xviii. 11. ch. vi. 10 only. Gen. xlix. 27 only. w as above (s, t). here
bis. ch. x. 7 only t. (τρεῖς, ch. x. 14.) x ch. vii. 14 only. y Rom. xv. 1 reff.

10. rec ins *καὶ* bef *οὐ πάντως*, with D³LPN³ rel syr Orig-c Chr Thdrt Thl Ec: txt
ABCD¹FN¹ 17 latt copt Orig Tert Lucif Ambrst Pel. *τουτου* bef τ. κόσμ. D.

rec (for *καὶ*) ἢ (*alteration to conform to the general context*), with D²⁻³LN³ rel
vss Orig Chr Thdrt Lucif: txt ABCD¹FPN¹ m 17 aeth. rec *οφείλετε* (*corrpn*
from misunderstanding: see note), with B²P rel Chr Thdrt: txt AB¹CDFLN³ c n 17.
47 latt syrr copt Damasc Orig-int Tert Lucif.

11. rec *νῦν*, with CDN¹ rel Orig₁ Chr₁ Thl Ec: txt ABFLPN³ d k n 17 Bas Chr₁
Thdrt Damasc.

ἀλλὰ δεικνὺς ὅτι πᾶς ὁ χρόνος ἐορτῆς ἐστι
καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν
τῶν δοθέντων ἀγαθῶν. Hom. xv. p. 128.

With regard to the chronological
superstructure which has been built (by
Wieseler and others) on this passage, *that*
the Epistle was written *shortly before*
Easter, we cannot of course say that
the approach of the Passover *may not*
have suggested to the Apostle this simili-
tude: and we know from ch. xvi. 8 that
he was looking forward to Pentecost. But
further than this it would not be safe to
assume: see Prolegg. to this Epistle, § vi.
3, 4. 9—13.] *Correction of their mis-
understanding of a former command of
his respecting keeping company with fornica-
tors.*

9.] *I wrote to you in the
epistle* (not *this present epistle*, which τῇ
ἐπιστολῇ might mean, see reff.,—for there
is nothing in the preceding part of this Epistle
which can by any possibility be so inter-
preted,—certainly not either ver. 2 or ver.
6, which are commonly alleged by those
who thus explain it—and ἐν τῇ ἐπιστολῇ
would be a superfluous and irrelevant addi-
tion, if he meant the letter on which he
was now engaged:—but, a *former epistle*,
which has not come down to us:—cf. the
similar expression, ref. 2 Cor. used with
reference to *this Epistle*,—and see note on
2 Cor. i. 15, 16. So Ambrose, Calvin, Beza,
Estius, Grot., Calov., Bengel, Wetst., Mosh.,
De Wette, Meyer: so also Lightfoot, under-
standing however an Epistle committed to
Timothy, see ch. iv. 17: which could not
be, as Timothy was not coming to them till
after they had received this Epistle, ch. xvi.
10, and thus the words would be unintel-
ligible to them:—on the other side are
Chrys., Theodoret, Theophyl., Erasmus,
Corn.-a-lapide, Wolf, al. It has been sug-
gested [see Stanley, in loc.] that the whole
passage, ch. v. 9—vi. 8, may have been a post-

script or note inserted subsequently to the
rest of the Epistle, and referring especially
to ch. vi. 9—20) not to keep company
with fornicators.

10.] οὐ πάντως
limits the prohibition, which perhaps had
been complained of owing to its strictness,
and the impossibility of complying with it
in so dissolute a place as Corinth, and *ex-
cepts* the fornicators of *this world*, i. e. who
are not professing Christians: **not under
all circumstances with the fornicators
of this world**: so Theophr. C. P. vi. 25,
cited by Wetst. on Rom. iii. 9, ποιεῖ γὰρ
οὐ πάντως, ἀλλ' ἐὰν οὐλῇ τις ἢ ὑπόκαυστος.

οὐ, not μὴ, because not the whole
context of the prohibition is negatived, but
only one portion of it, and thus οὐ πάντως
τ. π. τ. κόσ. τ. stands together as one idea.
So Thucyd. i. 51, ὑποτοπήσαντες ἀπ' Ἀθη-
νῶν εἶναι οὐχ ὅσας ἑώρων ἀλλὰ πλείους.
See more examples in Hartung, Partikel-
lehre, ii. p. 125, 6. τοῦ κόσμ.

τούτου, *belonging to the number of un-
believers,—Christians who were πόρνοι*
being expressly excluded. So Paul ever
uses this expression, ch. iii. 19; (2 Cor. iv. 4:)
Eph. ii. 2.

πλεονέκταις and ἄρπαξιν
are joined by καί, as belonging to the same
class—that of *covetous persons*;—πλεονέκ-
της being an *avaricious* person, not a *la-
scivious* one, as sometimes rendered (e. g.
Conybeare, vol. ii. p. 41, edn. 2), nor does it
seem to have any where merely this mean-
ing; see Eph. iv. 19 and note. Compare
on the other side Stanley's note here, which
however has not convinced me. The root
of the two sins being the same, viz. lust or
greed, they come often to be mentioned
together and as if running into one an-
other. See Trench, N. T. Syn. pp. 91, 2.
On ἄρπαξιν, Stanley remarks, "It is
difficult to see why it should be expressly
introduced here, especially if πλεονέκτης
has the meaning of sensuality." Cer-

VI. ¹ ^k Τολμᾷ τις ὑμῶν ¹ πρᾶγμα ¹ ἔχων ^m πρὸς ⁿ τὸν ^{k = Acts v. 13.}
ⁿ ἕτερον ^o κρίνεσθαι ^p ἐπὶ τῶν ^q ἀδίκων καὶ οὐχὶ ^p ἐπὶ τῶν ^{o = Matt. v. 40. Gen.}
 Mem. ii. 9. 1. m = Acts xxiv. 19 reff. n Rom. ii. 1 reff. o = Matt. v. 40. Gen.
 xxvi. 21. Job ix. 3. p = Acts xxiii. 30 reff. q = here only. see Gal. ii. 15 reff.

CHAP. VI. 1. ins εξ bef υμων Α α¹ d m 17 syrr Chr₁ Thdr_t.
 πpαγμα εχων DF Thdr_t Cyr_p.—om τον B.

προς τ. ετερ, bef

Jews the usual term for the Gentiles. Cf. Schöttgen in loc. He means, 'this might have been easily understood to be my meaning: for what concern have I with pronouncing sentence on the world without, or with giving rules of discipline for *them*? I could only have referred to persons *among yourselves*.'

οὐχὶ τοὺς ἔσω] "Ex eo, quod in ecclesia fieri solet, interpretari debuistis monitum meum, ver. 9. Cives judicatis, non alienos: quanto magis ego." Bengel. But I am not quite certain of this interpretation, which is also that of De Wette and Meyer, because it would more naturally correspond to οὐχὶ τοὺς ἔσω καὶ ὑμεῖς κρίνετε; A preferable way seems to be this; 'My judgment was meant to *lead your judgment*. This being the case, what concern had I with *those without*? Is it not on *those within*, that your judgments are passed?' The arrangement mentioned by Theophylact, and adopted by Knatchbull, Hammond, Michaelis, Rosenm., al., οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, 'No: *those within* do ye (imper.) judge,'—is clearly wrong, for οὐχὶ is no answer to τί, and would require ἀλλὰ after it,—even supposing μοι τοὺς ἔσω κρίνειν and τοὺς ἔσω ὑμεῖς κρίνετε formed any intelligible logical contrast, which they do not.

13.] But those who are without God judgeth. The pres. κρίνει both expresses better the attribute and office of God, and answers better to the other *presents* than the future *krineî*. I have therefore retained it. The future perhaps came from Heb. xiii. 4. 'To judge *those without*, is God's matter.' These remarks about *judging* form a transition point to the subject of the next chapter. But having now finished his explanation of the prohibition formerly given, and with it the subject of the fornicator among them, he gives, before passing on, a plain command in terms for the excommunication (but no more: *not the punishment* mentioned in vv. 3—5) of the offender. And this he does in the very words of Deut. xxiv. 7 (from which the reading καὶ ἐξαρείτε has come). ὑμῶν αὐτῶν is in Deut., but need not therefore lose its emphatic force: *from among your own selves*.

CHAP. VI. 1—11.] PROHIBITION TO SETTLE THEIR DIFFERENCES IN THE LE-

GAL COURTS OF THE HEATHEN: RATHER SHOULD THESE BE ADJUDGED AMONG THEMSELVES (1—6): BUT FAR BETTER NOT TO QUARREL—RATHER TO SUFFER WRONG, WAITING FOR JUSTICE TO BE DONE AT THE COMING OF THE LORD, WHEN ALL WHO DO WRONG SHALL BE EXCLUDED FROM HIS KINGDOM (6—11).

1.] On τολμᾷ, Dares . . . , Bengel remarks, "Grandi verbo notatur læsa majestas Christianorum." τις, no particular *individual*, but *any one*: for he proceeds in the plur., vv. 4, 7.

πρᾶγμα] So ref. and Demosth. κατὰ Στεφ. α. p. 1120, τῷ μὲν νιέῖ τῷ τούτου πολλῶν πραγμάτων ὄντων οὐ παρόντι πάποτε οὐδ' ἐβοήθησεν; κρίνεσθαι, reff., to go to law. So Eur. Med. 609, ὡς οὐ κρινούμαι τῶνδε σοὶ τὰ πλείονα,—and Anthol. ii.

30, δυσκώφῳ δὺσκωφός ἐκρίνετο, καὶ πολὺ μᾶλλον ἢν ὁ κριτὴς τούτων τῶν δύο κωφότερος. Wetst. on Matt. v. 40. ἐπί (reff.), before, as judges. τῶν ἀδίκων] οὐκ εἶπεν, ἐπὶ τῶν ἀπίστων, ἀλλ' ἐπὶ τῶν ἀδίκων, λέξιν θεῖς, ἥς μάλιστα χρεῖαν εἶχεν εἰς τὴν προκειμένην ὑπόθεσιν, ὥστε ἀποτρέψαι κ. ἀπαγαγεῖν. ἐπειδὴ γὰρ περὶ δίκης αὐτῷ ὁ λόγος ἦν, οἱ δικάζόμενοι δὲ οὐδὲν οὕτως ἐπιζητοῦσιν, ὡς τὸ πολλὰν εἶναι πρόνοιαν τοῦ δικαίου παρὰ τοῖς δικάζουσιν, ἐντεῦθεν αὐτοὺς ἀποτρέπει, μονονοχὶ λέγων Ποῖ φέρῃ καὶ τί ποιεῖς, ἄνθρωπε, τούναντίον πάσχων ὧν ἐπιθυμεῖς, καὶ ὑπὲρ τοῦ τῶν δικαίων τυχεῖν ἀδικοῖς ἐπιτρέπων ἀνθρώποις; Chrys. Hom. xvi. p. 137.

The Rabbinical prohibitions against going to law before Gentiles may be seen in Wetst.: e. g. "Statutum est, ad quod omnes Israelitæ obligantur, eum qui litem cum alio habet, non debere eam tractare coram gentilibus." Tanchuma, xcii. 2. καὶ οὐχὶ ἐπὶ τ. ἁγίων] The Apostle does not mean that the Christians had their *courts of law*, but that they should submit their differences to *courts of arbitration* among themselves. Such courts of arbitration were common among the Jews. In Jos. Antt. xiv. 10. 17, there is a decree by which the Jews of Sardis are allowed the use of a *σύνδοκος* ἰδία καὶ τόπος ἵδious, ἐν ᾧ τὰ τε πράγματα κ. τὰς πρὸς ἀλλήλους ἀντιλογίας κρίνουσι. Theodoret shews, ὡς οὐκ ἐναντία ταῦτα τοῖς πρὸς Ῥωμαίους γραφεῖ-

r = Acts ix. 13 reff.
 s vv. 9, 15, 16, 19.
 t John iii. 17
 u = Matt. xix.
 2s. Luke xxii. 30, see D.V. vii. 22.
 only. Jer. xv. 19 Ed-vat. F (not A.D.N.). Sir. xxv. 8 (not N) only. (-ίως, ch. xi. 27.)
 i. 6 only. Judg. v. 10 B.

1 ἄγιον; 2 ἡ σ οὐκ οἶδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἔστε κριτηρίων ἐλαχίστων; 3 σ οὐκ οἶδατε ὅτι ἀγγέλους

v Luke xi. 15. Acts xvii. 31. see note.
 w here
 x here bis. James

2. rec om 4, with D³L rel: ins ABCD¹EP³a in 17 latt Syr syr-w-ast arm Clem Chr Damase Thl lat-fl. for ei, eav F: om D¹k¹Hil₂.

3, 4, 5, 6. om A (homœotel, -ιστων ending ver 2, and also ver 6).

σιν (Rom. xiii. 1 ff.):—οὐ γὰρ ἀντιτείνειν κελεύει τοῖς ἄρχουσιν, ἀλλὰ τοῖς ἡδικημένοις νομοθετεῖ μὴ κεχρησθῆαι τοῖς ἄρχουσι. See Stanley in loc., who thinks the existence of such courts is here implied. But his support of his view from the Ap. Constt. and the Clementines, cir. A.D. 150, would only go to shew that the Apostle's injunction here had been obeyed, and that those courts were the result.

2.] οὐκ οἶδατε (reff.) appeals to an axiomatic truth. οἱ ἄγιοι τ. κ. κριν. that the saints shall judge the world?—i. e. as assessors of Christ, at His coming: so Daniel vii. 22 (Theod.), ἦλθεν ὁ παλαὺς ἡμερῶν, καὶ τὸ κρίμα ἔδωκεν ἁγίοις ὑψίστου; see also Matt. xix. 28. So Calv., Beza, Grot., Est., Wolf, Olsh., Billroth, Rückert, Meyer, De Wette. All attempts to clude this plain meaning of the words are futile: whether of Chrys., Theophyl., Theodor.-Mops., Theodoret, Erasm.,—κρινούσι δὲ οὐχὶ αὐτοὶ καθήμενοι κ. λόγον ἀπαιτοῦντες, ἀλλὰ κατακρινούσι (Matt. xii. 41, 42), Chrys.—for this would be no parallel to the case in hand;—or of Lightf., Vitringa, Bengel (but only as a *prælude futurorum*), al.,—‘*quod Christiani futuri sint magistratus et iudices in mundo*,’—Lightf., which does not satisfy ver. 3, nor agree with the Apostle's earnest persuasion (see 2 Cor. v. al., and note on 2 Thess. ii. 2) that the coming of Christ was near at hand: or of Mosheim, Ernesti, Rosenm., ‘*quod Christiani profanos judicare possint*,’ Rosenm., in the sense of ch. ii. 15, 16,—for no such meaning can be conveyed by the *future*, which is fixed here by the following κρινόμεν.

καὶ brings out an inconsequence or a contradiction between the members of the sentence, which it is the object of the question to remove: so Xen. Cyr. iv. 3. 11, ἀλλ’ εἶποι ἄν τις, ὅτι παῖδες ὄντες ἐμάνθανον. καὶ πότερα παῖδες εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα κ. δεικνύμενα ἢ ἄνδρες; see Hartung, Partikellehre, i. 147.

ἐν ὑμῖν] Chrys. attempts by this prepos. to defend his view (see above),—οὐ γὰρ εἶπεν, ὑφ’ ὑμῶν, ἀλλ’ ἐν ὑμῖν (‘*exemplo vestro*’). But in vain: nor as

Grot., al., is ἐν, *by*:—for κρίνεσθαι ἐν is the expression for *to be judged before*, as judges: the judges being the *vehicle* of judgment, its conditioning element, as in ref. Acts. So Aristides, Platon. ii. p. 214 (West.), τινὲς ἤδη λέγονται τῶν ἡρώων ἐν θεοῖς δικασταῖς κριθῆναι, and Polyb. v. 29. 6, Πτολεμαῖον . . . κρίνας ἐν τοῖς Μακεδόσιν ἀπέκτεινε. See other examples in Wetst. Hence (Meyer) by this ‘*coram vobis*’ it appears plainly, though it might be otherwise inferred from the context, that the Saints are *to be the judges*, sitting in judgment.

ἀνάξιοι ἔστε κριτ. ἐλαχ.] are ye unworthy of (i. e. to hold or pronounce) the smallest judgments? κριτήρια cannot be, as usually rendered, ‘*matters to be judged*:’ it signifies either (1) *criteria*, lit. or metaphor., which sense is irrelevant here: (2) *tribunals, courts of justice*:—so Glossar. κριτήριον, δικαστήριον, and Polyb. ix. 33. 12, κοινὸν ἐκ πάντων τῶν Ἑλλήνων καθίστας κριτήριον,—or (3) *judgments held in such courts, judicia*,—as Lucian. bis accus. (§ 25, p. 253, ed. Hagan. 1526); Hermes describes Pyrrhon as being not in court, ὅτι οὐδὲν ἡγείται κριτήριον ἀληθὲς εἶναι: to which Δίκη replies, τοιγαροῦν ἐρήμην αὐτοῦ καταδικάτωσαν. The last meaning suits both this place and ver. 4. So Cicero speaks of ‘*in privatis minimarum rerum judiciis*.’ Here, they are ἐλάχιστα in comparison with the weighty judgments which shall be held hereafter; = βιωτικά, ver. 4.

3.] The same glorious office of Christians is again referred to, and even a more striking point of contrast brought out.

ἀγγέλους] always, where not otherwise specified, *good angels*: and therefore here; the λειτουργικά πνεύματα of Heb. i. 14: but exactly *how* we shall judge them, is not revealed to us. Chrys., Theodoret, Ecum., Theophyl., and most commentators interpret it of *bad angels*, or of *bad and good* together: and Chrys. as before, understands that the bad angels will be condemned by comparison with us, ὅταν γὰρ αἱ ἀσώματοι δυνάμεις αὐταὶ ἐλαττον ἡμῶν εἰρεθῶσιν (ῥχονται τῶν σάρκα περιβεβλημένων, χαλεπότερον δάσουςι δίκην. p. 138.

^u κρινοῦμεν, ^y μήτι ^y γε ^z βιωτικά; ⁴ ^z βιωτικά ^a μὲν οὖν ^y here only +.
^x κριτήρια ἐὰν ἔχητε, τοὺς ^b ἐξουθενημένους ἐν τῇ ἐκκλη- ^z here bis.
 σίᾳ, τοὺτους ^c καθίζετε. ⁵ ^d πρὸς ^e ἐντροπὴν ὑμῖν λέγω. ^{Luke xxi.}
^b Rom. xiv. 3 reff. ^c trans., Acts ii. 30. Eph. i. 20 only. 1 Kings xxx. 21. mid., Matt. xix. 23.
^d = ch. vii. 35 reff. ^e ch. xv. 34 only. 1's. xxxiv. 26. ^{34 only +.}
^a = ver. 7, ch. ix. 25. Phil. ii. 23.

3. for *μητι γε, ποσω μαλλον* F vulg F-lat G-lat æth Pel Bede.

4. for *μεν ουν, γουν* F.

But see above on ver. 2.

μήτι γε; to say nothing of, '*ut omittam:*' so Demosth. p. 24. 23, οὐκ ἐνι δ' αὐτὸν ἀρ- γοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μή τί γε δὴ τοῖς θεοῖς. See Hartung, Partikellehre, ii. 155.

βιωτικά, matters relating to *ὁ βίος, a man's livelihood*: see ref. and Clem. Alex. Strom. vii. 12, p. 873 P., θλιβόμενον ἐπι- κουφίσεις παραμυθίαις . . . , ταῖς βιωτικαῖς χρεῖαις ἐπικουρῶν. It is a word of later Greek usage, see Lexx. In classic Greek it would be τὰ τοῦ βίου. The meaning here then will be *civil causes, matters of meum and tuum*, as De Wette. The sense is best with only a comma at *κρινοῦμεν*.

4.] **βιωτικά** is emphatically repeated, as being the only sort of *κριτήρια* which were in question here. Meyer compares Herod. vii. 104, τὰ ἂν ἐκείνος ἀνώγει ἀνώγει δὲ τῷτὸ ἀεί, and Aristoph. Ran. 287 f. **μὲν οὖν**, '*immo vero,*' reff. (see below).

It corrects a foregoing misapprehension: so Soph. (Ed. Col. 31, "ἢ δεῦρο προσ- στείχοντα κἀξορμώμενον;" "καὶ δὴ μὲν οὖν παρόντα." Hartung, Partikell. ii. 400. See also Moulton's Winer, p. 556, note 2.

κριτήρια, again, not *matters to be judged*, but *judgments*: the matters about which, are expressed in *βιωτικά*. The following words may be rendered in two ways: either, (a) '*Yea, rather* (so far from remembering your high prospect, of judging angels, your practice is), *if ye have in hand judgments concerning civil matters, —those men who are of no account in the church* (viz. the heathen), *those you set up* (place on the bench) *as judges*' (i.e. by bringing your causes before them, you set them up as judges over you). **καθίζω** occurs in this sense in Plato, Legg. ix. p. 873, ἐὰν δὲ ἄψυχόν τι ψυχῆς ἄνθρωπον στερήσῃ, . . . δικαστὴν μὲν αὐτῷ καθιζέτω τῶν γειτόνων τὸν ἐγγύτατον ὁ προσήκων γένει, —and Polyb. ix. 33. 12, cited above on *κριτήριον*. Thus, making **καθίζ.** indicative, Valla, Castal., Luther, Calov., Wolf, al., Schrader, Rückert, Olsh., De Wette, Meyer. But (β) Syr., Vulg., Chrys., Theodoret, Theophyl., Erasmus, Beza, Calvin, Grot., Estius, Bengel, Wetst., al., take **καθίζετε** as *imperative*, and τοὺς ἐξουθεν. ἐν τ. ἐκκλ. as '*minimos de piorum plebe.*'

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So E. V.: *set them to judge who are least esteemed in the church*. And to this last interpretation I am inclined to accede, both from the context and from the arrangement of the words. The *context* is this: '*Your office is to judge angels:*' mere business causes of this world are almost beneath your notice. If such causes arise among you (he continues in a lofty irony) set those to judge them who are of no account among you: —do not go out of your own number to others to have them judged: the meanest among you is capable of doing it. Let it be noticed that he is passing to ver. 7, where he insists on the impropriety of *βιωτικά κριτ.* between Christians *at all*, and is here depreciating them ironically.

But the *arrangement and construction* of the words are even more strongly in favour of the imperative rendering. For (1) on the other, no account is given of the emphatic position of *βιωτικά*. (2) the *μὲν οὖν* is not so naturally rendered (see above) '*yea rather your course is,*' as '*yea rather let your practice be:*' it expresses more naturally a subjective correction, in the mind of the speaker, than an objective one: see below, ver. 7. (3) if the sentence had referred to their existing practice of going before heathen tribunals, it would have been expressed not *βιωτικά μὲν οὖν κριτ. ἐὰν ἔχητε*, but β. μ. οὖν κρ. ἔχοντες, as in ver. 1. (4) οἱ ἐξουθενημένοι ἐν τῇ ἐκκ. are much more naturally the despised in (within) the church, than those who in (the estimation of) the church are held of no account. Meyer argues against this that it would be in this case τοὺς ἐξουθ. τοὺς ἐν τῇ ἐκκλ., but surely he can hardly be serious, or I do not understand him rightly. (5) **καθίζετε** applies much better to the appointing judges over a matter among themselves, than to going before judges already appointed. (6) as to the objection that on this rendering the word '*rather*' must be inserted, *τούτους μάλλον καθίζετε*, it has no force, for no such supplement is required. The command is absolute, but given to shew them the absurdity of their going to law about *βιωτικά* at all, rather than *bona fide*.

5.] **πρὸς ἐντρ. ὑμ. λέγω** refers to the ironical com-

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ⁱ ^{Matt. xxi. 1} οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφός, ὃς δινησεται
^{1s. John} ^h διακρίναι ⁱ ἀνὰ ⁱ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ⁶ ἀλλὰ ἀδελ-
^{Gal. iii. 28} ^k μετὰ ἀδελφοῦ ^{kl} κρίνεται, ^m καὶ ^m τοῦτο ¹ ἐπὶ ⁿ ἀπίστον.
^{iii. 11} ⁷ ἥδη ^o μὲν οὖν ^p ὅλως ^a ἡττημα ὑμῖν ἐστὶν ὅτι ^r κρίματα
^{James i. 7} ^h ἔχετε μεθ' ^s ἑαυτῶν. ^t διὰ τί οὐχὶ μᾶλλον ^u ἀδικεῖσθε;
^{Ezek. xxiv.} ^t διὰ τί οὐχὶ μᾶλλον ^{uv} ἀποστερεῖσθε; ⁸ ἀλλὰ ὑμεῖς ἀδικεῖτε
^{17, 20.} ⁱ καὶ ^v ἀποστερεῖτε, ^m καὶ ^m τοῦτο ἀδελφούς. ⁹ ἢ ^w οὐκ οἴδατε
^{Matt. xiii. 25.} ¹ ^{kl} ^{Rev. vii. 17} ^{only.} ^{Exod.} ^{xi. 7.} ^{Isa. lviii. 5.} ^{const.}, here only. ^k ^{const.}, Job ix. 3 A. ¹ ^{ver. 1.}
^{only.} ^{Rev. vii. 17} ^{only.} ^{Exod.} ^{xi. 7.} ^{Isa. lviii. 5.} ^{const.}, here only. ^k ^{const.}, Job ix. 3 A. ¹ ^{ver. 1.}
^{ch. v. 1} ^{ref.} ^q ^{Rom. xi. 12} ^{only.} ^{Isa. xxxi. 8} ^{only.} ^r ^{here only.} ^{Exod. xviii. 22.}
^{iv. 32.} ^{Col. iii. 13} ^{(see note there).} ^t ^{Matt. ix. 14.} ^{Rom. ix. 32} ^(ref.) ^{al.} ^{Num. xi. 11.} ^u ^{here}
^{only.} ^{mid.}, cf. ^{δογματίζεσθε}, Col. ii. 20. ^v ^{Mark x. 19.} ^{ch. vii. 5.} ¹ ^{Tim. vi. 5.} ^{James v. 4} ^{only.} ^{Mal.}

5. for λεγω, λαλω B (C doubtful.) rec (for ἐνι) ἐστιν, with DF m Ath: txt
 BCLP^x rel Orig Chr Thdrt Damasc Thl (Ec. rec σοφός οὐδε εἰς (Rom iii. 10),
 with D² L rel vulg syr (Chr) Thdrt Thl (Ec: om οὐδεῖς D¹ ath Orig Ath: txt BCL^x 17
 copt Damasc; οὐδε εἰς σοφ. FP a m Aug. aft os ins ov L. ανακρίναι N¹ n Orig.
 6. for τουτο, ταυτα CD¹ syr-mg Thdrt. for ἐπι, μετα D¹. at end ins
 και ου επι αγιων F. (ou sic F and G.)
 7. om ουν D¹ N¹ a 17 latt copt arm Orig-int lat-fl, marked with an asterisk in syr.
 om ολως A Syr Orig. rec ins εν bef υμιν, with vulg F-lat Orig-int, Thl
 Cyp^r: om ABCDL^x P^x rel syrr copt Orig, Bas Chr Thdrt (Ec Anteh. κριμα N.
 transp ἀδικεῖσθε and ἀποστερεῖσθε L.
 8. transp ἀδικ. and αποστ. D. rec (for τουτο) ταυτα (probably because two
 things, ἀδικ. and αποστ., are mentd), with L rel syr arm Chr Thdrt: txt ABCDP^x 17
 latt copt Orig, Anteh Cyp^r.

mand in ver. 4—I say this to put you to
 shame. οὕτως] Is there so com-
 pletely a lack of all wise men among
 you He now suggests the more
 Christian way of settling their differences,
 viz. by arbitration: and asks, 'Are you
 come to this, that you are obliged καθί-
 ζειν any δικαστῆς at all,—have you no wise
 man among you (the rec., οὐδὲ εἰς, would
 be 'quod est vehementius, cum sitis tam
 multi,' Erasm.) who shall be able (in such
 event) to decide (as arbitrator) between
 his brother (i.e. his brethren)? This last
 is a harsh method of expression, and ap-
 parently only to be accounted for by the
 singular form of οὐδεὶς σοφός having
 attracted the other into the singular like-
 wise, so that instead of σοφοὶ οἱ δινησόν-
 ται διακρ. ἀνὰ μέσον τῶν ἀδελφῶν αὐτῶν,
 we have σοφός ὃς δινησεται διακρ. ἀνὰ μ.
 τοῦ ἀδ. αὐτοῦ. But it is not without use:
 it prevents the apparent inference, which
 might be made if τῶν ἀδελφῶν αὐτοῦ were
 used, that one wise man was to be appointed
 universal arbitrator,—and confines the ap-
 pointment of the arbitrator to each possi-
 bly arising case respectively. 6.] (It
 seems not to be so): nay, &c., as implied
 in ver. 1. ἀλλά after a question passes
 rapidly on to the other alternative, the
 particle negating the question being sup-
 pressed. So Xen. Mem. i. 2, 2, πῶς οὖν
 αὐτὸς ὢν ταυτοῦτος ἄλλους ἢν ἀρεβείς . . .
 ἐποίησεν; 'Ἀλλ' ἔπαυσε μὲν τούτων πολ-

λούς, ἀρετῆς ποιήσας ἐπιθυμῶν. See Har-
 tung, Partikellehre, ii. 37. 7.] He
 gives his own censure of their going to
 law at all. μὲν οὖν as above, ver. 4.
 ὅλως, altogether, without the aggrava-
 tion of ἐπὶ ἀπίστον. ἡττημα, a
 falling short, viz. of your inheritance of
 the kingdom of God—a hindrance in the
 way of your salvation: see ver. 9:—not as
 ordinarily understood (see especially Estius
 in loc.) a moral delinquency (cf. the usage in
 refl.), nor an ἡττᾶσθαι τῇ ὁργῇ, as (Eeum.
 κρίματα, matters of dispute, lead-
 ing to κρίνεσθαι; not = κρίσεις,—μεθ' ἑαυ-
 τῶν, with one another (refl.), as being
 brethren in Christ. ἀδικεῖσθε and
 ἀποστερεῖσθε not passives, but middle (cf.
 Bernhardy, Syntax, chap. viii. § 4, p. 346:
 Menander frag.: οὗτος κράτιστός ἐστ'
 ἀνὴρ, ὦ Γοργία, ὅστις ἀδικεῖσθαι πλείους
 ἐπίσταται βροτῶν: Hesiod. ἐργ. 347, εἰ μὲν
 μετρεῖσθαι παρὰ γέλοιος, εὐδ' ἀποδοῦναι)
 —allow yourselves to be wronged and
 defrauded. See Matt. v. 39 ff. 8.]
 cannot be, as Meyer, a continuation of the
 question, on account of the emphatic ὑμεῖς,
 which would thus be without meaning.
 The account of this emphatic ὑμεῖς is to be
 found in an ellipsis after ἀποστερεῖσθε to
 the effect, 'as our Lord commanded us His
 disciples,' or 'as it behoves the followers of
 Christ.' Then ὑμεῖς comes in contrast:
 τοῦ τοῦ τοῦ contrary (ἀλλά, see above
 ver. 6) do wrong, and defraud, and that

ὅτι ἄδικοι θεοῦ ^x βασιλείαν οὐ ^{xy} κληρονομήσουσιν; ^z Μὴ ^x = Matt. xxv. 34. ch. xv. 59. Gal. v. 21. see James ii. 5. ^z πλανᾷσθε. οὐτε ^a πόρνοι οὐτε ^b εἰδωλόατραι οὐτε ^c μοιχοὶ οὐτε ^d μαλακοὶ οὐτε ^e ἄρσενοκοῦται ¹⁰ οὐτε ^f κλέπται οὐτε ^b πλεονέκται, οὐ ^g μέθυσοι, οὐ ^g λοῖδοροι, οὐχ ^b ἄρπαγες, ^x βασιλείαν θεοῦ ^{xy} κληρονομήσουσιν. ¹¹ καὶ ^h ταῦτά τινες ἦτε· ἀλλὰ ⁱ ἀπελούσασθε, ἀλλὰ ^k ἡγιάσθητε, ἀλλὰ ^{lm} ἐδικαιώθητε ^m ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ^m ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

¹² ⁿ Πάντα μοι ^{no} ἔξεστιν, ἀλλ' οὐ πάντα ^p συμφέρει.

xxv. 15. xxvi. 22 only.)

19 al. Obad. 5.

xxii. 16 only. Job ix. 30 only.

20, 30. v. 1 al.

xxi. 37 reff.

g ch. v. 11 (reff.).

see Rev. i. 5.

m Acts xiii. 39 reff.

p constr., ch. x. 23.

e 1 Tim. i. 10 only +. see Levit. xviii. 22.

h see John xv. 17. 3 John 4.

k Rom. xv. 16 reff.

n constr., Mark ii. 24. ch. x. 23 bis.

2 Cor. viii. 10. Prov. xii. 10. Sir. xxvii. 28.

see John xv. 17. 3 John 4.

k Rom. xv. 16 reff.

n constr., Mark ii. 24. ch. x. 23 bis.

2 Cor. viii. 10. Prov. xii. 10. Sir. xxvii. 28.

f Matt. vi.

1 = Rom. iii.

o Acts

o Acts

9. There is an erasure of two letters [οι?] bef *ἄδικοι* in A. rec *βασιλείαν* bef *θεοῦ* (as below in ver 10), with L rel latt Polye Clem Chr Thrdrt Iren-int Tert Cyp: txt ABCDP⁸ m 17. om ου B¹ (ins B-corr¹) o¹. ουδε (throughout vv. 9, 10) D.

10. πλεονεκται ουτε κλεπται DL b c d e f g h l n o 47 syrr Clem Chr Thrdrt Damase Thl: om ουτε πλεονεκται k 3. 35. 42. 238 Clem₁ Orig. rec (for 1st ου) ουτε, with B1³ L rel Ath₁ Thl (Ec: ουδε D¹ (as above): txt ACN a 17 Clem₂ Ath₂ Julian (in Epiph) Chr Thrdrt. transp. μεθ. and λοι. P. θεου bef βασ. D¹.

rec ins ου bef κληρονομησουσιν (prob from writing the ου of θεου twice over: the mistake being perpetuated, or even the readg occasioned, by the ου κληρ. of ver 9. This seems a more likely account than that a variation betw the two vv should have been sanctioned by perpetuating an accidental omn of the ου), with LP rel Ign (but readg varies. Cotelar has κληρονομησαι δυνανται, omig ου) Ath₁ Ps-Ath Cyr-jer Chrms, Thrdrt Thl: om ABCD⁸ 1¹ 17 Polye Orig Meth Ath₁ Chr Thrdrt, Damase (Ec (Polye).

11. [αλλα (3ee), so AB(D)⁸: C has αλλ' all three times; D¹, the 1st time; L m, the 2nd and 3rd times.] aft κυριου ins ημων B C (appy) P m 17. 47 vulg Syr syr-w-ast copt æth arm Ath₂ Did₃ Epiph Iren-int, Orig-int Cyp: om ADL⁸ rel. aft ιησου ins χριστου B C (appy) D¹ P⁸ l m 17 &c (as precedg): om AD³ L Thl Ec.

(your), brethren.

9.] 'Ye commit wrong?' this looks as if you had forgotten the rigid exclusion from the kingdom of God of *all wrong-doers* of every kind (included here under ἄδικοι); see Gal. v. 21.

μὴ πλανᾷσθε] This caution would be most salutary and needful in a dissolute place like Corinth. It is similarly used, and with an express reference to *ὁμιλῆαι κακά*, ch. xv. 33.

πόρνοι refers back to ch. v., and is taken up again, vv. 12 ff. μαλακοί = παθικοί (see in Wetst.). μέθυσοι, see on ch. v. 11.

11.] 'These things were the former state of some among you: but ye are now in a far different state.' These things (I cannot think with Meyer that ταῦτα is used with an implication of contempt, such a *horde*, or *rabble*: it is rather 'of such a kind,' see Winer, Gr. § 23. 5) were some of you (τινες limits the ὑμεῖς which is the suppressed subject of ἦτε): but ye washed them off (viz. at your baptism. The 1 aor. mid. cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered. On the other hand the middle sense has no doctrinal import, regarding

merely the fact of their having submitted themselves to Christian baptism. See ref. Acts), but (there is in the repetition of ἀλλά, the triumph of one who was under God the instrument of this mighty change) ye were sanctified (not in the dogmatic sense of *progressive* sanctification, but so that whereas before you were unholy, by the reception of the Holy Ghost you became *dedicated to God and holy*), but ye were justified (by faith in Christ, you received the δικαιοσύνη θεοῦ, Rom. i. 17), in the Name of the Lord Jesus, and in the (working of the) Spirit of our God. These two last clauses must not be fancifully (as Meyer, al.) assigned amongst the preceding. They belong to *all*, as De Wette rightly maintains. The spiritual washing in baptism, the sanctification of the children of God, the justification of the believer, are all wrought in the Name of the Lord Jesus, and are each and all the work of the Spirit of our God. By the ἡμῶν again, he binds the Corinthians and himself together in the glorious blessings of the gospel-state, and mingles the oil of joy with the mourning which by his reproof he is reluctantly creating.

q play on words, ch. iii. 17 al.
r Luke xii. 25, ch. vii. 4 his only.
s plur., Matt. xiv. 15 || L. Mark vii. 19. Luke iii. 11. 1 Tim. iv. 3. Heb. ix. 10, xiii. 9 only. Job vi. 5. xxi. 15, 18, 19.

ἢ πάντα μοι ^{no} ἔξεστιν, ἀλλ' οὐκ ἐγὼ ^{tr} ἐξουσιασθήσομαι ὑπὸ τινος. ¹³ τὰ ^s βρώματα τῇ ^t κοιλίᾳ, καὶ ἡ ^t κοιλία τοῖς ^s βρώμασιν· ὁ δὲ θεὸς καὶ ^u ταύτην καὶ ^u ταῦτα ^v καταργήσει. τὸ δὲ σῶμα οὐ τῇ ^x πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι ¹⁴ ὁ δὲ θεὸς καὶ τὸν κύριον

u see ch. vii. 7.

t = Matt. xv. 17. Rev. x. 9, 10. 2 Kings xx. 10. 2 Chron. i Rom. iii. 3 reff. x ch. v. 1 reff.

Κ και ταυτα... ABCDK LPN a b c d e f g h k l m n o 17. 47

12. om 2nd μοι C¹ Orig Tert₃.

12—20.] CORRECTION OF AN ABUSE OF THE DOCTRINE OF CHRISTIAN FREEDOM WHICH SOME AMONG THEM HAD MADE, THAT, AS MEATS WERE INDIFFERENT, SO WAS FORNICATION (vv. 12—17). STRONG PROHIBITION OF, AND DISSUASIVE FROM THIS SIN (vv. 18—20).

12.] *Statement of the true doctrine of Christian freedom.* πάντα μοι ἔξεστιν are the bona fide words of the Apostle himself, not, as some have understood them, the saying of an opponent cited by him. For (1) the sentiment is a true Christian axiom: πάντα being of course understood, as it evidently was even by the abusers of the doctrine, of things (supposed by them) ἀδιάφορα. (2) It is not introduced by any clause indicative of its being the saying of another, which is Paul's habit in such cases, see Rom. xi. 19. (3) The Apostle does not either deny or qualify the ἔξεστιν, but takes up the matter from another point of view, viz. the συμφέρει. The μοι is spoken in the person of Christians generally. "Sæpe Paulus prima persona singulari eloquitur quæ vim habent gnones: in hac præsertim epistola, ver. 15, ch. vii. 7, viii. 13, x. 23, 29, 30, xiv. 11." Bengel.

συμφέρει] are advantageous—in the most general sense: distinguished from οἰκοδομεῖ, ch. x. 23, where the clause again occur. Meyer cites from Theodor. Mops., —ἐπειδὴ γὰρ οὐ πάντα συμφέρει, δῆλον ὡς οὐ πᾶσι χρηστέον, ἀλλὰ τοῖς ὠφελοῦσι μόνοις. ἀλλ' οὐκ ἐγὼ ἔξ.] Meyer thinks that the ἐγὼ here has an emphasis, as meaning the real I, my moral personality. But this can hardly be so: the real emphasis is on οὐκ, and ἐγὼ corresponds to μοι, expressed more to bring out the first person as the sample of Christians in general, than for any such formal distinction.

ἐξουσιασθήσομαι] I will not be deprived of my freedom by any practice;—i.e. indulge in any practice which shall mar this liberty and render it no real freedom, making me to be one under ἐξουσία, instead of one exercising it. The play on ἔξεστι and ἐξουσία cannot be given in English. 13, 14.] "a cibis ad venerem non valet consequentia."

Bengel. The argument is,—meats (of which he doubtless had often impressed on them that they were ἀδιάφορα, whence the abuse) are expressly created for the belly, and the belly for them, by its organization being fitted to assimilate them; and both these are of a transitory nature: in the change to the more perfect state, God will do away with both. Therefore meats are ἀδιάφορα. But neither is the body created for fornication, nor can this transitoriness be predicated of it: the body is for the Lord, and the Lord (in his mediatorial work) for the body: and God raised up the Lord, and will raise up us (i.e. our bodies): so that the body is not perishable, and (resumed ver. 18) he that fornicates, sins against his own body. THEREFORE, fornication is not an ἀδιάφορον. It is very remarkable how these verses contain the germ of three weighty sections of the Epistle about to follow, and doubtless in the Apostle's mind when he wrote them, (1) the relation between the sexes: (2) the question of meats offered to idols: (3) the doctrine of the Resurrection of the Body. See Neander, Pfl. u. Leit. p. 401, note 21.

13.] τῇ κοιλ., scil. ἐστιν. The belly is their appointed receptacle—they, its appointed pabulum. Of course even this part of the argument must be understood within the limits of οὐ πάντα συμφέρει. ὁ δὲ θ. . . . καταργ.] viz. at the appearing of the Lord: when, ch. xv. 51, 52, we shall be changed from a σῶμα ψυχικόν, to be a σῶμα πνευματικόν: not, at death.

τῇ πορν.] The body was not for the practice of fornication. The reciprocal subserviency of the belly and meats is shewn by their coextensiveness in duration, and perishing together: but when πορνεία (and even that lawful use which is physically the same, but which is not here contemplated) shall have for ever passed away, the body shall be subserving its real use—that of being an instrument for the Lord's work.

κ. ὁ κύρ. τῷ σῶμ.] not, only for the body: but for the body; to sanctify our bodies by His Spirit, and finally to glorify them for Himself, see Rom. viii. 11. This final reference must not be excluded

ἡγείρεν, καὶ ἡμᾶς ^z ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. ^y = Matt. x. 8.
 15 ^a οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν ^b μέλη χριστοῦ ἐστίν; ^{xiv. 2. xxi. 21 al. 1sa. xxi. 19.}
^c ἄρας οὖν τὰ ^b μέλη τοῦ χριστοῦ ^d ποιήσω ^e πόρνης ^z = here only.
^b μέλη; ^f μὴ γένοιτο. ¹⁶ ἡ ^a οὐκ οἴδατε ὅτι ὁ ^g κολλώ- ^(Rom. ix. 17 only. Judg. v. 12 al.)
 μένος τῇ ^e πόρνῃ ἐν σώμα ἔστιν; ^h φησιν ^{D. n. xii. 2 Theod. B. a vv. 2, 3, 9. b = Rom. xii.}
 4, 5 (vi. 13 reff.). c = Matt. xxi. 21. John ii. 16. xi. 39. xx. 1. Eph. iv. 31. d = Matt.
 iv. 19. John vi. 15 al. Gen. xlv. 9. e Matt. xxi. 31, 32. Luke xv. 30 al. Gen. xxxiv. 31.
 f Rom. iii. 4 reff. g Acts v. 13 reff. see Matt. xix. 5. h ellips., Heb. viii. 5. ch. xv. 27. (see
 Rom. iv. 3. ix. 17. 1 Tim. v. 18.)

14. elz *umas* (error? *Mey* thinks, perhaps from Rom viii. 11), with arm: tx
 ABCDKLPN rel vss Polye Iren-int gr-lat-ff. ἐξεγείρει AD¹: ἐξεγείρει P m:
 ἔξηγειρεν B 67²: *suscitavit* am harl (but qu, for *-bit* ?): txt (see note) CD³ K (esil) LN rel
 vulg-ed syrr copt æth Meth Ath-mss Chr Thdrt Iren-int Archel Tert, συνεξεγείρει 47.
 15. ins η γ bef ουκ F Meth. ἡμων AN¹ 238. om εστιν F. for αρας, αρα
 P 47², η αρα F Orig Meth Tert. μελη bef πορνης DF latt Iren-int Cyp Lucif.
 16. om η DKL rel syr Mcion-e Dial Thdrt-ms Damasc Thl Tert: ins ABCFPN a¹ h
 m 17 vss Clem Orig Meth Chr Ec Cyp Lucif. om φησιν A Epiph Cypr Andr
 (Tert): ius BCDFKLN rel-latt Dial Mcion-e Chr Thdrt Lucif. (P?)

here, though it is not the principal thought:—rather, the redemption of the body from sin, and making it into a member of Himself by the Spirit.

14.] So far from the case of the Lord and the body answering to the other, God raised up the Lord (Rom. viii. 11, al. fr.), and will raise up us too by His power. I cannot adopt here the reading (ἐξήγειρεν), or the view, of Meyer. He holds, that all reference to the resurrection, as a thing future, is out of place: that the Apostle refers to the virtual and proleptic resurrection which has already taken place in the case of the believer, as Eph. ii. 6; Col. ii. 12,—and thinks that the reading ἐξεγερεῖ has arisen from not seeing this. But how unnatural will the construction thus be—ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρεν, καὶ ἡμᾶς ἐξήγειρεν, διὰ τ. δυν. αὐτοῦ! I can conceive no account of such a sentence, except that some emphasis is meant to be laid on the distinction between ἡγείρεν and ἐξήγειρεν, which idea (maintained by Bengel, al.) Meyer himself very properly repudiates: see below. The future corresponds to καταργήσει, and is used with ἡμᾶς,—contrary to the usual practice of Paul, who expected to be alive at the παρουσία,—as the expression, in the first person, of the truth of the future resurrection, not destruction of the body. ἡγείρεν, viz. ἐκ νεκρῶν, Acts iii. 15; Rom. iv. 24, and passim: ἐξεγερεῖ, viz. ἐκ νεκρῶν. So that there is no real difference between the two words.

15.] Resumption of τὸ σῶμα τῷ κυρίῳ κ. ὁ κύριος τῷ σώματι. The two are so intimately connected, that the Lord is a mystical Body, of which our bodies, parts of ourselves in our perfect organization, are members. This Christian axiom is introduced as before (reff.) by οὐκ οἴδατε

ἔτι. Having then (οὖν, ‘concesso,’ that my body is a member = my members are members of Christ) alienated (ἄρας is not merely pleonastic, ‘Shall I take . . . and make them . . .,’ as E. V. This is shewn by its position first in the sentence) the members of Christ (i. e. my own members) shall I make them an harlot’s members? The expression πόρνης μέλη is put as coarsely and startlingly as possible, with the emphasis on πόρνης.

ποιήσω may also be the aor. subj., ‘must I, have I any right to, make them?’ But μὴ γένοιτο answers better to the future.

16.] Explanation and justification of the expression πόρνης μέλη. ἡ, as De Wette well, “Do you think the expression ποιήσω πόρν. μέλη too strong?” κολλ.

“üblicher Ausbruch für Gefühlsvereinigung.” De Wette. τῇ πόρνῃ] with a harlot, generic: or which in fact amounts to the same, with ‘the harlot,’ presupposed in the hypothesis. ἐν σώμα, viz. ‘with her.’

The full construction would be ὅτι ὁ κολλ. τῇ πόρν. καὶ ἡ πόρν. ἐν σ. εἰσιν, but he is here bringing out the criminality of the fornicator, and leaves the other out of view.

The citation is spoken of marriage; but here as above (see on ver. 13) he is treating merely of the physical act, which is the same in both cases.

φησιν, viz. GOD, Who is the speaker in the Scriptures: so in citing the same words, our Lord gives them to ὁ ποιήσας (αὐτοῦς) ἀπ’ ἀρχῆς, Matt. xix. 5. They were spoken by the mouth of Adam, but prophetically, divino afflatu. To render φησιν impersonal, ‘it says,’ ‘heißt es,’ though justified by classical usage, see Winer, edn. 6, § 58. 9, would, as Meyer remarks, be altogether without precedent in the citations of Paul. The words οἱ δύο are not in the

1 GEN. ii. 24. οἱ δύο ¹εἰς σάρκα μίαν 17 δ δὲ ¹κολλώμενος τῷ ¹κυρίῳ ABCDE
 = Luke iii. 5. ἐν πνεύμᾳ ἔστιν. 18 ^kφεύγετε τὴν ¹πορνείαν. πάν KLPN
 Rom. ii. 26. Gen. xxi. 2. 18 ^kφεύγετε τὴν ¹πορνείαν. πάν b c d e
 19 ¹ἀμαρτία ὁ ἐὰν ¹ποιήσῃ ἄνθρωπος, ^oἐκτὸς τοῦ σώμα- g h k l
 20 ¹τός ἔστιν ὁ δὲ ¹πορνεύων ¹εἰς τὸ ἴδιον σῶμα ¹ἀμαρ- m n o
 21 ¹ταίνει. 19 ¹ἢ ¹οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ¹ναὸς τοῦ 17. 47
 22 ¹ἐν ὑμῖν ἁγίου πνεύματος ἔστιν, ^oὃ ἔχετε ἀπὸ θεοῦ, καὶ
 23 ¹οὐκ ἐστὲ ¹ἐαυτῶν; 20 ¹ἡγοράσθητε γὰρ ¹τιμῆς. ¹δοξά-
 24 ¹σατε ¹δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
 n = 2 Cor. xi. 7 reff. o = 2 Cor. xii. 2 [3 v. r.] f. (Acts xxvi. 22. ch. xv. 27 al. 3 Kings iv. 23.)
 p ch. x. 8 bis only in Epp. Rev. ii. 14, 20. xvii. 2. xviii. 3, 9 only. Ps. lxxii. 27. q Matt. xviii. 15. Luke
 x. 18, 21. ch. viii. 12. Gen. xx. 6, 9. Xen. Hell. i. 7. 20. r ch. iii. 16 reff. s attr., Acts
 i. 1 reff. t gen., ch. i. 12. iii. 23. Rom. xiv. 8. u = ch. vii. 23. 2 Pet. ii. 1. Rev.
 v. 9. xiv. 3, 4. v Acts xix. 19 reff. w Rom. i. 21 reff. x = Luke ii. 15. Acts
 xiii. 2. x. 36. Gen. xviii. 4.

18. for φευγ., φυγετε F.

for εαν, αν D¹ 17. 106.

19. for το σωμα, τα σωματα (corn to suit υμων) A-con¹ L c d f g m n 17 syr copt arm Orig. Meth Did Jer Ambrst Aug Vig: *membra vestra* vulg Ambr Pel Fulg Bede: txt A¹(appy) BCDFKPN rel Syr Chr (Ec Orig-int Tert. πνευματος bef αγιου B vulg lat-fl. ins του bef θεου PN³. for εαντ., αυτων N¹.

20. [for δοξασατε δη, glorificate et portate vulg G-lat Cyp; gl. et tollite spec Tert, δοξασατε δη ορα (Chr-txt (Sav and Matth's ms.), δοξασατε δη αρατε Chr-txt (Montf and Matth's ms.), δοξ. τ. θ. τουτεστιν αρατε τ. θ. Chr-txt(ms.)—see Griesb, who adds "Ceterum in comm istud αρατε non attingit, prater hom. 4. in 1 Tim. hæc habet δοξασαμεν δη τον θεον, ερωμεν τον θεον εν τῷ σώματι" &c.—om δη N¹(ins N-corr¹).] rec at end adds και εν τω πνευματι υμων ατινα εστι τον θεου (insd appy with a view to make the exhortation complete. An ecclesiastical portion begun at δοξασατε), with C³D²3KLP rel syr Chr Thdr², Thl (Ec: om ABC¹D¹FN 17 latt copt æth Orig Meth(in Epiph) Did Cyr Max Damasc Iren-int Tert Cyp Lucif.

Heb., but in the LXX and the Samaritan Pentateuch, and are found in the Rabbinical citations of the passage. See note on Matt. xix. 5.

17.] Union to God, His service, and His ways, is often expressed by this word (κολλ.) in the LXX (reff.): but here that inner union with Christ in spirit is meant, which is the normal state of every believer, and of which it may be said that he ἐν πν. ἔστιν with Christ. See John xvii. 21, and the parable of John xv. 1—7. Meyer rightly remarks, that the mystical marriage between Christ and His Church must not (as Olsh. from Eph. v. 23 ff.) be pressed here, as the relations of the compared are not correspondent. Still, however, the inner verity of that mystical relation is the ground of both passages. 18—20.] Direct prohibition of fornication, and its grounds.

18.] **φεύγετε** might be followed by **οὖν**, but is more forcible in this disconnected form. πάν ἀμαρτ.] The assertion, which has surprised many of the Commentators, is nevertheless strictly true. Drunkenness and gluttony, e.g. are sins done in and by the body, and are sins by abuse of the body,—but they are still ἐκτὸς τοῦ σώματος—introduced from without, sinful not in their act, but in their effect, which effect it is each

man's duty to foresee and avoid. But fornication is the alienating that body which is the Lord's, and making it a harlot's body—it is sin against a man's own body, in its very nature,—against the verity and nature of his body; not an effect on the body from participation of things without, but a contradiction of the truth of the body, wrought within itself. When man and wife are one in the Lord,—united by His ordinance,—no such alienation of the body takes place, and consequently no sin. 19.] Justification of the εἰς τὸ ἴδ. σῶμα. ἀμαρτ. above,—and this by an amplification of the above σῶμα τῷ κυρίῳ, and ἐν πνεύμᾳ ἔστιν. Your body (i.e. the body of each man among you, but put singular, to keep, as in ch. iii. 16, the unity of the idea of God's temple, or perhaps because the body in its attributes is in question here) is the temple of (possessed by, as His residence: the temple, not a temple, see note on ch. iii. 16) the Holy Spirit who is in you (reminiscence of the reality of His indwelling), whom ye have from God (reminiscence, whose Spirit He is, and so preparation for the following inference), and are not your own (so that ye have no right to alienate your body, not being yours).

20.] **Πroof**, that ye are not your own.

VII. ¹ Περὶ δὲ ^γ ὧν ἐγράψατε, ^z καλὸν ^a ἀνθρώπῳ ^{f attr., Rom. xv. 18 reff.}

z = Rom. xiv. 21 reff. vv. 8, 26.

a = Matt. xix. 5 (from Gen. ii. 24), 10.

CHAP. VII. 1. rec aft ἐγράψατε ins μοι, with ADFKLP rel syrr copt Orig Meth Chr Thdrt Jer Ambrst, Aug: om BCN 17 am fuld¹ Text₂.

The possession of your body as His temple, by the Holy Ghost, is a *presumptive proof* that ye are not; but there is also a proof in *matter of fact*: For ye were bought (not, as E. V. are bought, which destroys the historic reference) with a price (viz. the blood of Christ, see 1 Pet. i. 18, 19; Matt. xx. 28; Gal. iii. 13,—not as Vulg. *pretio magno*: τιμῆς merely recalls the fact here, that a price was paid and so the purchase completed). This buying is here mentioned mainly with reference to the right of possession, which Christ has thereby acquired in us. In other places it is alleged as a freeing from other services: e. g. that of sin (Rom. vi. 17, 18), of the law and its curse (Gal. iii.), of Satan (Col. i. 13). δοξάσ. δὴ . . .] Glorify then (δὴ, not exactly an inference from the foregoing, but = 'eja,' 'agedum,' tending to enforce and intensify the command: "as a cheering or hortatory expression," Stanley. So Od. v. 17, τέλαθι δὴ, κραδίη; see Hartung, Partikellehre, i. 284 f.) God (i. e. not praise God, but glorify Him by your acts) in your body (not, by means of your body, but in your body, as the temple of God; see John xiii. 32).

CHAP. VII. 1—40.] REPLY TO THEIR ENQUIRIES RESPECTING MARRIAGE; BY WHICH OCCASION IS GIVEN FOR VARIOUS COLLATERAL INSTRUCTIONS AND COMMANDS. In order to the right understanding of this chapter, it will be well to remember, that the enquiries in the letter of the Corinthians appear to have been made in disparagement of marriage, and to have brought into doubt whether it were not better to avoid it where uncontracted, and break it off where contracted, or this last at all events where one of the parties was an unbeliever. These questions he answers, vv. 1—16: and puts on their true grounds, vv. 17—24. They appear also to have asked respecting virgins, what was their duty and that of their parents, as to their contracting marriage. This he discusses in its various aspects of duty and Christian expediency, vv. 25—38. Then he concludes with an answer and advice, respecting the liberty of a woman to marry after the death of her husband. The whole is written under the strong impression (see on this, notes, Acts ii. 20; Rom. xiii. 11, and 2 Cor. v.: and Prolegg. to Vol. III. ch. v. § iv. 5—10) of the near

approach of the end of this state of things (vv. 29—31), and as advising them under circumstances in which persecution, and family division for the Gospel's sake, might at any time break up the relations of life. The precepts therefore and recommendations contained in the chapter are to be weighed, as those in ch. viii. al., with reference to change of circumstances; and the meaning of God's Spirit in them with respect to the subsequent ages of the Church, to be sought by careful comparison and inference, not rashly assumed and misapplied. I may also premise, that in hardly any portion of the Epistles has the hand of correctors and interpolators of the text been busier, than here. The absence of all ascetic tendency from the Apostle's advice, on the point where asceticism was busiest and most mischievous, was too strong a testimony against it, to be left in its original clearness. In consequence, the textual critic finds himself in this chapter sometimes much perplexed between different readings, and in danger of on the one hand adopting, on overwhelming manuscript authority, corrections of the early ascetics,—and on the other excluding, from a too cautious retention of the rec. text, the genuine but less strongly attested simplicity of the original.

1, 2.] Concession of the expediency (where possible) of celibacy, but assertion of the practical necessity of marriage, as a remedy against fornication. 1.] δέ,

transitional, passing on to another subject.

καλὸν . . .] not, morally good: for in ver. 28 expressly not sin, but inexpediency, is the reason for not marrying: nor good in the sense of ὑπερέχον, as Jerome, adv. Jovin. i. 7, vol. ii. p. 246, 'si bonum est mulierem non tangere, malum ergo est tangere:' but expedient, generally: 'more for a man's best interests under present circumstances:' Angl. 'it is the best way,' in the colloquial sense: so also throughout the chapter: see the word qualified ver. 26, καλὸν . . . διὰ τὴν ἐνεστώσαν ἀνάγκην.

ἀνθρώπῳ] though of necessity by what follows, the man only is intended, yet ἀνθρώπῳ does not here or in reff. = ἀνδρὶ, but as Meyer remarks, regards the man not merely in his sexual but in his human capacity. Thus in its deeper reference, it would embrace the other sex also. ἅπτεσθαι] so in reff.; and in Latin tangere,

ἡ ἐπὶ τὸ αὐτὸ ᾧ ἦτε, ἵνα μὴ ἵπειράξῃ ὑμᾶς ὁ σατανᾶς ὅτι διὰ τὴν ἄκρασίαν ὑμῶν. ⁶ τοῦτο δὲ λέγω κατὰ ὑμῶν συγγνώμην, οὐ κατὰ ἐπιταγὴν. ⁷ θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος ἰδίου ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

t Matt. xxiii. 25 only. Jos. Antt. viii. 7, 5. Xen. Mem. iv. 5, 6. (τῆς, 2 Tim. iii. 3.) q Luke xvii. 35. Acts i. 15. ii. 47. ch. xi. 20. xiv. 23. r Matt. iv. 1, 3. ch. x. 13. James i. 13. s 3 Kings x. 1. u Rom. xiv. 15 reff. u here v Rom. xvi. 26 reff. w = here only. (Rom. i. 11 reff.) x see ch. vi. 13.

rel syrr goth Chr Thdrt Cyr₁: om ABCDFPN¹ 17 latt copt aeth arm Clem Orig. Dion Meth Cypr. rec (for ἦτε) συνερχεσθε (gloss: see note), with a c h Meth Chr Thdrt, Thl: συνερχοσθε KLP rel Thdrt₁: γινεσθε Tat Clem: revertimini vulg lat-fr: txt ABCDFN 17 aeth Orig Dion Cyr Damasc Aug (estote_{sape}). om ὑμῶν B Tat (in Clem) Meth.

7. rec γαρ (gloss, substituted for δε, as more appropriate), with BD²⁻³ KLPN³ rel syrr Chr Thdrt, Thl Ec: txt ACD¹ FN¹ d 17 am (with demid fuld) copt goth Orig Chr₁ Cyr Damasc lat-fr. [ἀλλα, so BCD¹ 17.] rec χάρισμα bef εχει, with KL rel syrr goth arm Ephr Chr Thdrt lat-fr: txt ABDFN in 17 am (with demid tol) Clem Orig Cyr Cypr Jer, C (appy) has εχει bef εκαστος. ins του bef θεου DF c Thdrt₁. rec ὅς (twice), with KLN³ rel Orig Chr Thdrt: txt ABCDFPN¹ 17 Clem Cyr.

to be supplied in the reader's mind.

εἰ μὴ τι, unless perchance (reff.).

ἀν] "The verb is sometimes omitted after this particle, but always so that it can be supplied from a foregoing clause. So Eur. Alcist. 181, σὲ δ' ἄλλη γυνὴ κεκτήσεται, σάφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως." Hartung, Partikellehre, ii. 330.

ἐκ, according to: the mutual agreement being the ground, and the measure, of the act.

ἵνα σχ.] in order that ye may have undisturbed leisure for prayer. The pres. σχολάζετε of the rec. would refer to the general habit, and would thus make τῇ προς., 'your ordinary prayers,'—being thus inconsistent with the direction given πρὸς καιρὸν: the aorist expresses this temporary purpose, and shews that the prayer meant is not ordinary but extraordinary, —seasons of urgent supplication.

The alteration to the present and the addition of τῇ νηστείᾳ καί, shew how such passages as this have been tampered with by the ascetics: see also Mark ix. 29.

ἦτε,—not συνερχοσθε as it has been amended (nor -εσθε as it has been re-amended), because εἶναι ἐπὶ τὸ αὐτό in this sense is the normal state of the married. For the expression see reff.

The subjunc. still depends on ἵνα—the aim of the temporary separation is not that you may keep apart, but for a certain end, and then that you may be united again.

ἵνα μὴ πειρ.] Purpose of the re-union stated, by that which might happen did it not take place. πειράξῃ now is present, not aor., as betokening the danger of a state of abstinence if continued.

ἀκρασία here, not that from ἀκράτος (---),—which signifies a bad mixture, as ἀκρ. ἀέρος, 'insalubrity of the air:' but that from ἀκράτης (---),—incontinence;

see reff.

διὰ τ. ἀκρ. ὑμ., on account of your incontinence,—but hardly, as Meyer seems to think, with allusion to the proverbial fault of the Corinthians in this particular, which would be more definitely expressed, were it intended. The ὑμῶν is necessary to carry out the form of the sentence, corresponding to ὑμᾶς above.

6.] But this I say by way of allowance (for you), not by way of command.

τοῦτο refers, not to ver. 2, as Beza, Grot., and De Wette, because the precept there given depends on a reason also given, διὰ τὰς πορνείας, from the nature of which reason it must be κατ' ἐπιταγὴν: nor to the whole since ver. 2, as Billroth, Rückert, al.,—because the precept in ver. 3 depends on the general truth in ver. 4, and is also a command: nor to πρὸς καιρὸν, as Theophyl.:—nor as the ascetics, Orig., Tert., Jerome, Estius (also Calvin), to ἐπὶ τὸ αὐτὸ ἦτε, because both these are but subordinate members of the preceding sentence:—still less to what follows, as Rosenm., al.:—but, as the context (ver. 7) shews, to the whole recommendation given in ver. 5. This recommendation all depended on the possibility of their being tempted by incontinence: he gives it not then as a command in all cases, but as an allowance for those to whom he was writing, whom he knew, and assumes, to be thus tempted. The meaning 'by permission,' E. V., is ambiguous, appearing as if it meant by permission of the Lord (to say it): that given by Hammond, al., κατὰ τὴν ἐμὴν γνώμην, is philologically inadmissible.

7.] I rather (δὲ) wish that all men were as I myself also am (καὶ comparandi, so Xen. Anab. ii. 1. 22, καὶ ἡμῖν ταῦτά δοκεῖ ἀπερ καὶ βασιλεῖ. See Hartung, Partikell.

γ vv. 11, 32,
34 only τ.
7 Luke iv. 25.
Acts ix. 39
al. 2 Kings
xiv. 5.
α = ver. 1.
b Matt. xxvi.
42. Rom.
viii. 9.
c ch. ix. 25
only. Gen.
xliii. 31. 1 Kings xlii. 12 only. (-της, Tit. i. 8. -τεα, Acts xxiv. 25.)
iii. 17. 2 Pet. ii. 21. (ver. 38. ch. xi. 17. Heb. i. 4 all².) Prov. iii. 14.
vi. 16. 2 Pet. iii. 12. Rev. i. 13. iii. 13 only. (2 Macc. iv. 38. Ps. xi. 6.)
g Matt. xix. 6. Judg. iv. 11.

Ἐγὼ δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ. ⁹ εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν ^d κρείσσον γάρ ἐστιν γαμῆσαι ἢ ^e πυροῦσθαι. ¹⁰ τοῖς δὲ γεγαμηκόσιν παραγγέλλω οὐκ ἐγώ, ἀλλὰ ὁ κύριος, γυναικα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι.

ABC
KL
b.c.d.
g h
m n
17.

8. ins οτι bef καλον Α. rec aft αυτοις ins εστιν, with D²3K(om ant.) L rel syr goth Thdr̄t Thl Ec: om ABCD⁴FPN 17 Syr copt Orig Meth Cyr Epiph Chr Damase. for εαν, αν Β. ins ουτως bef μεινωσιν C latt Meth Aug; bef ως in.

και εγω DF Meth: εγω α.
9. for ουκ εγκρ., ου κρατευονται F. γαμειτωσαν F Chr-ed., κρειττον BDN a m 17. om εστιν D⁴F c Syr copt Orig Meth. γαμειν AC¹N¹ 17 Clem¹ Orig Damase.

10. [αλλα, so AB C(appy) D¹N.] χωριζεσθαι ADF Orig Epiph Bas Cæs: txt BCKLPN rel Clem Chr Thdr̄t Thl Ec.

i. 126)—viz., ἐν ἐγκρατεῖα, which Chrys. seems to have read in the text; see below on ver. 8.

ἀλλὰ ἕκαστος . . . said in the most general way, as a milder expression of 'all have not the gift of continence.'

οὕτως . . . οὕτως both are said generally, not one in the way in which I have it (of continence), another in the way of marrying (i.e. though he have not this, and be therefore better married, yet has some other), which should be ἐκέλευς,—but, one thus, and another thus,—i.e. 'one in one way, another in another.'

8, 9.] Advice to the unmarried, that it is best so to remain, but better to marry than be inflamed with lust.

8. λέγω δέ] taking up the former λέγω, ver. 6, and bringing this advice under the same category as ver. 7, viz. his own wish that all were as himself. The stress is on λέγω, not on τοῖς ἀγ. κ. ταῖς χ., which would in that case be placed first, as τοῖς γεγαμηκόσιν below.

τοῖς ἀγάμοις, the unmarried, of both sexes: not as usually interpreted, widowers, or unmarried males alone: this is shown by the contrasted term γεγαμηκόσιν, which embraces (see vv. 10, 11) both sexes. καὶ ταῖς χήραις may be added as singling out widows especially;—or more probably, because τοῖς ἀγάμοις would naturally be taken as those who never were married, and thus widows would not be understood to be included.

καλόν, see on ver. 1, it is good for them, i. e. 'their best way.'

ὡς κἀγώ] i. e. ἄγαμος. This brings the Apostle's own circumstances more clearly before us than ver. 7, which might be misunderstood: and there can be little doubt from this, that he never was married. Grot. says, "ex h. l. non improbabilius colligitur, Paulo fuisse uxorem, quod et Clemens Alex. putat, sed cum hac

scriberentur, mortuam." But this rests on the mistaken interpretation of ἀγάμοις noticed above. The passage of Clem. Alex. (Strom. iii. 53, p. 535 P., alluded to in Euseb. iii. 30) is grounded on Paul's having in a certain epistle addressed τὴν αὐτοῦ σύζυγον, ἣν οὐ περιέκομιζε, διὰ τὸ τῆς ὑπηρεσίας εὐσταλές. But the words σύν-ζυγε γνήσις, Phil. iv. 3, certainly have no reference to a wife: see note there.

9.] but if they are incontinent . . . οὐκ must be joined not with εἰ, which would require μή, but with the verb. So reff. and Soph. Aj. 1131, εἰ τοὺς θανόντας οὐκ ἔξς θάπτειν παρών, 'vetas.' See other examples in Hartung, Partikellehre, ii. 122 f. ἐγκρατεύω is said by Lobeck, ad Phryn. p. 44, not to be found except in the LXX and N. T. But both Phrynichus and Thom. Mag. say ἀκρατεύεσθαι μηδαμῶς εἴπης, ἀλλὰ οὐκ ἐγκρατεύεσθαι. See in Wetst.

γαμησάτ.] Lobeck, in Phrynichus, p. 742, says, "post ἔγγραμμα (ut ἔγγρα) ἐγάμησα invaluit quod non solum in N. T. libris, ut quidam putaverunt, sed etiam in ipsa Græcia reperitur, auctore, ut videtur, Menandro: ἐγάμησεν ἦν ἐβουλόμην ἐγώ, nihil impediendo pedum modulatione quominus usitato uteretur aoristo."

πυροῦσθαι.] "melius nuberent quam urerentur, id est, quam occulta flamma concupiscentiæ in ipsa conscientia vastarentur." Aug. de sancta Virginitate, 34, vol. vi. p. 415.

10, 11.] Prohibition of separation after marriage; or in case of separation, of another marriage. These γεγαμηκότες, as the ἄγαμοι and χῆραι above, are all Christians. The case of mixed marriages he treats ver. 12 ff. They are those already married.

10. οὐκ ἐγώ, ἀλλὰ ὁ κύριος] Ordinarily, the Apostle (ἐγώ) writes, commands, gives his advice, under conscious inspiration of

11 εἰν δὲ καὶ χωρισθῇ, μενέτω ἁγαμος ἢ τῷ ἀνδρὶ
 1 καταλλαγήτω καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. 12 τοῖς
 δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς
 γυναῖκα ἔχει ἄπιστον, καὶ αὕτη οὐ συνευδοκεῖ οἰκεῖν
 μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν. 13 καὶ γυνὴ ἥτις ἔχει
 ἄνδρα ἄπιστον, καὶ οὗτος οὐ συνευδοκεῖ οἰκεῖν μετ'

bis (Luke xi. 48. Acts viii. 1. xxii. 20. Rom. i. 32) only†. (1 Macc. i. 57. 2 Macc. xi. 24, 35 only.)
 p Rom. vii. 17 reff. q = here bis only†. (Gen. xxvii. 44.) Soph. Qd. Tyr. 990. r = Acts
 x. 41 reff.

11. μενεν αγαμον, and καταλλαγηναι F latt goth lat-ff.

ins ιδιω bef ανδρι P.

12. rec εγω bef λεγω, with DFKL rel latt syr goth Orig₁ Chr Thdrt Iren-int Ambr
 Aug: txt ABCP₁ m 17 Syr copt æth Clem Orig₁.

13. for ητις, ει τις D¹EP₁ b¹ h k latt Chr(not ms₁) Thdrt₁ Thl-mss₂ lat-ff. rec
 (for ουτος) αυτος, with D³KL rel syr arm Chr Thdrt Thl Ec: txt ABCD¹FP₁ m latt
 copt goth Chr₁ Cyr Aug. (17 def.) for συνευδ., ευδοκει B.

the Holy Spirit of God. See ver. 40. He claims expressly, ch. xiv. 37, that the things & γράφω ὑμῖν should be recognized as κυρίου [ἐντολή]. But here he is about to give them a command resting, not merely on *inspired apostolic authority*, great and undoubted as that was, but on that of THE LORD HIMSELF. So that all supposed distinction between the Apostle's own writing of himself and of the Lord, is quite irrelevant. He never wrote of himself, being a vessel of the Holy Ghost, who ever spoke by him to the church. The distinction between that which is imperative, and that which is optional, that which is more and that which is less weighty in his writings, is to be made by the cautious and believing Christian, from a wise appreciation of the subject-matter, and of the circumstances under which it was written. ALL is the outpouring of the Spirit, but not all for all time, nor all on the primary truths of the faith.

Not I, but the Lord, viz. in ref. Matt. See also Mark x. 12, where the woman's part is brought out. That it occupies the principal place here, is perhaps because the Christian women at Corinth may have been the most ready to make the separation: or perhaps, because the woman, from her place in the matrimonial union, may be more properly said ἀπὸ ἀνδρὸς χωρισθῆναι than the man ἀπὸ γυναῖκος χωρισθῆναι.

χωρισθ., be separated, whether by formal divorce or otherwise; the καταλλαγήτω below, is like this, an absolute passive; undefined whether by her own or her husband's doing.

11.] εἰν

to καταλλαγήτω is parenthetical. It supposes a case of actual separation, contrary of course to Christ's command: if such have really taken place (καί, veritably: see note on 2 Cor. v. 3, and Hartung, Partikell. i. 132), the additional sin of a new marriage (Matt. v. 32) must not be

committed, but the breach healed as soon as possible.

καταλλ.] see above on χωρισθῇ. κ. ἄνδρ. γυν. μὴ ἀφ.] The Apostle does not add the qualification παρ' ἐκτὸς λόγου πορνείας Matt. v. 32 (xix. 9), not found in Mark x. 11 or Luke xvi. 18. But we cannot hence infer that he was not aware of it. The rule, not the exception, here was in his mind: and after what had been before said on the subject of fornication, the latter would be understood as a matter of course.

12—16.] Directions for such Christians as were already married to Heathens. Such a circumstance must not be a ground per se of separation,—and why: but if the unbelieving party wished to break off the union, let it be so.

12.] τοῖς λοιποῖς, the rest, perhaps in respect of their letter of enquiry,—the only ones not yet dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers.

ἐγώ, οὐχ ὁ κύρ.] I, i.e. I Paul, in my apostolic office, under the authority of the Holy Spirit (see above on ver. 10), not the Lord, i.e. not Christ by any direct command spoken by Him: it was a question with which HE did not deal, in His recorded discourses. In the right arrangement of the words (txt) the stress is not on ἐγώ, but on λέγω: But to the rest I say (I, not the Lord). συνευδοκεῖ presupposes his own wish to continue united.

αὕτη, not αὐτή, and οὗτος, not αὐτός, below, —see reff.

13.] The change of construction καὶ γυνὴ ἥτις . . . καὶ οὗτος . . . is found frequently with καί: so II. a. 78, ἥ γὰρ ὀδομαῖ ἄνδρα χολωσέμεν, δς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πεύθονται Ἀχαιοί. See reff., and Kühner, ii. 526 (§ 799). Meyer remarks, that the Apostle uses the vox media ἀφίεναι here, of both parties, the husband and wife, not

r = Acts xx.
32, xxvi. 14.
Exod. xxix.
37.
ver. 12.
c. h. xv. 22.
reff. ἐν σοὶ
πιστῶ ἔγωγε
σωζομαι,
Soph. Aj. 519.

αὐτῆς, μὴ ^k ἀφίετω τὸν ἄνδρα. ¹⁴ ἡγίασται γὰρ ὁ ἀνὴρ
ὁ ^s ἄπιστος ^t ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ
ἄπιστος ^t ἐν τῷ ἀδελφῷ. ^u ἐπεὶ ^u ἄρα τὰ τέκνα ὑμῶν
ἡ ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν. ¹⁵ εἰ δὲ ὁ ^s ἄπιστος

u ch. v. 10 only,

v = Acts x. 14 reff.

rec (for τὸν ἄνδρα) αὐτον (corrⁿ to conform to αὐτην above, ver 12), with KLP rel syr Chr Thdrt Tert: αὐτην (οἶ?) 106: txt ABCDF m 17 vulg Syr copt goth aeth arm Cyr Jer Ambrst Aug Pel Bede: αὐτον ἄνδρα N, but av erased by N¹ or 3.

14. om γὰρ P. aft γυναῖκι ins τη πιστη DF latt Syr Mart-Clem Tert. (om Aug-
mss and expr.) [στος of ἄπιστος is supplied in smaller letters by N-corr¹.]

rec (for ἀδελφῷ) ἀδρι (explanatory gloss, substituted as more appropriate: but ἀδελφῷ
has peculiar force here), with D³KLN³ rel vulg syrr goth aeth arm Iren Chr Thdrt
Thl Ec lat-ff (but add τω πιστω vulg Syr Iren-int Tert): txt ABCD¹FPN¹ 17 copt
Aug^{expr} Jer¹. νυν D¹F Chr.

ἀπολύειν (as Matt. v. 31, &c.), which would apply only to the husband. In the E. V. this identity of terms is unfortunately neglected. The same word, *part from*, would well have expressed ἀφίετω in both cases.

By the Greek as well as Roman customs the wife had the power of effecting a divorce. At Athens,—when the divorce originated with the wife, she was said ἀπολείπειν the house of her husband: when with the husband, ἀποπεμπέσθαι. At Rome, the only exception to the wife's liberty of effecting a divorce appears to have been in the case of a freedwoman who had married her patronus. See Smith's Dict. of Gr. and Rom. Antt. artt. Divortium, and ἀπολείψεως δίκη. Olsh. thinks that Paul puts both alternatives, because he regards the *Christian party* as the *superior one* in the marriage. But, as Meyer remarks, this would be inconsistent with the fundamental law of marriage, Gen. iii. 16, and with the Apostle's own view of it, ch. xi. 3, xiv. 34; Eph. v. 22, 23; 1 Tim. ii. 11, 12. 14.] *Ground of the above precept.*

ἡγίασται] The meaning will best be apprehended by remembering (1) that *holiness*, under the Gospel, answers to *dedication to God* under the law; (2) that the ἡγιασμένοι under the Gospel are the *body of Christian men*, dedicated to God, and thus become His in a peculiar manner: (3) that this being so, things belonging to, relatives inseparably connected with, the *people of God* are said to be *hallowed by their ἁγιότης*: so Theophylact, οὐχ ὅτι ἅγιος γίνεταί ὁ Ἕλλην. οὐ γὰρ εἶπεν ὅτι ἅγιός ἐστιν ἀλλ', ἡγίασται: τουτέστι, τῇ ἁγιότητι τοῦ πιστοῦ νενίκηται. Chrysostom well shews the distinction between this case and that in ch. vi. 15, that being a connexion κατὰ τὴν ἀσέβειαν,—in and under the condition of the *very state*, in which the other party is *impure*: whereas this is a connexion according to a pure and holy ordinance, by

virtue of which, although the physical unity in both cases is the same, the *purity overbears the impurity*.

ἐν τῇ γ., ἐν τῷ ἀδελ.] in, i. e. his or her ἁγιότης is situated in, rests in, the other (see reff.: and note, ch. vi. 2). ἐπεὶ ἄρα] as reff., but here elliptically: since in that case (i. e. as understood, the other alternative, —the non-hallowing).

ἐστιν, not ἂν εἴη, nor ἦν, but pres.: because the supposed case is assumed, and the ind. pres. used of what has place on its assumption.

ἁγία] as ἡγίασται above: *holy to the Lord*. On this fact, *Christian children being holy*, the argument is built. This being so,—they being hallowed, because the children of Christians,—it follows that *that union out of which they sprung, must as such have the same hallowed character*; i. e. that the *insanctity* of the one parent is in it overborne by the *sanctity* of the other. The fact of the children of Christians, God's spiritual people, being holy, is tacitly assumed as a matter of course, from the precedent of God's ancient covenant people. With regard to the bearing of this verse on the subject of Infant Baptism,—it seems to me to have none, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to shew, that if the initiatory rite of the old covenant was administered to the one,—that of the new covenant, in so far as it was regarded as corresponding to circumcision, would probably as a matter of course be administered to the other. Those, as Meyer, who deny any such inference, forget, as it seems to me, that it is not *personal* holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on one dedicated. Notwithstanding this ἁγιότης, the Christian child is individually born in sin and a child of wrath; and individually needs the

ἢ χωρίζεται, ἢ χωρίζεσθω. οὐ^x δεδούλωται ὁ ἀδελφὸς ἢ^w ἡ ἀδελφή ἐν^y τοῖς τοιούτοις, ^z ἐν δὲ εἰρήνῃ ^z κέκληκεν ἡμᾶς ὁ θεός. 16 α τὶ γὰρ^{ab} οἶδας, γύναι, ^{bc} εἰ τὸν ἄνδρα

28. ch. xvi. 16, 18. Acts xxii. 22 reff. z = Gal. i. 6. Eph. iv. 4. 1 Thess. iv. 7. a here only †. b John ix. 25. 2 Kings xii. 22. Eccl. iii. 21 [εἰδε Ed-vat.] N. Joel ii. 14. Jonah iii. 9. c Acts xix. 2 (b) reff.

15. om ἡ FPN¹ m Chr-ms¹. υμας ACKN¹ copt(sic Treg) Damasc Thl Pel Sedul Bede: txt BDFLN³ rel latt syrr goth æth arm Nys Cir Thdrt Phot (Ec Ambrst. (P def.)

washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγιότης of the Christian child there is nothing inconsistent with the idea, nor with the practice, of Infant Baptism. On νῦν δέ, see note, ch. v. 11.

15.] But if the wish for separation (implied by the present χωρίζεται,—is for being separated, see Winer, edn. 6, § 40. 2. a, and compare John x. 32, xiii. 6, 27) proceed from the side of the UNBELIEVER (emphasis on ὁ ἄπιστος), let him (or her) depart (be separated off).

οὐ δεδούλ. οὐκ ἔχει ἀνάγκη ὁ πιστὸς ἢ ἡ πιστὴ ἐν τοῖς ἄπιστοις τοιαύτην, οἷα αὐτῷ ἐπικείται ἐπὶ τῶν πιστῶν. ἐκεῖ μὲν γὰρ παντὶ τρόπῳ, χωρὶς λόγῳ πορνείας, οὐκ ἔξεστιν ἀπ' ἀλλήλων τοὺς συναφθέντας χωρισθῆναι ἐνταῦθα δέ, ἂν μὲν συνευδοκῇ τὸ ἄπιστον μέρος τῷ πιστῷ συνοικεῖν, δεῖ μὴ λύειν τὸ συνοικέσιον. ἂν δὲ στασιάσῃ καὶ τὴν λύσιν ἐκείνος ποιῇ, οὐ δεδούλωται ὁ πιστὸς εἰς τὸ μὴ χωρισθῆναι. Photius, in (Eumenius. ἐν τοῖς τοιούτοις may be taken as masc., in the case of such persons,—as above by Phot.:—but the ἐν seems harsh; it is better therefore to render it, in such cases.

ἐν δὲ εἰρ. Not = εἰς εἰρήνην, but signifying the moral element in which we are called to be: see reff. and ver. 22 below.

The meaning is, 'let the unbeliever depart, rather than by attempting to retain the union, endanger that peace of household and peace of spirit, which is part of the calling of a Christian.' Observe, (1) that there is no contradiction, in this licence of breaking off such a marriage, to the command of our Lord in Matt. v. 32,—because the Apostle expressly asserts, ver. 12, that our Lord's words do not apply to such marriages as are here contemplated. They were spoken to those within the covenant, and as such apply immediately to the wedlock of Christians (ver. 10), but not to mixed marriages. De Wette denies this, and holds that Paul is speaking only of the Christian's duty in cases where the marriage is already virtually broken off,—and by his remarks on Matt. v. 32, seems to

take πορνεία in a wide sense, and to regard it as a justifiable cause of divorce because it is such a breaking off. This however appears hardly consistent with ver. 12; for, if it were so, there would be a command of the Lord regarding this case. At all events, we may safely assume that where the Apostle is distinctly referring to our Lord's command, and supplying what it did not contain, there can be no real inconsistency: if such appear to be, it must be in our apprehension, not in his words.

(2) That the question of re-marrying after such a separation, is here left open: on this, see note on Matt. v. 32. (3) That not a word here said can be so strained as to imply any licence to contract marriages with unbelievers. Only those already contracted are dealt with: the ἐτεροζυγεῖν ἄπιστοις is expressly forbidden, 2 Cor. vi. 14, and by implication below, ver. 39.

16.] This verse is generally understood as a ground for remaining united, as ver. 13, in hope that conversion of the unbelieving party may follow. Thus ver. 15 is regarded as altogether parenthetical. But (1) this interpretation is harsh as regards the context, for ver. 15 is evidently not parenthetical,—and (2) it is hardly grammatically admissible (see below), for it makes εἰ = εἰ μὴ,—What knowest thou . . . whether thou shalt not save . . . ?

Lyra seems first to have proposed the true rendering, which was afterwards adopted hesitatingly by Estius, and of late decidedly by Meyer, De Wette, and Bispington: viz. that the verse is not a ground for remaining united, in hope, &c.,—but a ground for consummating a separation, and not marring the Christian's peace for so uncertain a prospect as that of converting the unbelieving party. τί οἶδας εἰ thus preserves its strict sense, What knowest thou (about the question) whether . . . ? and the verse coheres with the words immediately preceding, ἐν εἰρήνῃ κέκλη. ἡμᾶς ὁ θ. I may observe in addition to Meyer and De W.'s remarks, that the position of the words further establishes this rendering. If the point of the argument had been the importance, or the prospect, of saving (= converting) the unbelieving party, the ar-

τις, μὴ ¹ περιτεμενέσθω. ¹⁹ ἡ ^p περιτομή ^q οὐδέν ἐστιν, ^p Paul only, exc. John vii. 22, 23. Acts vii. 8. x. 45. xi. 2. Gen. xvii. 13. Exod. iv. 26. Jer. xi. 16 only. ²⁰ ἕκαστος ἐν τῇ ^u κλήσει ἢ ^s ἐκλήθη, ἐν ταύτῃ ^t μενέτω. ²¹ δοῦλος ^s ἐκλήθης, μὴ σοι ^v μελέτω· ἀλλ' εἰ καὶ ^q δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον ^w χρῆσαι. ²² ὁ γὰρ ^q = Matt. xxiii. 16, 18. John vii.

54. ch. xiii. 2. 2 Cor. xii. 11.

const., see ch. iii. 7.

12 only. Ezra x. 3.

xxvii. 17. ver. 31. ch. ix. 12, 15.

s Sir. xxxv. (xxxi.) 23.

u = Rom. xi. 29 (reft.).

1 Tim. i. 8. v. 23. Prov. x. 26.

r = here (Acts iv. 2. v. 18) only +. Wisd. vi. 13 al. ellipt.

t Matt. xv. 3 ||. Rev. xii. 17. xiv.

v ch. ix. 9 reft.

w Acts

19. om 1st η F.

om from εστιν to εστιν F.

20. τουτω Δ.

21. αλλα D¹.

om και F some-mss-of-vulg copt.

a surgical operation; see Theophyl., Wetst.,—Winer, Realwörterbuch, art. Beschneidung,—Jos. Antt. xii. 5. 1; 1 Macc. i. 15; Celsus de Re Medica, vii. 25 (in Wetst.). The practice usually was adopted by those who wished to appear like the Gentiles, and to cast off their ancient faith and habits. Among the Christians a strong anti-Judaistic feeling might lead to it.

περιτεμενέσθω] See Gal. v. 2, al.

19.] See Gal. v. 6, where our τήρησις ἐντολῶν θεοῦ is expressed by πίστις δι' ἀγάπης ἐνεργουμένη; and Gal. vi. 15, where it is given by καινή κτίσις. Cf. an interesting note in Stanley on the relation of these three descriptions. After θεοῦ, supply τὰ πάντα ἐστίν: see ch. iii. 7.

20.] Formal repetition of the general precept, as again ver. 24.

κλήσις is not the calling in life, for it never has that meaning either in classical or Hellenistic Greek (in the example which Wetst. gives from Dion. Hal. Antt. iv. 20, κλήσεις is used to express the Latin 'classes,'—ἀς καλοῦσιν Ῥωμαῖοι κλήσεις, and so is not a Greek word at all); but strictly calling ('vocatio') by God, as in ref. The κλήσις of a circumcised person would be a calling in circumcision,—and by this he was to abide.

ἐν τῇ . . . ἐν ταύτῃ] See ch. vi. 4: emphatic.

21—24.] Second example: SLAVERY. Wert thou called (converted), a slave, let it not be a trouble to thee: but if thou art even able to become free, use it (i. e. remain in slavery) rather. This rendering, which is that of Chrys., Theodoret, Theophyl., Œcum., Phot., Camerar., Estius, Wolf, Bengel, Meyer, De Wette, al., is required by the usage of the particles, εἰ καί,—by which, see Hartung, Partikellehre, i. 139, the καί, 'also,' or 'even,' does not belong to the εἰ, as in καί εἰ, but is spread over the whole contents of the concessive clause: so Soph. Œd. Tyr. 302, πόλιν μὲν, εἰ καί μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔξυεσιν. Plato, Rep. p.

337, εἰ δ' οὐν καὶ μὴ ἐστὶν ὅμιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιούτων. Aristoph. Lysistr. 254, χάρει, Δράκης, ἡγοῦ βάδην, εἰ καὶ τὸν ὅμιον ἀλγείς. Thucyd. ii. 64, μήτε ἐμὲ δι' ὀργῆς ἔχετε . . . εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν, ἅπερ εἰκὸς ἦν μὴ ἐθελήσαντων ὑμῶν ὑπακούειν. See more examples in Hartung. It is also required by the context: for the burden of the whole passage is, 'Let each man remain in the state in which he was called.' It is given in the Syr.: which has ܡܕܒܕܝܐ ܕܝܢ ܡܕܒܝܐ "choose for thyself that thou mayest serve," or simply, "prefer servitude:" not as Meyer from the erroneous Latin of Tremelius, "elige tibi potius quam ut servias" [I am indebted for this correction of some of my earlier editions to the kindness of the Rev. Henry Craik, of Bristol]. The other interpretation,—mentioned by Chrys., and given by Erasm., Luther (Stanley is mistaken in quoting him as favourable to the other interpretation: his words are, "Bist du ein Knecht berufen, sorge der nicht: doch, kannst du frei werden, so brauche dich viel lieber"), Beza, Calvin, Grot., and almost all the moderns,—understands τῇ ἐλευθερίᾳ after χρῆσαι: 'but if thou art able to become free, take advantage of it rather.' The objections to this are, (1) the position of καί, which in this case must have been after δύνασαι,—εἰ δύνασαι καὶ ἐλεύθερος γενέσθαι, or have been absent altogether. (2) The clause would hardly have begun with ἀλλὰ εἰ, but with εἰ δέ—so the alternative suppositions in vv. 9, 11, 15, 28, 36. The ἀλλὰ brings out a strong opposition to the μελέτω, and implies a climax which would ill suit a merely parenthetical clause, but must convey the point of the sentence. (3) The absence of a demonstrative pronoun after χρῆσαι, by which we are thrown back, not on the secondary subject of the sentence, ἐλευθερίᾳ, but on the primary, δουλείᾳ. (4) Its utter inconsistency with

^x here only +. Jos. Antt. vii. 11. 2. Ign. ad Rom. 8. 3, p. 689. (—^{ρουν}, Lev. xix. 20.)
^y ch. vi. 20 (reñl).
^z Acts xvii. 23 al.
^a — here only (?) see Luke xviii. 27. John viii. 34.

ἐν κυρίῳ ^ε κληθεῖς δοῦλος ^κ ἀπελευθερος κυρίου ἐστίν·
 ὁμοίως ὁ ἐλεύθερος ^ε κληθεῖς δούλος ἐστίν χριστοῦ.
 23 ὅτι τῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.
 24 ἕκαστος ἐν ^z ^φ ^ε ἐκλήθη, ἀδελφοί, ἐν ^z τούτῳ μενέτω
^a παρὰ θεῷ.

22. rec aft *ομοίως* ins *καὶ* (as *being usual aft ομοίως*: so also *δε καὶ*), with KL rel syr-w-ast copt wth arm Chr Damase Thl (Ec Orig-int Ambr₁: *δε καὶ* DF l m(Treg): om ABP¹ 17 vulg Syr goth Chr-ins₁ Thdrt Ambr₁ Ambrst Pel Bede. *χριστοῦ* bef *ἐστίν* FN¹ c copt.

24. *ἀδελφοί* bef *ἐν* w *ἐκλήθη* D(—θητε D¹) F Ambrst: om *ἀδελφοί* a¹ 39. 120 Chr Thdrt. rec ins *τω* bef *θεῷ*, with A e k Ec: om BDFKLPN rel Thdrt Damase Thl.

the general context. The Apostle would thus be giving two examples of the precept *ἕκαστος ἐν ᾧ ἐκλήθη ἐν τούτῳ μενέτω*, one of which would convey a recommendation of the contrary course. See this followed out in Chrysostom. (5) Its entire contradiction to ver. 22: see below. (6) It would be quite inconsistent with the teaching of the Apostle, —that in Christ (Gal. iii. 28) *freeman and slave are all one*,—and with his remarks on the urgency and shortness of the time in this chapter (ver. 29 ff.),—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7) The import of *χράσθαι* in such a connexion, which suits better the remaining in, enduring, labouring under, giving one's self up to, an already-existing state, than the adopting or taking advantage of a new one; cf. such expressions as *τοιούτῳ μόρῳ ἐχρήσατο ὁ παῖς*, Herod. i. 117: *συμφορᾷ, συντυχίᾳ, εὐτυχίᾳ, χρήσθαι*, often in Herod.: *ἀμαθίᾳ χρήσθαι*, and the like. The instance quoted by Bloomfield for '*become free*,' *ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζύγῳ*, Æsch. Agam. 953, tells just the other way. There *χρήται* is used not of *entering*, but of *submitting* to, the yoke of slavery, as here.

22.] *Ground of the above precept.* For the slave who was called in the Lord (not, as E. V. and De Wette, '*He who is called in the Lord, being a slave*,' which would be *δούλος κληθεὶς*, see above, *δούλος ἐκλήθη*: *ἐν κυρίῳ*, as the element in which what is about to be stated takes place) is the Lord's freedman ('*ἀπελευθερος* with genit. is not here in the ordinary sense of '*libertus alicujus*,' 'any one's manumitted slave:' for the former master was *sin or the devil*, see on ch. vi. 20;—but only a freedman belonging to Christ, viz. freed by Christ from the service of another. This the reader would understand as a matter of course.' Meyer): similarly he that was called being free (not here, *κληθεὶς ἐλεύθερος*, see above) is

the slave of Christ. Christ's service is perfect freedom, and the Christian's freedom is the service of Christ. But here the Apostle takes, in each case, *one member* of this double antithesis from the outer world, one from the spiritual. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, seeing he has a more glorious freedom in Christ, and seeing also that his brethren who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of ver. 21.

23.] *Following out of δούλος ἐστίν χριστοῦ*, by reminding them of the PRICE PAID whereby Christ PURCHASED them for His (ch. vi. 20): and precept thereupon, BECOME NOT SLAVES OF MEN: i.e. 'do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage so as to cause you anxiety to change the one or increase the other.' Chrys., al., think the precept directed against *ὀφθαλμοδουλεία*, and general regard to men's opinion. But it is better to restrict it (however it may legitimately be applied generally) to the case in hand. Hammond, Knatchbull, Michaelis, al., understand it as addressed to the free, and meaning that *they* are not to *sell themselves into slavery*: but this is evidently wrong: as may be seen by the change to the second person plur. as addressing *all his readers*: besides that a new example would have been marked as in vv. 18, 21. See Stanley's note.

24.] *The rule is again repeated*, but with the addition *παρὰ θεῷ*, reminding them of the relations of Christ's freedman and Christ's slave, and of the price paid, just mentioned:—of that relation to God in which they stood by means of their Christian calling. "The usual ren-

25 Περὶ δὲ τῶν ^bπαρθένων ^cἐπιταγὴν κυρίου οὐκ ἔχω, ^bPaul, here &c. (7 times) and 2 Cor. xi. 2 only. Matt. i. 23 (from Isa. vii. 14) al.
^dγεγνώμην δὲ ^eδίδωμι ὡς ^fἡλεημένος ὑπὸ κυρίου ^gπιστὸς εἶναι. ^hνομίζω οὖν τοῦτο ⁱκαλὸν ^jὑπάρχειν διὰ τὴν ^kἐνεστῶσαν ^lἀνάγκην, ὅτι ^mκαλὸν ἀνθρώπῳ τὸ ⁿοὕτως εἶναι. ^o27 ^pδέδεσθαι γυναικί, μὴ ^qζητεῖ ^rλύσιν· ^sλέλυσθαι
 f pass., Rom. xi. 30, 31 reff. g = ch. iv. 2 al. fr. h = ver. 1. i Acts viii. 16 reff. k Rom. viii. 39. ch. iii. 23. Gal. i. 4. 2 Thess. ii. 2. 2 Tim. iii. 1. Heb. ix. 9 only. l 1 Macc. xii. 44. (see note.) m = ver. 40. n = Rom. vii. 2, ver. 39. o = Matt. vi. 33. Col. iii. 1. 1 Pet. iii. 11. 1 Macc. ii. 29. p here only. Eccl. vii. 30 (viii. 1). Wisd. viii. 8 only. q = Acts xxii. 30. Ps. cxlv. 7.

26. aft σι καλον ins εστιν D¹F vss.

om το F Meth.

dering, *Deo inspectante* (Grot.), i. e. ‘perpetuo memores, vos in ejus conspectu versari’ (Beza), does not so well suit the local word *μένεω*.²⁷ Meyer.

25—38.] *Advice* (with some digressions connected with the subject) concerning the MARRIAGE OF VIRGINS.

25.] *παρθένων* is not, as Theodor-mops., Bengel, Olsh., al., *unmarried persons of both sexes*, a meaning which, though apparently found in Rev. xiv. 4 (see note there), is perfectly unnecessary here, and appears to have been introduced from a mistaken view of vv. 26—28. The emphasis is on *ἐπιταγήν*—*command of the Lord have I none*, i. e. *no expressed precept*: so that, as before, there is no marked comparison between *ὁ κύριος* and *ἐγώ*.

πιστὸς εἶναι] *to be faithful*, as in ref.,—as a steward and dispenser of the hidden things of God, and, among them, of such directions as you cannot make for yourselves, but require one so entrusted to impart to you. This sense, which has occurred in the estimate given of himself in this very Epistle, is better than the more general ones of *true* (Billroth, Rückert) or *believing* (Olsh., Meyer, De Wette).

26.] The question of the marriage of *virgins* is one involving the expediency of contracting marriage in *general*: this he deals with now, on grounds connected with the then pressing necessity.

οὖν, then, follows on *γνώμ.* *δίδωμι*, and introduces the *γνώμη*. *τοῦτο* indicates what is coming, viz. *τὸ οὕτως εἶναι*. *καλόν*, see note on ver. 1: *the best way*.

τὴν ἐνεστῶσ. ἀνάγκ.] *the instant necessity*: viz. that prophesied by the Lord, Matt. xxiv. 8, 21, &c.: which shall precede His coming: see especially ver. 19 there: not, *the cares of marriage*, as Theophyl., *διὰ τὰς ἐν αὐτῷ δυσκολίας*, κ. *τὰ τοῦ γάμου ὀχληρά*: nor *persecutions*, as Photius in *Ecum.*, al., which are only a *part* of the apprehended troubles. These the Apostle regards as *instant*, *already begun*:

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for this is the meaning of *ἐνεστῶσαν*, not *imminent, shortly to come*: see reff. and Jos. Antt. xvi. 6. 2, *τὸ ἔθνος τῶν Ἰουδαίων εὐχάριστον εὐρέθη, οὐ μόνον ἐν τῷ ἐνεστῶτι καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγενημένῳ*,—where *all time future* is evidently excluded. See note on 2 Thess. ii. 2, where this distinction is very important.

ὅτι καλ. ἀνθ.] De Wette takes *ὅτι* as *because*, understanding *τοῦτο* above = *τὸ παρθένον εἶναι*, ‘*that this (virginity) is best on account of the instant necessity, because it is (generally) best for a man so to be (i. e. unmarried).*’ But this seems constrained, and tautological, and the only rescue of it from the charge of tautology is found in the word ‘generally,’ which is not in the text. Far better, with Meyer and most interpreters, to view the sentence as an anacoluthon, begun with one construction, *τοῦτο καλὸν ὑπάρχειν*, and finished, without regard to this, when on account of the intervening words it became necessary to restate the *καλόν*, with another construction, *ὅτι*, &c. Thus we shall have it, literally rendered: *I think then this to be the best way on account of the instant necessity, that it is the best way for a man thus to be.*

οὕτως = *ὡς καὶ γώ* as ver. 8? or perhaps *ὡς ἐστίν*, which seems better on account of the following context, ver. 27. This, in the case of the *unmarried*, would amount to the other: and the case of *virgins* is now that especially under consideration.

ἀνθρώπῳ, not as in ver. 1 (which in its *outward form* will not bear the wider meaning), but here purposely general, including those treated of, young females.

27.] *τὸ οὕτως εἶναι* restated and illustrated: neither the married nor the unmarried are to *seek for a change*. The general recommendation here is referable alike to *all* cases of marriage, and does not touch on the prohibition of ver. 10,—only *dissuading from a spirit of change, in consideration of the ἐνεστῶσα ἀνάγκη*.

M M

¹ γαμέω, of the woman ver. 34.

¹ Tim. v. 11,

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ἀπὸ γυναικός, μὴ ὁ ζῇται γυναικα. ²⁸ ἐὰν δὲ καὶ γαμήσης, οὐχ ἡμαρτες, καὶ ἐὰν ¹ γήμη [ῆ] ^b παρθένος, οὐχ ἡμαρτεν ^s θλίψιν δὲ τῇ ^t σαρκὶ ^s ἔξουσιν ^u οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν ^v φείδομαι. ²⁹ ^w τοῦτο δέ ^w φημι, ἀδελφοί, ὁ καιρὸς ^x συν-εσταλμένος ἐστὶν τὸ ^y λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναικας

^s John xvi. 33. ^t dat., 2 Cor. xii. 7. ^u ver. 15. ^v Rom. xi. 21 reff. ^w ch. xv. 50, see ch. i. 12. ^x = here (Acts v. 6) only τ. ^y = Matt. xxvi. 45. ^z Heb. x. 13. (Eph. vi. 10 reff.)

²⁸ rec for γαμήσης, γήμης (to conform to the follg), with KL rel Orig Chr Thdrt; λαβης γυναικα DF: acceperis uxorem latt lat-fl: duxeris Tert: txt A(-ση) B⁸ m 17 Bas Damasc.(P?) for γήμη, γαμη D¹F. om ἡ BF: ins ADKLPS rel. ins εν bef τη σαρκι D¹F Ec-txt.

²⁹ elz ins οτι bef ο καιρος (supplementary: see ch. xv. 50, where there is no var readg), with DF d e h l (syrr) copt Orig Thl Tert: om ABKLPS rel vulg Eus Meth Bas (Chr) Thdrt lat-fl. συννεσταλμενον(sic) R. rec το λοιπον bef εστιν, with D³KL rel Thdrt Thl: εστιν λοιπον εστιν F 67² latt Tert Jer: txt AB D¹⁻²(om το D¹) P⁸ a¹ m 17 (Syr?) syr copt arm Eus-ins Bas Cyr. There is great var in the punctu:—rec has συν. το λ. εστιν, with L &c syrr copt Thdrt Thl (Ec; συνεστ. το λοιπον εστιν ινα DF 67²⁻⁸. 71 latt lat-fl(Aug; το λοιπον twice^{alq}); συνεστ. εστιν το λοιπ. B²: συνεστ. εστιν το λοιπον m. (The varr have appy arisen from a

It seems better to take the verse thus, than with Meyer and De Wette, to regard it as inserted to guard against misunderstanding of the preceding γνώμη of the Apostle. λέλυσαι does not imply

previous marriage, but as Phot., οὐχι πρὸς τοὺς συναφθέντας, εἶτα διαλυθέντας, . . . ἀλλ' ἀπλῶς πρὸς τοὺς μὴ συνελθόντας ὕλως εἰς γάμου κοινωνίαν, ἀλλὰ λελυμένους ὄντας τοῦ τοιοῦτου δεσμοῦ,—and Estius, “intelligit liberum a conjugio, sive uxorem aliquando habuerit, sive non.”

²⁸.] Not sin, but outward trouble, will be incurred by contracting marriage, whether in the case of the unmarried man or of the virgin; and it is to spare them this, that he gives his advice. But if also (καί, of the other alternative: see ver. 21) thou shalt have married, thou didst not sin (viz. when thou marriedst); and if a virgin (if the art. is to stand, it is generic) shall have married, she sinned not; but such persons (viz. οἱ γήμαντες) shall have tribulation in the flesh (it is doubtful, as Meyer remarks, whether the dative belongs to the substantive,—trouble for the flesh,—or to the verb,—shall have in the flesh trouble): but I (emphatic—my motive is) am sparing you (endeavouring to spare you this θλίψιν τῇ σαρκί, by advising you to keep single). ²⁹—³¹.]

He enforces the foregoing advice by solemnly reminding them of the shortness of the time, and the consequent duty of sitting loose to all worldly ties and employments. ²⁹.] τοῦτο δέ φημι . . . q. d. ‘What I just now said, of marrying being no sin, might dispose you to look on the whole matter as indifferent: my

motive, the sparing you outward affliction, may be underrated in the importance of its bearing: but I will add this solemn consideration.’

ὁ καιρ. συνεστ. ἐστ. τὸ λοιπόν.] The time that remains is short: lit., ‘the time is shortened henceforth:’—i. e. the interval between now and the coming of the Lord has arrived at an extremely contracted period. These words have been variously misunderstood. (1) ὁ καιρός has been by some (Calvin, Estius, al.) interpreted ‘the space of man’s life on earth?’ which, however true it may be, and however legitimate this application of the Apostle’s words, certainly was not in his mind, nor is it consistent with his usage of ὁ καιρός: see Rom. xiii. 11; Eph. v. 16,—or with that in the great prophecy of our Lord which is the key to this chapter, Luke xxi. 8; Mark xiii. 33. (2) συννεσταλμένος has been understood as meaning calamitosus (so Rosenm., Rückert, Olshausen, al.). But it never has this signification. In such passages as 1 Macc. iii. 6, v. 3; 2 Macc. vi. 12, παρακαλῶ . . . μὴ συστέλλεσθαι διὰ τὰς συμφοράς: 3 Macc. v. 33, τῇ ὁράσει . . . συνεστάλη,—it has the meaning of humbling, depressing, which would be obviously inapplicable to καιρός. The proper meaning of συστέλλεσθαι, to be contracted, is found in Diod. Sic. i. 41, διδὼ καὶ τὸν Νεῖλον εὐλόγως κατὰ τὸν χειμῶνα μικρὸν εἶναι καὶ συστέλλεσθαι. It is, as Schrader well renders it, ‘in kürzern stürzt die alte Welt zusammen.’ συστέλλεσθαι and συστολή are the regular grammatical words used of the shortening of a syllable in prosody. (3) τὸ λοιπόν has been by some (Tertull. ad

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ὡς μὴ ἔχοντες ὧσιν,³⁰ καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,^{z ch. vi. 20}
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ^z ἀγοράζοντες^{ref.}
ὡς μὴ ^a κατέχοντες,³¹ καὶ οἱ ^b χρώμενοι τὸν κόσμον,^{a = 2 Cor. vi. 10, Josh. i. 11.}
ὡς μὴ ^c καταχρώμενοι ^d παράγει γὰρ τὸ ^e σχῆμα τοῦ^{b ver. 21 ref. acc., Wisd. vii. 14 BN¹, see note. c ch. ix. 18}

only †. Ep. Jer. 28 only. w. acc., 3 Macc. v. 22. d intrans., Matt. ix. 9 (and always, exc. 1 John ii. 8, 17). Ps. cxliii. 4. e Phil. ii. 8 only. i. iii. 17 only.

desire to fix the connexion of το λοιπον more definitely.)

om ὧσιν F arm.

30. for κλαίοντες (twice), κλεθόντες F.

31. rec (for τὸν κόσμον) τὸν κόσμῳ τούτῳ (*gramm. corr., and supplementary addn.*), with D²⁻³KLIP³ rel (vulg. syrr) Thdr̄t Thl: τὸν κόσμον τούτον D¹F: τῶ (sic, appy) κόσμον τούτον 17: txt ABN¹ coptt. for καταχρ., παραχρ. L Bas Thdr̄t₃; χρώμενοι 121 latt lat-ff (not Tert.).

Uxorem i. 5* [vol. i. p. 1283], Jer. de perp. virg. B. V. M. adv. Helv. 20 [vol. ii. p. 227], on Ezek. vii. 13 [lib. ii., vol. v. p. 69], on Eccl. iii. [vol. iii. p. 410],—Vulg., Erasm., Luther, Calvin, Estius; also E. V. and Lachm.) *joined to what follows*: ‘it remains that both they,’ &c. But thus (α) the sense of ἵνα will not be satisfied—see below: (β) the usage of τὸ λοιπὸν is against it, which would require it to stand alone, and the sense *not* to be carried on as it is in ‘*superest ut*,’ τὸ λοιπὸν, ἵνα . . . ,—see ref. and Phil. iii. 1, iv, 8; [1 Thess. iv. 1;] 2 Thess. iii. 1. (γ) The continuity of the passage would be very harshly broken: whereas by the other rendering all proceeds naturally. We have exactly parallel usages of τὸ λοιπὸν in ref. ἵνα καὶ . . .] *The end for which the time has been* (by God) thus gathered up into a short compass: in order that both they, &c.: i.e. in order that Christians, those who wait for and shall inherit the coming kingdom, may keep themselves loosed in heart from worldly relationships and employments: that, as Meyer, “the married may not fetter his interests to his wedlock, nor the mourner to his misfortunes, nor the joyous to his prosperity, nor the man of commerce to his gain, nor the user of the world to his use of the world.” This is the only legitimate meaning of ἵνα with the subj. The renderings which make it = *ut*, ‘tempus . . . futurum cum ei qui uxores habent pares futuri sint non habentibus,’ Grot., or ‘ubi’ (local), are inadmissible. We may notice that according to this only right view of ἵνα, the clauses following are not *precepts of the Apostle*, but the *objects* as regards us, of the *divine counsel in shortening the time*.

30. ὡς μὴ κατέχοντες] as not POSSESSING (their gains). So in the line of Lucretius (iii. 984), “Vitaque mancipio nulli datur, omnibus usu.” 31. χρώμενοι καταχρώμενοι] The κατά, as in κατέχοντες, appears here to imply that

intense and greedy use which turns the legitimate use into a fault. This meaning is better than ‘*abuse*,’ which is allowable philologically, and is adopted by Theodoret, Theophyl., Ec., Luther, Olsh., al., but destroys the parallel. I would render them, and they who use the world, as not using it in full. So, or merely ‘as not using it,’ regarding καταχρ. = χρ.,—Vulg., Calv., Grot., Estius, al., and Meyer and De Wette. χρῆσθαι with an acc. is found only here: never in classical Greek, and very rarely in Hellenistic. Almost the only undoubted instance (in ref. Wisd., Δ reads κτησάμενοι, and is supported by N^{32a}. In Xen. Ages. xii. 11, we have τὸ μεγαλόφρον . . . ἐχρήτο, but most edd. read τῷ μεγαλόφρονι) seems to be in a Cretan inscription, Boeckh, Corp. Inscr. ii. 400, καὶ τὰ ἄλλα πάντα χρήμενοι, ἐν δὲ τῷ δδῶ τὰς ξενικὰς θόινας. See Bornemann, note on Acts xxvii. 17, where βοηθείας is a var. read. in some mss.

παράγει γὰρ . . .] gives a reason for δ καὶρ. συνισταλμ. ἐστ. τὸ λοιπ., the clauses which have intervened being subordinate to those words: see above. Emphasis on παράγει: for the fashion (present external form, cf. Herodian i. 9, ἀνὴρ φιλόσφον φέρων σχῆμα, and other examples in Wetst.) of this world is passing away (is in the act of being changed, as a passing scene in a play: cf. πάραγε πτέρυγας, Eur. Ion, 165). This shews that the time is short:—the form of this world is already beginning to pass away. Grot., al., according to the mistaken view of ver. 20, —‘non manebunt, quæ nunc sunt, res tranquillæ, sed mutabuntur in turbidas.’ Theophyl. and many Commentators understand the saying of worldly affairs in general—ἄχρις ὧς εἰσι τὰ τοῦ παρόντος κόσμου, καὶ ἐπιπόλαια:—but this is inconsistent with the right interpretation of ver. 29: see there. Stanley compares a remarkable parallel, 2 Esdr. xvi. 40—44, probably copied from this passage.

32—34.] Application of what has been

f Meth. viii. 11. c. 1. 13. ver. 28. reff. i Rom. vi. 9 (a). i Rom. vi. 14. i Rom. viii. 8. i see ch. i. 13. reff. ver. 28 reff.

κόσμου τούτου. ³² θέλω δὲ ὑμᾶς ἡμερίμους εἶναι. ὁ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἰδέσθῃ τῷ κυρίῳ. ³³ ὁ δὲ γαμήσας ἡ μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἰδέσθῃ τῇ γυναικί. ³⁴ καὶ ἡ μεμέρισται καὶ ἡ γυνή καὶ ἡ παρθένος. ἡ ἄγαμος ἡ μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἀγία καὶ τῷ σώματι καὶ τῷ πνεύματι. ἡ δὲ ὁ γαμήσας

m vv. 25, 28.

n 1 Thess. v. 23. see ch. v. 3 reff.

o of the woman, see

³². om δε F o 61 fuld D-lat Meth: γαρ ³⁸ Clem.

³³. reg (for ἀρεσῇ vv 32-3-4) ἀρεσεί, with KLP 17 (ver 33) rel Clem Orig Meth Ath Epiph, Cyr Ephr Thdrt Damase Thl Ec: txt ABDFN 17 Eus. for κυρίῳ, θεῷ F vulg Orig Cyr.

³⁴. rec om 1st καὶ, with D³FKL 47 (Treg) rel Chr Thdrt.: ins ABD¹PN 6. 17. 31. 71-3 vulg syr copt Eus Meth Bas Cyr Epiph Pel Jer Aug Fulg Primas Bede.

rec om 2nd καὶ, with D¹ demid (and fuld) copt Cyr Epiph Ephr Aug Jer Tert: ins ABD³FKLPN 6. 31. 71-3 rel vulg syr Eus Meth Bas Chr Thdrt Damase Pel Fulg Primas Bede.—μεμ. δε 30, μεμ. δε καὶ Syr. aft η γυνή ins η αγαμος (retaining it also after παρθενος) ANF² 17 with Damase; so (but omg the 2nd) BP 6. 31. 71-3 vulg Eus Ps-Ath Pel Jer, Aug.

om καὶ [bef τῷ σώματι] A D (sic, Treg) P m 17 vulg-ed (with some mss, but agst am demid al) Syr copt arm Orig, Ath Did Tert. rec om τῷ [bef σώμ. and bef πνευμ.], with DFKL rel Orig, Meth, Did Thdrt Thl Ec: ins ABPN a m

just said to the question of marriage.

³². θέλω δε . . .] But (i. e. since this is so—since the time is so short, and that, in order that we Christians may sit loose to the world) I wish you to be without worldly cares (undistracted). Then he explains how this touches on the subject.

πῶς ἀρέσῃ—how he may please: πῶς ἀρεσεί.—‘how he shall please.’ The variety being not in reality a various reading, but only an itacism, I retain the form found in the most ancient mss.

³⁴.] See var. readd.: I treat here only of the text. Divided also is the (married) woman and the virgin (i. e. divided in interest [i. e. in cares and pursuits] from one another: οὐ τὴν αὐτὴν ἔχουσι φροντίδα, ἀλλὰ μεμερισμένα εἰσι ταῖς σπουδαῖς, Theophyl.: not merely, different from one another, as E. V., Chrys., Luth., Grot., al. Divisa est mulier et virgo D-lat G-lat Tert). It may be well to remark as to the reading, on which see Digest,—that Jerome testifies to this having been the reading of the old Latin copies, and himself sometimes quotes the passage in this form; but, when speaking of it critically, he states that it is not in the “apostolica veritas,” i. e., it would seem, the Greek as understood by him. “Nunc illud breviter admoneo in Latinis codicibus hunc locum ita legi: ‘Divisa est virgo et mulier;’ quod quamquam habent suum sensum, et a me quoque pro qualitate loci sic edisertum sit, tamen, non est apostolica veritatis. Siquidem Apostolus ita scripsit, ut supra transtulimus: ‘Sollicitus est quæ sunt

mundi, quomodo placeat uxori, et divisus est.’ Et hac sententia definita transgreditur ad virgines et continentes et ait: ‘Mulier innupta et virgo cogitat quæ sunt Domini ut sit sancta corpore et spiritu.’ Non omnis innupta, et virgo est. Quæ autem virgo utique et innupta est. Quamquam ob elegantiam dictionis potuerit id ipsum altero verbo repetere, ‘mulier innupta et virgo:’ vel certe definire voluisse quid esset innupta, id est virgo: ne meretrices putemus innuptas, nulli certo matrimonio copulatas” (Jer. contra Jovin. i. 13, vol. ii. p. 260). The sing. verb seems to be used, as standing first in this sentence, and because ἡ γυνή κ. ἡ παρθ. embraces the female sex as one idea: so e. g. Plato, Lys. p. 207, φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ: Herod. v. 21, εἶπετο γὰρ δὴ σφι κ. ὀχλήματα κ. θεράποντες καὶ ἡ πᾶσα πολλὴ παρὰ σκευή: q. d. ‘There loves thee father and mother,’—‘there followed them,’ &c. See more examples in Kühner, ii. p. 58 (§ 433, exception 1):—Reiche thinks that one and the same woman is intended at different periods: but ἡ δὲ γαμήσασα is against this: it would be γαμήσασα δέ (Meyer). The judgment of marriage here pronounced by the Apostle must be taken, as the rest of the chapter, with its accompanying conditions. He is speaking of a pressing and quickly shortening period which he regards as yet remaining before that day and hour of which neither he, nor any man, knew. He wishes his Corinthians, during that short time, to be as far as possible totally undistracted. He mentions as an objection to marriage, that which is

¹μεριμνᾷ ¹τὰ τοῦ κόσμου, πῶς ^kἀρέσῃ τῷ ἀνδρὶ. ³⁵τοῦτο ^p = ch. vi. 5.
²δὲ ^pπρὸς τὸ ὑμῶν αὐτῶν ^aσύμφορον λέγω, οὐχ ἵνα ^{x. 11. xii.}
³βρόχον ὑμῖν ^sἐπιβάλω, ἀλλὰ ^pπρὸς τὸ ^tεὐσχημον καὶ ^qch. x. 33
⁴εὐπάρεδρον τῷ κυρίῳ ^vἀπερισπάστως. ³⁶εἰ δέ τις ^rhere only.
⁵ἀσχημονεῖν ^xἐπὶ τὴν ^yπαρθένον αὐτοῦ ^zνομίζει, εἰάν ^qonly.
⁶ὑπέρακμος, καὶ οὕτως ^bὀφείλει γίνεσθαι, ὃ θέλει ποιεῖται. ^sand constr.,
^tActs xiii. 50 reff. ^uhere only ^t. (παρεδρεύειν, ch. ix. 13.) ^vhere only ^t. Polyb. ii.
^{20. 11 al.} (-στος, Wisd. xvi. 11. περιπαῖσθαι, Luke x. 40. Sir. xli. 2.) ^wch. xiii. 5
^{only.} Deut. xxv. 3. Ezek. xvi. 8. (-μων, ch. xii. 23. -μοσύνη, Rom. i. 27.) ^xMark xv.
²⁴ J. James v. 14. ^y = Eur. Iph. in Aul. 714, ἐκεῖσ' ἀτάξει σὴν ἐμὴν τε παρθένον;
^{Soph. Œd. Tyr. 1462, ταῖν ἀθλιῶν οἰκτραῖν τε παρθένοις ἐμαῖν.} ^zand constr., Acts
^{viii. 20 reff.} ^ahere only ^t. see Sir. xlii. 9. ^b = ch. v. 10. ix. 10. Heb.
^{ii. 17. v. 3.}

17 Clem Orig₁ Ath₁. om τα του κοσμου B.

35. rec συμφορον, with D³FKLPN³ m(sic, Treg) rel Meth Eus Chr Thdrt: txt ABD¹N¹
 17 Hesych. rec ευπροσεδρον, with K rel Chr (Ec: προσεδρον L: ευπροσεκτον
 5. 6: txt ABDFPN m 17 Clem Eus Bas.

36. ασχημονει (for ασχημονειν) F. εαυτου P. om νομιζει F: ins bef
 ε. τ. π. αν. D¹. for ουτως, τουτο A. γενεσθαι F a Meth.

an undoubted fact of human experience:—which is necessarily bound up with that relation: and *without which the duties of the relation could not be fulfilled*. Since he wrote, the unfolding of God's providence has taught us more of the interval before the coming of the Lord than it was given even to an inspired Apostle to see. And as it would be perfectly reasonable and proper to urge on an apparently dying man the duty of abstaining from contracting new worldly obligations,—but both unreasonable and improper, should the same person recover his health, to insist on this abstinence any longer: so now, when God has manifested His will that nations should rise up and live and decay, and long centuries elapse before the day of the coming of Christ, it would be manifestly unreasonable to urge,—except in so far as every man's *καιρός* is *συνεσταλμένος*, and similar arguments are applicable,—the considerations here enforced. Meanwhile they stand here on the sacred page as a lesson to us how to regard, though in circumstances somewhat changed, our worldly relations; and to teach us, as the coming of the Lord may be as near now, as the Apostle then believed it to be, to act at least in the spirit of his advice, and be, as far as God's manifest will that we should enter into the relations and affairs of life allows, *ἀμέριμοι*. The duty of ver. 35 fin. is incumbent on all Christians, at all periods.

35.] *Caution against mistaking what has been said for an imperative order*, whereas it was only a suggestion for their best interest. τοῦτο] vv. 32—34.

πρὸς τὸ ὑμ. αὐτ. συμ.] For your own (emph.) profit,—i. e. not for my own purposes—not to exercise my apostolic au-

thority: not that I may cast a snare (lit. 'a noose'; the metaphor is from throwing the noose in hunting, or in war; so Herod. vii. 85, ἡ δὲ μάχη τούτων τῶν ἀνδρῶν ἦδε. ἔπειτα συμμίσγῳσι τοῖς πολεμοῖς, βάλλουσι τὰς σειρὰς ἐπ' ἄκρω βρόχους ἔχοντας, ὅτε δ' ἂν τύχῃ ἦντε ἵππου ἦντε ἀνθρώπου, ἐπ' ἐωυτὸν ἔλκει· οἱ δὲ ἐν ἑρκέσι ἐμπαλασσομένοι διαφθεῖρονται. See other examples in Wetst.) *over you* (i. e. entangle and encumber you with difficult precepts), but with a view to seemliness (cf. Rom. xiii. 13) and waiting upon the Lord without distraction. De W. remarks, that πρὸς τὸ παρεδρεύειν τῷ κ. ἀπερ. would be the easier construction. Stanley draws out the parallel to the story in ref. Luke. [36—38.] For seemliness' sake: and consequently, if there be danger, by a father withholding his consent to his daughter's marriage, of *unseemly* treatment of her, let an exception be made in that case: but otherwise, if there be no such danger, it is better not to give her in marriage. But (introduces an inconsistency with εὐσχημον) if any one (any father) thinks that he is behaving *unseemly* towards his virgin daughter (viz. in setting before her a temptation to sin with her lover, or at least, bringing on her the imputation of it, by withholding his consent to her marriage. Or the reference may be to the supposed disgrace of having an unmarried daughter in his house), if she be of full age (for before that the imputation and the danger consequent on preventing the marriage would not be such as to bring in the ἀσχημοσύνη. The ἀκμή of woman is defined by Plato, Rep. v. p. 460, to be twenty years, that of man, thirty. See Stanley's note), and thus it

c see ver. 28
 d ch. xv. 58.
 Col. i. 23.
 only τ. Ps.
 lvi. 8 Symm.
 18. (xxiii.
 17.) Heb.
 vii. 27. Jude
 3. Jos. Antt.
 xvi. 9. c.
 f Matt. vii.
 21. 13. 6.
 Luke xii. 5.
 xix. 17.
 Acts ix. 14.
 Rom. ix. 21. 2 Thess. iii. 9. 1 Macc. x. 35.
 1. 13. ch. xvi. 12. Eph. ii. 3. 2 Pet. i. 21. 3 Kings v. 8.
 v. 23. see John xii. 7. 1 Pet. i. 4. 1 = Acts x. 33. Phil. iv. 14. James ii. 8, 19. 2 Pet. i. 19. 3 Kings
 viii. 18. m [here bis.] Matt. (xxii. 30 || L. rec.) xiv. 38 only τ. (γαμίζ, Mark xii. 25. Luke
 xvii. 27. τ.) n ver. 9 ref.

οὐχ ἁμαρτάνει, ^cγαμείτωσαν. ³⁷ ὃς δὲ ἔστηκεν ἐν τῇ ^{ABDFK}
 καρδίᾳ αὐτοῦ ^dἐδραῖος, μὴ ^eἔχων ^fἀνάγκην, ^gἐξουσίαν ^{LP a b}
 δὲ ^fἔχει ^gπερὶ τοῦ ἰδίου ^hθελήματος, καὶ τοῦτο ⁱκέκρικεν ^{c d e f g}
 ἐν τῇ ἰδίᾳ καρδίᾳ ^kτηρεῖν τὴν ἑαυτοῦ ^{h k l m}παρθένον, ¹καλῶς ^{n o 17.}
 ποιήσει. ³⁸ ὥστε καὶ ὁ ^m[ἐκ]γαμίζων [τὴν ἑαυτοῦ παρθέ-
 νον] ¹καλῶς ποιεῖ, καὶ ὁ μὴ ^m[ἐκ]γαμίζων ⁿκρείσσον
 ποιήσει.

for γαμειτωσαν, γαμειτω D¹F vss Epiph Aug: *si uoluit* vulg (including F-lat) D-lat lat-II.

37. rec εδραῖος bef εν τη καρδια, with KLN³ rel Thdrt, Thl: om εδραῖος F D-lat arm
 txt AB D-gr PN¹ a d m 17 vulg syr copt Bas Thdrt, lat-II. (The transposn seems to
 have been made for perspicuity, to bring εστηκεν and εδραῖος together.) rec om
 αυτου, with KL rel syr Thdrt, Damasc Thl Ec: ins ABDFPN d m 17 vss Bas Thdrt.
 om de A. rec (for ἰδια καρδια) καρδια αυτου, with DFKL rel Thdrt Damasc:
 ἰδια καρδια αυτου m: καρδια (alone) 67²: txt ABPN a. rec ins του bef τηρειν,
 with DFKL rel Damasc Ec: om ABPN c d 17. rec (for ποιησει) ποιει, with DFKL
 rel syr aeth Bas Thdrt Damasc Thl Ec: txt ABPN 6. 17. 67² coptt.

38. omi ὥστε το ποιει (homæotel) F b¹ d. rec εκγαμίζων (twice), with KLPN³(2nd)
 rel Thl Ec: γαμίζων ABD F(once) N¹ 17 Clem Meth Bas. rec om την εαυ. παρθ.,
 with KL rel Thdrt Damasc Augaliq: ins AN m 17 Meth Bas: την παρθ. εαυ. BD vulg
 Syr syr-w-ob coptt Clem Aug. for ποιει, ποιησει B m 6. 67²: txt ADKLPN
 17 rel. rec (for και ο) ο δε (corr'n for contrast), with KLPN³ rel syr aeth Thdrt Thl
 Ec: txt ABDFN¹ m 17 latt Syr coptt arm Clem Meth Bas Chr. rec (for
 ποιησει) ποιει, with DFKLP rel latt Thdrt: txt ABN m 6. 17. 67².

must be (i.e. and there is no help for it,—they are bent on it beyond the power of dissuasion:—depends not on ἐάν, as the indic. shews, but on εἰ. οὕτως, viz. that they must marry. Theophyl. takes the words for the beginning of the consequent sentence = οὕτως καὶ γενέσθω. But, as Meyer remarks, the words would thus be altogether superfluous, and after ὀφείλει, οὐχ ἁμαρτάνει would be inapplicable), what he will (as his determination on this νομίσειν), let him do (τὸ δοκοῦν πραττέτω, Theodoret), he sinneth not (ἁμαρτίας γὰρ ὁ γάμος ἐλεύθερος, Theodoret); let them (his daughter and her lover) marry. Some (Syr., Grot., al.) take ἀσχημονεῖν passively,—‘thinks that he is (likely to be) brought into disgrace as regards his daughter,’ viz. by her seduction, or by her being despised as unmarried. But this would require (1) the future ἀσχημονήσειν. —(2) ἐπὶ with a dative, the acc. shewing that the verb is one of action: Meyer compares ἀσχημονεῖν εἰς τινα, Dion. Hal. ii. 26. And (3) the active sense of the verb is found in this Epistle (ref.), the only other place where it occurs in the N. T. 37.] But he who stands firm in his heart (= purpose,—having no such misgiving that he is behaving unseemly), not involved in any necessity (no ὀφείλει γενέσθαι as in the other case; no deter-

mination to marry on the part of his daughter, nor attachment formed), but has (change of construction:—the clause is opposed to ἔχων ἀνάγκη) liberty of action respecting his personal wish (to keep his daughter unmarried), and has determined this in his own (expressed, as it is a matter of private determination only) heart (τοῦτο, not stated what, but understood by the reader to mean, the keeping his daughter unmarried:—but this would not be in apposition with nor explained by τοῦ τηρ. τ. εαυτ. παρθ., see below), to keep (in her present state) his own virgin daughter (the rec., τοῦ τηρ., would express the purpose of the determination expressed in κέκρικεν: not [as commonly given] the explanation of τοῦτο, which would require τὸ τηρεῖν or τηρεῖν. It shews that the motive of the κέκρικεν is the feeling of a father, desirous of retaining in her present state his own virgin daughter. So Meyer, and I think rightly: see note on Acts xxvii. 1. De Wette, on the other hand, regards the words τοῦ τηρ. . . . as merely a periphrasis for not giving her in marriage. Our present text merely explains the (τοῦτο), shall do well. 38.] The latter καὶ has been altered to δέ because a contrast seemed to be required between καλῶς and κρείσσον. One account might be (as M. and De W.) that Paul had in-

³⁹ Γυνή ° δέδεται ^p ἐφ' ^p ὅσον ^p χρόνον ζῇ ὁ ἀνὴρ αὐτῆς. ° = Rom. vii. 2, ver. 27. ^p Rom. vii. 1 ref. ^q = Matt. xxvii. 52. Acts vii. 60. xiii. 36. ch. xi. 30. xv. 6, &c. 1 Thess. iv. 13, 14. Isa. xiv. 8. ^u οὕτως μέλνη, κατὰ τὴν ἐμὴν ^v γνώμην ^w δοκῶ δὲ κἀγὼ ^x πνεῦμα θεοῦ ^x ἔχειν. ^r w. inf. here only. ^s = Rom. xvi.

VIII. ¹ Περὶ δὲ τῶν ^y εἰδωλοθύτων, ^z οἶδαμεν, ^z ὅτι ^r w. inf. here only. ^s = Rom. xvi.

2, 8, 11 al. t compar., here only †. see Acts xx. 35. u ver. 26. v = ch. i. 10 reff. w ch. iii. 18 reff. x Rom. viii. 9. Jude 19. y vv. 4, 7, 10. ch. x. 19. Acts xv. 29. xxi. 25. Rev. ii. 14, 20 only †. z = ch. vi. 2 al. fr.

³⁹. rec aft δεδεται ins νομω (from Rom vii. 2), with D³-F L P N³ rel vulg-ed (with fuld F-lat) Syr syr-w-ob Orig¹ Chr^{saepe} Thdrt Damase₂ Ambrst₁: om ABD¹N¹ Coisl-oct-marg 17 am (with demid tol harl²) coptt æth arm Clem Orig₂ Cyr lat-ff. om 1st δ F (not G) ins και bef κοιμηθη D³FL a b e f h l o syr Thdrt Ec: om ABD¹KP³ rel vss Clem Orig.

for κοιμηθη, αποθανη A 73 syr-mg basm Clem Orig Bas Tert. rec aft 2nd o ανηρ ins αντης, with DFL a m 17. 47 vss(syr-w-ast) Orig₁ Damase Thl lat-ff: om ABKP³ Orig₁ Bas Cyr Thdrt₂ Ec Vig. for γαμηθηναι, γαμηθη F latt lat-ff: γαμησαι L¹(appy).

⁴⁰. for 2nd δε, γαρ B m 4. 17. 67². 71-3. 116 tol syr(δε in marg) basm æth Orig Ambr Ambrst Vig Sedul (not Tert₃ Aug Jer). εχω F Tert₃ Ambrst Aug.

tended to write καλῶς ποι. twice, but *currente calamo*, intensified the expression to κρείσσον ποιήσει. Perhaps a better one would be found by referring the καί to that which καλῶς and κρείσσον have in common: 'both he who gives in marriage does well, and he who gives not in marriage shall do well, even in a higher degree.' I need hardly remind the tiro that 'both—and' here does not, as Bloomf. objects, represent τε καί,—each subject being accompanied by its own predicate. Observe the ποιήσει—ποιεῖ—ποιήσει; the pres., of the mere act itself, the fut., of its enduring results.

^{39, 40}. Continuing second marriages of women.

³⁹. δέδεται] viz. τῷ ἀνδρί, or perhaps absolutely, is bound, in her marriage state.

γαμηθῆναι] γαμηθῆναι and γαμήσαι are later forms, reprobated by the grammarians: γαμεθῆναι and γαμέσαι being the corresponding ones in good Greek. See Lobeck on Phrynichus, p. 742. Meyer cites Schol. on Eur. Med. 593, γαμεῖ μὲν γὰρ ὁ ἀνὴρ, γαμεῖται δὲ ἡ γυνή. But not invariably, see ver. 28. μόνον

ἐν κυρίῳ] only in the Lord, i. e. within the limits of *Christian* connexion—in the element in which all Christians live and walk;—'let her marry a Christian.' So Tertull., Cypr., Ambrose, Jerome, Grot., Est., Bengel, Rosenm., Olsh., Meyer, De W. But Chrys. explains it μετὰ σωφροσύνης, μετὰ κοσμιότητος:—and so (but in some cases including in this the marrying of a Christian) Theodoret (τουτέστιν ὁμοπίστῳ, εὐσεβεῖ, σωφρόνῳ, ἐννόμῳ), Theophyl., Calv., Beza, Calov., al. This however seems flat, and the other much to be preferred; also as making a better limitation of φ θέλει. ⁴⁰. μακαριωτέρα]

happier, partly by freedom from the attendant trials of the ἐνεστώσα ἀνάγκη,—but principally for the reason mentioned verse 34. "To higher blessedness in heaven, which became attached to celibacy afterwards in the views of its defenders (Ambrose, Corn.-a-Lap., al.), there is no allusion here." Meyer.

δοκῶ δὲ κἀγὼ] This is modestly said, implying more than is expressed by it,—not as if there were any uncertainty in his mind. It gives us the true meaning of the saying that he is giving his opinion, as ver. 25: viz. not that he is speaking without inspiration, but that in the consciousness of inspiration he is giving that counsel which should determine the question. The rationalizing Grotius explains πνεῦμα θεοῦ, 'non revelationem, sed sincerum affectum Deo et piis serviendi,' referring to ch. iv. 21, where (1) the meaning is not this (see note); and (2) the expression is not πνεῦμα θεοῦ.

κἀγὼ] 'as well as other teachers.' Whether said with a general or particular reference, we cannot tell, from not being sufficiently acquainted with the circumstances.

VIII. 1—XI. 1.] ON THE PARTAKING OF MEATS OFFERED TO IDOLS, AND ASSISTING AT FEASTS HELD IN HONOUR OF IDOLS.

CHAP. VIII. 1—13.] *Though* (vv. 1—6) *for those who are strong in the faith, an idol having no existence, the question has no importance, this is not so with all* (ver. 7); *and the infirmities of the weak must in such a matter be regarded in our conduct* (vv. 8—13).

¹. δέ, transitional, as in ch. vii. 1, al. fr. As regards the construction, we may observe, that περὶ δ. τῶν εἰδ., is again taken up ver. 4, περὶ τῆς

a = vv. 7, 10,
11. Hos. iv.
6. see 1 Tim.
vi. 20.
b ch. iv. 6 reff.
c = Acts ix. 31 reff.

πάντες ^aγνώσιν ἔχομεν· ἡ ^aγνώσις ^bφυσιῶν, ἡ δὲ ἀγάπη ^{ABDF}
^cοικοδομεῖ. ² εἴ τις ^wδοκεῖ ἐγνωκέναι τί, οὐπω ἔγνω ^{LPN a}
^{c d e f}

CHAP. VIII. 2. rec aft *ei* ins *δε*, with DFKL rel vulg syr-w-ast (æth) Chr Thdrt Thl (Ec Jer: om ABP^m m 17 am (with fuld harl¹ appy] tol) coptt arm Clem Nys Melet Damase Orig-int Tert Cypr Ambrst. rec (for *εγνωκεναι*) *ειδεναι*, with KL rel Chr Thdrt Thl (Ec, *scire* vulg: txt ABDFP^m m 17 coptt Clem Orig Nys² Thdrt² Damase, *cognovisse* D-lat. (G-lat has both *cognoscere* and *scire*.) rec ουδεπω, with DFKL rel Nys Chr Thdrt⁴ Damase Thl (Ec: om m: txt ABP^m 17 Clem Orig Melet. rec aft ου[δε]πω ins ουδεν, with DKL rel syrr Chr Thdrt² Damase Thl (Ec: om ABD¹FP^m 17 latt coptt Clem Orig Nys Melet Thdrt². rec εγνωκεν, with D³KL rel Chr Thdrt² Thl (Ec: txt ABD¹FP^m a m Clem Orig Nys Melet Thdrt² Damase.—for ουπω εγνω καθως δει γινωμαι, ουδεν εδει (= ἦδει) καθως εδει 17.

βράς. οὖν τῶν εἰδ., after a parenthesis. We may also observe that in the latter case οἶδαμεν ὅτι is *restated*, bearing therefore, it is reasonable to suppose, the *same* meaning as before, viz. *we know, that*. This to my mind is decisive against beginning the parenthesis with ὅτι, and rendering ὅτι 'for,' as Luther, Bengel, Valckn., al.:—'*we know (for we all have knowledge), &c.*' Are we then to begin it with πάντες, leaving περὶ . . . οἶδαμεν ὅτι broken off, corresponding to the words resumed in ver. 4? We should thus leave within the parenthesis a very broken and harsh sentence: πάντες γνώσιν ἔχομεν (*what γνώσις*? if γν. about the εἰδωλῶν, it should be joined with the preceding; if γν. *in general*, it should be τῇν γνώσιν, see ch. xiii. 2, which would be absurd; if *some* γν. on *some subjects*, as οὐ πιστὶν ἔχεις, James ii. 18, it would here be irrelevant), ἡ γν. φυσιῶν, ἡ δὲ ἀγ. κ.τ.λ. The first *logical break* in the sense is where the *concrete γνώσις*, that περὶ τῶν εἰδ., is forsaken, and the *abstract ἡ γνώσις* treated of. Here therefore, with Chrys., &c., Beza, Grot., Calv., Est., al., De Wette, and Meyer, I begin the parenthesis,— . . . *we are aware that we all (see below) have knowledge; knowledge, &c.;* not however *placing it in brackets*, for it is already provided for in the construction by the resumption of περὶ . . . οὖν below; and is not a grammatical but only a logical parenthesis. The εἰδωλῶθτα were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (ch. x. 27, f.), sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Theophrastus, Charact. xviii., describes it as characteristic of the ἀνελεύθερος,—ἐκδιδοὺς αὐτοῦ θυγάτρα, τοῦ μὲν ἱερέου, πλὴν τῶν ἱερῶν, τὰ κρέα ἀποδίδουσαι. They were

sometimes also reserved for future use: Theophr. mentions it as belonging to the ἀνασχυντος,—θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἐτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἀλσι πάσας. Christians were thus in continual danger of meeting with such remnants. Partaking of them was an abomination among the Jews: see Num. xxv. 2; Ps. cvi. 28; Rev. ii. 14; Tobit i. 10—12; and was forbidden by the Apostles and elders assembled at Jerusalem, Acts xv. 29; xxi. 25. That Paul in the whole of this passage makes no allusion to that decree, but deals with the question on its own merits, probably is to be traced to his wish to establish his position as an independent Apostle, endowed with God's Holy Spirit sufficiently himself to regulate such matters. But it also shews, *how little such decisions were at that time regarded as lastingly binding on the whole church:* and how fully competent it was, even during the lifetime of the Apostles, to Christians to open and question, on its own merits, a matter which *they* had, for a special purpose, once already decided. There should be a comma at εἰδωλοθῶτων, as the resumed sentence (ver. 4) shews.

πάντες γνώσιν ἔχομεν] *Who are πάντες?* Meyer says, *Paul himself and the enlightened among the Corinthians:* Estius, al., *these latter alone;* and some think it said *ironically, some concessively*, of them: Grot., "*pars maxima nostrum, ut Rom. iii. 12.*" But it is manifest from vv. 4—6, which is said in the widest possible reference to the faith of *all Christians*, that *all Christians* must be intended here also: and so Chrys., Theophyl., (Ecum., Calov., al., and De Wette. But then, ver. 7, he says, οὐκ ἐν πᾶσιν ἡ γνώσις: and how are the two to be reconciled? By taking, I believe, the common-sense view of two such statements, which would be, in ordinary preaching or writing, that the first was said of what is *professed* and *confessed*,—the second of what is *actually*

ABDF
LPN a
c d e f
h k l n
no 17.
47

καθὼς δεῖ γινῶναι³ εἰ δέ τις^d ἀγαπᾷ τὸν^d θεόν, οὗτος^d ἔγνωσται ὑπ' αὐτοῦ.^e ⁴ περὶ τῆς^f βρώσεως οὖν τῶν
 ἔιδωλοθύτων, ἔοῖδαμεν ἔστιν οὐδὲν εἰδωλον ἐν κόσμῳ,
 καὶ ὅτι οὐδεὶς θεὸς^h εἰ μὴ εἰς.⁵ καὶ γὰρ εἴπερ εἰσὶν^e

xvi. 5). Matt. vii. 23.
 xii. 4. Gal. i. 19.

f Rom. xiv. 17 ref.

g ver. 1.

h = Matt.

3. om υπ αυτου N¹ 17 Clem.

4. for π. της βρ. ουν, π. δε της βρ. D^{2b-3} (and lat: D¹ has both δε and ουν [Treg, expr]) e 1. 17. 108-15 vulg (autem vulg al: enim spec: ergo F-lat) Iren-int Aug.—for βρωσεως, γνωσεως D¹P 121. aft ουδεν ins εστιν F vulg Syr syr-w-ast Iren Orig-int. rec aft θεος ins ετερος, with KLN³ rel syrr Chr Thdrt Damasc Thl Œc: om ABDFPN¹ 17. 47 latt copt aeth arm Cyr Bas Iren-int lat-ff.

and practically apprehended by each man. Thus we may say of our people, in the former sense, 'all are Christians; all believe in Christ;' but in the latter, 'all are not Christians; all do not believe.'

γινῶναι, scil. περὶ αὐτῶν. From ἡ γν. to end of ver. 3 (see above) is a logical parenthesis.

ἡ γνῶσις, knowledge, abstract, —scil. when alone, or improperly predominant: it is the attribute of ἡ γνῶσις, 'barely.' ἡ ἀγάπη] viz. 'towards the brethren,' see Rom. xiv. 15, and ch. x. 23.

οἶκοδ.] helps to build up (God's spiritual temple), ch. iii. 9.

2, 3.] The general deductions, (1) from a profession of knowledge, and (2) from the presence of love, in a man:—expressed sententially and without connecting particles, more, as Meyer observes, after the manner of St. John in his Epistles. On the text, see var. readd. The case supposed is the only one which can occur where love is absent and conceit present: a man can then only think he knows,—no real knowledge being accessible without humility and love. Such a man knows not yet, as he ought to know: has had no real practice in the art of knowing.

But if a man loves God (which is the highest and noblest kind of love, the source of brotherly love, 1 John v. 2), this man (and not the wise in his own conceit) is known by Him. The explanation of this latter somewhat difficult expression is to be found in ref. Gal., οὖν δὲ γινώσκοντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. So that here we may fairly assume that he chooses the expression ἔγνωσται ὑπ' αὐτοῦ in preference to that which would have been, had any object of knowledge but the Supreme been treated of, the natural one, viz. οὗτος ἔγνω αὐτόν. We cannot be said to know God, in any full sense (as here) of the word to know. But those who become acquainted with God by love, are known by Him: are the especial objects of the divine Knowledge,—their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad

in them. So in ref. 2 Tim., ἔγνω κύριος τοὺς ὄντας αὐτοῦ. See also Ps. i. 6. "Cognitionem passivam sequitur cognitio activa c. xiii. 12. Egregia metalepsis: cognitus est, adeoque cognovit." Bengel. γινώσκω does not seem, any more than γν in Ps. i. 6, xxxvii. 18, for which the LXX have γινώσκω, to signify to approve, any further than personal knowledge of an intimate kind necessarily involves approval.

4.] The subject is resumed, and further specified by the insertion of τῆς βρώσεως.

οὖν resumes a broken thread of discourse: so Plato, Apol. p. 29, ὥστε οὐδ' εἴ με ἀφίετε . . . εἴ μοι πρὸς ταῦτα εἵποιτε, &c. . . εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίετε . . . See Hartung, Partikellehre, ii. 22.

We know that there is no idol in the world, i. e. that the εἰδῶλα of the heathen (meaning not strictly the images, but the persons represented by them) have no existence in the world. That they who worship idols, worship devils, the Apostle himself asserts ch. x. 20; but that is no contradiction to the present sentence, which asserts that the deities imagined by them, Jupiter, Apollo, &c., have absolutely no existence. Of that subtle Power which under the guise of these deluded the nations, he here says nothing. The rendering of Chrys., Theodoret, Theophyl., Œcum., Vulg., E. V., Luther, Beza, Grot., Est., al. ('an idol is nothing in the world,' ch. x. 19; Jer. x. 3. Sanhedr. 63. 2 [Wetst.], "noverant utique Israelitæ idolum nihil esse"), is certainly wrong here, on account of the parallel οὐδεὶς θεὸς εἰ μὴ εἰς which follows.

And that there is no god, but One: the insertion of ἔτερος has probably been occasioned by the first commandment, οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.

5, 6.] Further explanation and confirmation of ver. 4.

5.] For even supposing that (εἴπερ makes an hypothesis, so that "in incerto relinquatur, jure an injuria sumatur," Herm. ad Viger., p. 834. See also Hartung, Partikellehre, i. 343, who gives many examples. καὶ γὰρ εἰ, as

i = 2 Thess. ii. 1, Eph. ii. 11.
 k = Acts xxv. 26.
 l = Col. ii. 5.
 m dat. = ch. i. 18 reff.
 n Rom. vi. 18.
 o see Col. i. 16.
 p Acts xiii. 15.
 q 2 Cor. xi. 10.
 r ver. 1.
 s w. gen. obj., 1 Pet. ii. 19.
 Heb. x. 2. συνήθ., ch. xi. 16 reff.
 t ch. iv. 13 reff.
 u λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ ^k κύριοι πολλοί, ^g ἄλλ' ^m ἡμῖν εἰς θεὸς ὁ πατήρ, ⁿ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς ⁿ εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς χριστός, ⁿ δι' οὗ τὰ πάντα καὶ ἡμεῖς ⁿ δι' αὐτοῦ. ⁷ ἄλλ' οὐκ ^o ἐν πᾶσιν ἢ ^p γινώσκουσιν τινὲς ^{...} γινώσκουσιν ^{...} K. ABDFI Ps a b c d e f g h i k l m n o 17. 47
 δε τῇ ^q συνειδήσει ^r ἕως ^r ἄρτι τοῦ εἰδῶλου ὡς ^s εἰδωλόθυτον

5. ins oi bef λεγομενοι FK Iren Hil. om from εἰσιν to εἰσιν L. aft 1st
 θεοι ins kai kurioi D Ambrst Pel. rec ins της bef γης, with rel Thdrt₂ Cc: txt
 ABDFKPN f g k l m n 17 Orig₂ Eus Cyr-jer Chr Cyr₂ Thdrt₁ Dion-arcep.
 6. om ἀλλ' B hasm Iren Orig₁ Eus.—ἡμῖν δε 17 copt Ath Did Cyr₁ Epiph Orig-int₁.
 ins o bef θεος F. om θεος N¹ (ins N-corr¹). om 1st τα D.
 ins o bef χρ. P. δε on B aeth.

7. * **συνηθεία** ABPN¹ 17 syr-ing copt aeth Damasc: συνειδησει DFLN³ rel latt syr
 Chr Thdrt Thl Cc Tert Aug. rec του εἰδωλου bef εως αρτι (corrⁿ for perspicuity),
 with ALP rel syr Chr Thl Cc: txt BDFN m latt Syr arm Bas Thdrt lat-ff.

Eur. Med. 460, καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν δύναμην σοὶ κακῶς φρονεῖν ποτε; see Hartung, Partikellehre, i. 140 f.) **beings named gods** (not *those who are named gods*, οἱ λεγ. θ., i. esset, all who are so named) **EXIST** (the chief emphasis is on **εἰσίν**, on which the hypothesis turns), whether in heaven, whether upon earth, as (we know that) there are (viz. as being spoken of, Dent. x. 17, ὁ γὰρ κύριος ὁ θεὸς ἡμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, see also Ps. cxxxv. 2, 3) **gods many, and lords many** (the ὥσπερ brings in an acknowledged fact, on which the possibility of the hypothesis rests—'Even if some of the many gods and many lords whom we know to exist, be actually identical with the heathen idols . . . ' The Apostle does not concede this, but only puts it). This exegesis, which is Meyer's, is denied by De Wette, who takes εἴτε as concessive, 'even though,' and understands εἰσίν both times as only 'are,'—in the meaning of the heathen,—imagining it impossible that Paul should have seriously said in an objective sense, 'there are gods many.' But in the sense in which he uses θεοί (see above) there is no unlikelihood that he should assert this. Chrys. gives the following explanation: καὶ γὰρ εἴτε εἰς λεγόμενοι θεοί, ὥσπερ οὖν καὶ εἰσίν, οὐχ ἁπλῶς εἰσίν, ἀλλὰ, λεγόμενοι, οὐκ ἐν πράγματι, ἀλλ' ἐν ῥήματι τοῦτο ἔχοντες· εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς· ἐν οὐρανῷ τὸν ἥλιον λέγων κ. τὴν σελήμην κ. τὸν λοιπὸν τῶν ἀστρων χορόν· καὶ γὰρ καὶ ταῦτα προσέκυψαν· Ἕλληνες· ἐπὶ γῆς δὲ δαίμονες, καὶ τοὺς ἐξ ἀνθρώπων θεοποιηθέντας ἅπαντας. Hom. xx. p. 172. And similarly Theodoret, Theophyl., Ecum., Calv., Beza, Calov., Estius, Schrader, al. See the various minor differences of interpretation, in

Pool's Synopsis and De Wette: and a beautiful note in Stanley. There is a sentence in Herodotus (ix. 27) singularly resembling this in its structure: ἡμῖν δέ, εἰ μὴδὲν ἄλλο ἐστὶ ἀποδοδεγμένον, ὥσπερ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, . . . ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἄξιοι ἔσμεν, κ.τ.λ. Cf. also Hom. Il. a. 81 f.; φ. 576 f.

6.] Yet (see reff. just given, and ch. iv. 15) **TO US** (emphatic: however that matter may be, we hold) **there is ONE GOD, the Father** (ὁ πατήρ answers to Ἰησοῦς χριστός in the parallel clause below, and serves to specify *what God*—viz. the Father of our Lord Jesus Christ), of **Whom** (as their Source of being) **are all things, and we unto** (i. e. for) **Him** (His purposes—to serve His will); and **one Lord Jesus Christ** (notice the εἰς θεός opposed to θεοὶ πολλοί, and εἰς κύριος to κύριοι πολλοί), by **Whom** (as Him by whom the Father made the worlds, John i. 3; Heb. i. 2) **are all things, and we** (but here secondly, we as his spiritual people, in the new creation) **by Him**. The inference from the foregoing is that, *per se*, the eating of meat offered to idols is a thing indifferent, and therefore allowed. The limitation of this licence now follows.

7.] But (sondern) **not in all is the knowledge** (of which we have been speaking: i. e. see above, is not in them in their individual apprehension, though it is by their profession as Christians): **but** (aber) **some through their consciousness** (or, according to the other reading, **habitation**) **to this day, of the** (particular) **idol** (i. e. through their having an apprehension to this day of the *reality* of the idol, and so being conscientiously afraid of the meat offered, as belonging to him: not wishing to be connected with

ἐσθίουσιν, καὶ ἡ ^s συνειδήσις αὐτῶν ^t ἀσθενὴς οὕσα ^u μολύνεται. ^s ^v βρῶμα δὲ ἡμᾶς οὐ ^w παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ^x ὑστερούμεθα, οὔτε ἐὰν φάγωμεν, ^y περισσεύομεν. ^z βλέπετε δὲ ^a μή ^a πως ἡ ^b ἐξουσία ὑμῶν αὕτη ^c πρόσκομμα γένηται τοῖς ^t ἀσθενέσιν. ¹⁰ ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα ^p γινῶσιν ἐν ^d εἰδωλείῳ ^e κατακείμενον, οὐχὶ ἡ ^s συνειδήσις αὐτοῦ ^t ἀσθενοῦς ὄντος ^f οἰκοδομηθήσεται εἰς τὸ τὰ ^g εἰδωλόθута ἐσθίειν, ¹¹ καὶ

12 al. (Rom. iii. 7 reff.). z = Acts xiii. 40 reff. a = Rom. xi. 21. b = ch. vii. 37 al. c Rom. ix. 32, 33 reff. d here only +. Esdr. ii. 10. 1 Macc. i. 47. x. 83 only. e = Mark ii. 15 || L. xiv. 3. Luke vii. 37 only +. (Prov. vi. 9.) f = Acts ix. 31 reff. (iron. here only. see Mal. iii. 15.) constr., Eph. ii. 22. g ver. 1 reff.

for ἐσθίουσιν, ἐστιν ^N1 (txt ^N-corr1).

8. νμας ^N1 c l m 17. rec παριστησι (corrⁿ to suit the follg pres tenses), with DLPN³ rel vulg Orig₁ Ath-4-mss Chr Thdrt Jac-nisib lat-ff: συνιστησιν F: txt ABN¹ 17 coptt Clem₂ Orig₂ Ath Damasc. rec aft ουτε ins γαρ, with DFLLP rel latt syrr Clem Orig₂ Chr Thdrt Jac-nisib Ambst: om ABN 17 am(with tol) coptt ath arm Orig₁ Cypr Aug₂ (Tert₂). rec ουτε εαν φαγ. περισσευομεν bef ουτε εαν μη φαγ. υστερουμεθα (arry to bring closer the clause φαγωμ. περισ., to βρωμ. ου παριστ., as being logically connected with it), with DFLLP rel syrr Clem Orig Chr Thdrt Jac-nisib Cypr: εαν μη φαγωμεν περισσευομεν ουτε εαν φαγωμεν υστερουμεθα A² 17 (but in A “περισ. usque ad ust. voces rescriptae: quid olim non liquet”): txt (A¹ ?) B am(with demid flor mar tol) coptt arm Bas Damasc.—περισσευομεθα B Orig.

9. ἡμων P. rec ασθενουσιν (arry corrⁿ to suit ασθενων below, which however is gradually introduced,—ασθενεσιν,—ασθενους οντος,—ασθενων), with L rel Chr Thdrt Thl Ec: txt ABDFPN 17 Clem₂ Damasc.

10. εἰδη A 17. om σε BF vulg Orig-int: ins ADLPN rel syrr coptt goth arm gr-ff. γνωσιν bef εχοντα ^N1 17 Orig-int. εἰδωλιω (for -λειω) ABDLN h k m 17 (ιδωλ. AFN 17). εσθιειν bef τα ειδωλοθута DF vss(not goth arm) Orig-int Aug.

him. τῇ συνειδήσει ἕως ἄρτι is not = τῇ ἕως ἄρτι συν., but ἕως ἄρτι stands separate, as above: so διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, Phil. i. 26) eat it as offered to an idol, and their conscience, in that it is weak, is defiled. By ἕως ἄρτι, it is shewn that these ἀσθενεῖς must have belonged to the *Gentile* part of the Corinthian church: to those who had *once*, before their conversion, held these idols to be veritable gods. Had they been *Jewish* converts, it would not have been *συνειδήσις* τοῦ εἰδώλου which would have troubled them, but apparent violation of the Mosaic law.

8.] Reason why we should accommodate ourselves to the prejudices of the weak in this matter: because it is not one in which any spiritual advantage is to be gained, but one perfectly indifferent: not, with Calv., al., an objection of the strong among the Corinthians: no such assumption must be made, without a plain indication in words that the saying of another is being cited: see Rom. ix. 19; xi. 19; and as Meyer well remarks, if the eaters had said this, they would have expressed it, οὔτε ἐὰν μὴ φάγωμεν περισσ., οὔτε ἐὰν φάγ., ὑστερ., as it has actually been corrected (see var. readd.) in some

mss., and adopted by Lachm. in his last edn. The δέ carries on the argument.

Bengel remarks (against the ordinary rendering, which takes παρίστημι = συνίστημι, ‘commend,’ which meaning it will not bear) that παραστήσει is a verbum μέσον, after which may follow a good or a bad predicate:—will not affect our (future) standing before God;—and to this indifferent meaning of παραστήσει answers the antithetic alternative which follows.

9.] δέ—q. d. “I acknowledge this indifference—this licence to eat or not to eat; but it is on that very account, because it is a matter indifferent, that ye must take heed,” &c. The particular πρόσκομμα in this case would be, the tempting them to act against their conscience:—a practice above all others dangerous to a Christian, see below, ver. 11.

10.] Explanation how the πρόσκομμα may arise. τίς, scil. (see below) ἀσθενὴς ὢν. τὸν ἔχοντα γινῶσιν seems to imply that the weak brother is aware of this, and looks up to thee as such. ἐν εἰδωλείῳ κατ. See on εἰδωλοθ., ver. 1. εἰδωλείον, as Ποσειδέιον, Ἀπολλωνεῖον, Ἰσεῖον, &c. “οἰκοδομηθήσεται is not a vox media, as Le Clerc, Elsner, Wolf, al., nor is

Ἰησοῦν τὸν [†]κύριον ἡμῶν [†]ἑώρακα; οὐ τὸ ἔργον μου ^t John xx. 18, 25. (Acts xxii. 15.)
 ὑμεῖς ἐστε ἐν κυρίῳ; ² εἰ ^u ἄλλοις οὐκ εἰμὶ ἀπόστολος, ^u dat. ch. i. 18 reff.
^v ἀλλά γε ὑμῖν εἰμὶ ἢ γὰρ ^w σφραγίς μου τῆς ^x ἀποστο- ^v ch. iv. 15 reff.
 λῆς ὑμεῖς ἐστε ἐν κυρίῳ. ³ ἢ ἐμὴ ^y ἀπολογία τοῖς ἐμὲ ^w = Rom. iv. 11 (reff.) only
^z ἀνακρίνουσιν ἐστιν αὕτη. ⁴ α μὴ ^a οὐκ ^b ἔχομεν ^b ἔξου- ^x Acts i. 23. Rom. i. 5. Gal. ii. 8

only. Deut. xxii. 7.
 iv. 9 reff.

y w. dat., 1 Pet. iii. 15 only. see Acts xxii. 1 (xxv. 16 reff.).
 a here bis. Rom. x. 18, 19. ch. xi. 22 only P.

z Acts
 b ch. vii. 37 reff.

Ambr Aug Pel Cassiod Bede.

rec aft ιησ. adds χριστον, with DKLP rel Syr syr-
 w-ast copt Chr Thdrt: om ABN a an (with harl tol) sah eth Orig Ambrst: pref, F
 vulg-ed (with demid) Tert Aug. (17 illeg.) εορακα B¹D¹F⁸ e.

2. om A (i. e. from εν κυριω to εν κυριω). rec (for μου της) της εμης, with
 DFKL rel Chr Thdrt, apostolatus mei vulg D-lat: txt (Meyer objects to txt, that σφρ.
 μου is prob a corrn to suit εργ. μου above. This is surely improh) BFN 17 Orig, mei
 apostolatus F-lat G-lat. om εν κυριω D¹(and lat) tol goth Chr.

3. rec αυτη bef εστιν, with DFKL rel vss Thdrt Thl QEc: txt ABFN m 17 Chr Damase.

having been vouchsafed a sight of Christ Jesus our Lord;—(4) his *efficiency* in the office, as having converted them to God.

ἐλεῖθ.] So that the resolution of ch. viii. 13 is not necessitated by any *dependence* on my part on the opinion of others.

ἑώρακα.] Not, during the life of our Lord on earth, as Schrader, nor is such an idea supported by 2 Cor. v. 16; see note there;—but, in the *appearance* of the Lord to him *by the way to Damascus* (Acts ix. 17; ch. xv. 8: see Neand. Pf. u. Leit. p. 151, note); and also, secondarily, in those *other visions and appearances*,—recorded by him, Acts xviii. 9 (?), xxii. 18,—and possibly on other occasions since his conversion. οὐ μικρὸν δὲ καὶ τοῦτο ἀξίωμα ἦν, Chrys. Hom. xxi. p. 180.

ἐν κυρίῳ is not a mere humble qualification of τὸ ἔργον μου, as Chrys. ib., τούτέστι τοῦ θεοῦ τὸ ἔργον ἐστίν, οὐκ ἐμοῦ,—but designates, as elsewhere, the *element*, in which the work is done: they were his work *as an Apostle*, i. e. *as the servant of the Lord enabled by the Lord*, and so IN THE LORD. See ch. iv. 15.

2.] At least my apostleship cannot be denied by *you* of all men, who are its seal and proof. εἰ . . .

οὐκ εἰμὶ] οὐκ, because it belongs closely to the hypothesis: ‘if I am *no-Apostle*,’ see ch. vii. 9. ἄλλοις, to others, i. e. in the estimation of others.

ἀλλά γε, yet at least, is stronger than ἀλλά alone. The particle shews that the sentiment which it introduces has more weight than the other to which the ἀλλά is a reply. See Hartung, Partikellehre, i. 385. Meyer (after Klotz) remarks that “in the classics ἀλλά γε is never found without one or more words intervening:” those words being emphatic: e. g. Aristoph. Nub. 399, πῶς οὐχὶ Σίμων’ ἐνέπρησεν . . .

ἀλλά τὸν αὐτοῦ γε νεὼν βάλλει; σφραγίς] *as being the proof of his apostolic calling and energy, by their conversion*; better than,—by the signs and wonders which he wrought among them, as Chrys. (al.) from 2 Cor. xii. 11—13, and perhaps misled by the similarity of σημείον and σφραγίς. Their conversion was the great proof: so Theodoret, ἀπόδειξιν γὰρ τῶν ἀποστολικῶν κατορθωμάτων τὴν ὑμετέραν ἔχω μεταβολήν. ἐν κυρ.] belongs to the whole sentence, see above, on ver. 1.

3.] This belongs to the preceding, not to the following verses: αὕτη, viz. the fact of your conversion: this word is the predicate, not the subject—as in John i. 19; xvii. 3, and stands here in the emphatic place before the verb; referring to what went before. With ver. 4 a new course of questions begins, which furnish no ἀπολογία.

τοῖς ἐμὲ ἀνακρ.] For the dat. see Acts xix. 33; 2 Cor. xii. 19:—to those, who call me in question: ἐμέ, emphatic, as Chrys. says, of ver. 2, κὰν βούληται τις . . . μαθεῖν ποθεν ὅτι ἀπόστολός εἰμι, ὑμᾶς προβάλλομαι, p. 181.

4.] He resumes the questions which had been interrupted by giving the proof of his Apostleship.

μὴ οὐκ ἔχ.] μὴ asks the question: οὐκ ἔχομεν is the thing in question: Is it so, that we have not power . . . ? The plur. seems to apply to Paul alone: for though Barnabas is introduced momentarily in ver. 6, there can be no reference to him in ver. 11. It may perhaps be used as pointing out a matter of right, which any would have had on the same conditions (see ver. 11), and as thus not belonging personally to Paul, as do the things predicated in vv. 1, 2, 15. This however will not apply to ver. 12, where the emphatic ἡμῖς is personal. φαγεῖν κ. πίνει] To eat and

c trans. here only. Bæck.
 xxi. 12. Intrans. Acts xxi. 1 refl.
 c om. p. 9. Acts xxi. 9 refl.

σίαν φαγεῖν καὶ πίνειν; ὅ μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς; ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν [ε τοῦ] μὴ

4. [πειν, so B¹(Tischdf), πιν D¹FN¹.]

5. for ἀδελφὴν γυναῖκα, γυναίκας F (Clem.) Tert: ἀδελφας γυναίκας arm (and mss mentioned by Jer): ἀδελφοὶ γυναῖκα leet 8. 56: Sedul says, in *græco sorores, non mulieres, legitur*: uxores Helvid Cassiod: mulierem sororem vulg (with harl¹, not am demid fuld al). (The variations shew, as in ch vii., how the sacred text was tampered with by the parties in the controversy on celibacy.) on 2nd of K.

6. om του (to conform to vv 4 and 5) ABD¹FPN 17 Orig Isid: ins D³KL rel Chr Thdr̄t Damasc Thl Ec.

to drink, sc. at the cost of the churches: not with any reference to the eating of things offered to idols (as Schrader, iv. 132), nor to Jewish distinctions of clean and unclean (as Billroth and Olshausen);—see below, vv. 6, 7.

5.] Have we not the power to bring about with us (also to be maintained at the cost of the churches, for this, and not the power to marry, is here the matter in question) as a wife, a (believing) sister (or, 'to bring with us a believing wife': these are the only renderings of which the words are legitimately capable.

Augustine, De Opere Monachorum, 4 [5], vol. vi. p. 552, explains it thus: "Ostendit sibi licere quod ceteris Apostolis, id est ut non sicut quos mandatis suis, sed ex Evangelio dicat: . . . et licet enim et fideles mulieres habentes terrenam substantiam ibant cum eis, et ministrabant eis de substantia sua," &c., and similarly Jerome adv. Jovin. i. 26, vol. ii. p. 277. So likewise Tertull., Theodoret, Cæcum., Isid. Pelus., Theophylact, Ambrose, and Sedul. So too Corn.-a-Lap. and Estius. See Estius, and Suicer, γυνή, II. And from this misunderstanding of the passage grew up a great abuse, and such women are mentioned with reprobation by Epiphanius. Hær. 78, vol. i. [ii., Migne], p. 1043, under the name of ἀγαπηταί. They were also called ἀδελφαί: and were forbidden under the name of συνίσκαιοι by the 3rd Canon of the 1st Council of Nicæa. See these words in Suicer), as also the other Apostles (in the wider sense, not only the twelve, for ver. 6, Barnabas is mentioned. It does not follow hence that all the other Apostles were married: but that all had the power, and some had used it) and the brethren of the Lord (mentioned not because distinct from the ἀπόστολοι, though they were absolutely distinct from the twelve, see Acts i. 14,—but as a further specification of the most renowned persons, who travelled as missionaries, and took their wives with them. On the ἀδ. τοῦ κυρ, see note,

Matt. xiii. 55. They were in all probability the actual brethren of our Lord by the same mother, the sons of Joseph and Mary. The most noted of these was James, the Lord's brother [Gal. i. 19; ii. 9, 12, compare Acts xii. 17; xv. 13; xxi. 18], the resident bishop of the Church at Jerusalem: the others known to us by name were Joses [or Joseph], Simon, and Judas, see note on Matt. ib.), and Cephas (Peter was married, see Matt. viii. 14. A beautiful tradition exists of his encouraging his wife who was led to death, by saying μέμνησο, ὦ αὐτῇ, τοῦ κυρίου, Clem. Alex. Strom. vii. § 11 [63], p. 868 P. Euseb. H. E. iii. 30. Clem. Alex. Strom. iii. § 6 [52], p. 535 P., relates that he had children)? On a mistake which has been made respecting St. Paul's (supposed) wife, see note on ch. vii. 8.

6.] Or (implying what the consequence would then be, see ch. vi. 2, 9: does not introduce a new ἐξουσία, but a consequence of the denial of the last two) have only I and Barnabas (why Barnabas? Perhaps on account of his former connexion with Paul, Acts xi. 30; xii. 25; xiii. 1—xv. 39: but this seems hardly enough reason for his being here introduced. It is not improbable that having been at first associated with Paul, who appears from the first to have abstained from receiving sustenance from those among whom he was preaching, Barnabas, after his separation from our Apostle, may have retained the same self-denying practice. "This is the only time when he is mentioned in conjunction with St. Paul, since the date of the quarrel in Acts xv. 39." Stanley) not power to abstain from working (i.e. power to look for our maintenance from the churches, without manual labour of our own. The Vulg. has 'hoc operandi,' so also Tertull., Ambrose, al., omitting μὴ, and against the usage of ἐργάζεσθαι, see refl.)? 7—12.] Examples from common life, of the reasonableness of the workman being sustained by

ἐργάζεσθαι; ἢ τίς στρατεύεται ἰδίοις ὀψωνίοις ἰποτέ; τίς φυτεύει ἁμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ κημώσεις βοῦν ἄλωῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ, ἢ δι' ἡμᾶς

only t. Esdr. iv. 56. 1 Macc. iii. 28. xiv. 32 only. dat., ch. xi. 5. 2 Cor. i. 15 al. i. 5, 13. k ch. iii. 6 reff. Deut. xx. 6. 1 Matt. xx. 1, &c. || al. in Gospe. elsw. here only. Isa. v. 1. m = Luke xvii. 7. 1 Kings xxv. 16. see Acts xx. 28 reff. n here bis. Matt. xxvi. 31. Luke ii. 8. John x. 16 only. Gen. xxxii. 16. o = here only (ver. 13). 2 Kings xii. 3. see John vi. 26, 50, 51. p ch. iii. 2 reff. r Luke xi. 11, 12. xviii. 11. Rom. ii. 15. ch. xvi. 6. 2 Cor. i. 13. Job ix. 26. interrog., Luke xii. 41. Rom. iv. 9. s here only t. (-μός, Ps. xxxi. 9. Ezek. xix. 4, 9.) DET. xxv. 4. t here bis. 1 Tim. v. 18 (from l. c.) only. 1 Chron. xxi. 20. u constr., but ellipt., ch. vii. 21. Xen. Cyr. iii. 1. 30. gen., here only. usu. v. περί, Matt. xxii. 16 al.

7. rec (for τον καρπον) εκ του καρπου (corr'n to conform to the follg εκ του γαλ.), with (C³?) D² 3 K L N³ rel goth vss Chr Thdrt, de fructu vulg.-ed (with am fuld): εκ των καρπων (C³?) Damasc: txt ABC D¹ F P N¹ 17 sah goth Orig.-c, fructum G-lat flor (and harl tol) F-lat Bede. aft εσθιει ins και πινει DF. rec ins η bef τις ποιμ., with AC¹ K L P N¹ rel Syr copt Damasc (Ec: txt B C² (appy) DF latt syr sah goth arm Chr Thdrt Thl Ambrst Aug. for της ποιμνης, αυτης D¹ F sah æth Chr Thl Ambrst Aug Hil.

8. for λαλω, λεγω DF f. rec ins ουχι bef και ο νομος (omg ου bef λεγει), with KLP rel sah Dial Chr Thdrt: simly, but ει instead of ουχι, F (an si lex hæc dicit lat): ecce etiam lex hæc dixit Syr: txt ABCD N Orig Mcion-e Epiph, an et lex hæc non dicit vulg. (17 def.)

9. γεγραπται γαρ, omg εν τω μωυσεως νομω, D¹ (om γαρ D²) F Orig₁ Hil: txt ABCKLP N rel vss Orig₁ gr.-ff Aug. rec (for κημώσεις) φιμώσεις (see 1 Tim v. 18 and LXX), with AB² CD² 3 KLP N rel Orig₁ Dial Cyr Thdrt₁: txt B¹ D¹ F Chr Thdrt₁ Orig-int₂. ins περι bef των βοων DF (vss).

his work. 7.] from the analogies of human conduct. (1) The soldier.

ἰδίοις ὀψωνίοις] with pay furnished out of his own resources,—the dativus modalis, see Winer, edn. 6, § 31. 7. στρατευομαι, of the soldier, who serves in the army: στρατεύω, of the general, or the nation, that leads, or undertakes, the war. So Thucyd. iii. 101, of the states which joined the Peloponnesians, οὔτοι καὶ ξυνοστράτευον πάντες: but Xen. Cyr. viii. 4. 29, of the wife of Tigranes, ἀνδρείως ξυνοστρατεύετο τῷ ἀνδρί. See Kühner, ii. 18 (§ 398). (2) The husbandman.

τὸν καρπ. αὐτ. οὐκ ἐσθ.] τὸν καρπὸν, as Meyer observes, is simply objective: he does eat the fruit, though it may be only part of it. (3) The shepherd. Here it is ἐκ τοῦ γαλ., perhaps on account of the inappropriateness of τὸ γάλα . . . ἐσθίει, and also of τὸ γάλα πινει, milk being for the most part made into other articles of food, which sustain the shepherd partly directly, partly by their sale. 8.] Am

I speaking these things merely according to human judgment of what is right? Or (see note, ver. 6) does the law too not say these things? 9.] (It does say them): for in the law of Moses it is

written, Thou shalt not (on the fut. with an imperative meaning, 'Thou shalt not,' i. e. 'This I expect of thee, that thou wilt not,' common to all civilized languages, see Winer, edn. 6, § 43. 5. c; Kühner, § 446. 2) muzzle (the reading φιμώσεις probably came in from the similar place, 1 Tim. v. 18, and LXX. The verb κημώ occurs, with its substantive κημός, in Xen. de re equestri, v. 3, ἀεὶ ὅποι ἂν ἀχαλίνωτον ἄγῃ, κημοῦν δέ τ' ὅ γὰρ κημὸς ἀναπνεῖν μὲν οὐ κωλύει, δάκνειν δὲ οὐκ ἐὰν) an ox while treading out the corn (in the sense = 'the ox that treadeth out,' but strictly that would require τὸν β. τὸν ἀλωῶντα)—"ἀλοῶν dicuntur boves, quum grana ex aristis excutiant pedibus, qui mos Orientis, sed et Græciæ, ut ex Theophrasto et aliis discimus. Hic tritrandi mos in Asia hodieque retinetur. Solent enim illarum regionum incolæ, postquam demessæ fruges sunt, non domum eas ex agris, more nostro, granis nondum excussis, in horrea convelere: sed in aream quandam sub dio comportare: deinde, sparsis in aream manipulis frugum, boves et bubalos immittunt, qui vel pedibus calcantes (see Micah iv. 13), vel curruum quoddam genus trahentes super frumenta, ex aristis eliciunt grana." Ro-

v Acts xxi. 22
reiff.
w ch. vii. 36
+ ff
x Rom. iv. 13
+ ff
y here bis.
Luke xvii. 7
only. Deut.
xxii. 10.
z Acts xiv. 9 reiff.
v. 40 al.
15 only. Gen. xlv. 28.
Isa. xlix. 6.

^v πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ^w ὀφείλει ^x ἐπ' ἐλπίδι ὁ ^y ἀροτριῶν ^z ἀροτριᾶν, καὶ ὁ ^a ἀλοῶν ^b ἐπ' ἐλπίδι τοῦ ^c μετέχειν. ¹¹ εἰ ἡμεῖς ὑμῖν τὰ ^b πνευματικὰ ^c ἐσπεύραμεν, ^d μέγα εἰ ἡμεῖς ὑμῶν τὰ ^b σαρκικὰ ^c θερίσομεν;

a here bis. ch. x. 17, 21, 30. Heb. ii. 14. τ. 13. viii. 13 only. Prov. i. 18. Esdr. c = Mark iv. 14 al. fr. d = 2 Cor. xi. e Matt. xxv. 24, 26 || John iv. 36. 2 Cor. ix. 6. Ps. cxxv. 5.

10. rec επ' ελπιδι bef οφειλει ο αροτριων (arry connected with the next var read,—to throw the 1st επ ελπιδι more into emphasis at the beginning, as the 2nd is at the end of the sentence), with D²KLN³ rel (vss) Chr Thdrt Thl (Ec: ο επ ελπ. αρ. οφ. D¹: οφειλει ο εφ ελπ. αρ. οφειλει F: in spe qui arat debet arare F-lat, so also D³ (and lat): txt ABCPN¹ in 17 Orig¹ Dial Eus¹ Cyr Damasc, debet in spe qui arat arare vulg Aug Pel Bede. rec (for επ ελπ. του μετεχειν) της ελπιδος αυτου μετεχειν επ ελπιδι, with D²⁻³KLN³ rel Chr Thdrt Damasc Thl (Ec: της ελπιδος αυτου μετεχειν D¹F: txt ABCPN¹ 17 (vulg) syrr (copt) sah aeth Orig Eus¹ Cyr Aug. (Meyer's account seems to be the right one, that, it being overlooked that αλοαν must be supplied aft αλοων, μετεχειν was supposed to be infin aft οφειλει, and so του altered to αυτου; then the sense bettered by insg της ελπιδος and transposing the original επ ελπιδι to the end.)

11. ins ου bef μεγα D¹ (and lat). θερισωμεν CDFLP c m latt Thdrt: txt ABN k rel Chr Cyr Damasc Thl Ec.

senmüller. Is it for OXEN (generic) that God is taking care? We must not, as ordinarily, supply *μόνον*, only for oxen, and thus rationalize the sentence: the question imports, 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of humanity has for its ultimate ground, not the mere welfare of the animal concerned, but its welfare in that system of which MAN is the head: and therefore man's welfare. The good done to man's immortal spirit by acts of humanity and justice, infinitely outweighs the mere physical comfort of a brute which perishes. So Philo (de victimas offerentibus, § 1, vol. ii. p. 251) rightly explains the spirit of the law: οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν κ. λόγον ἔχόντων ὥστε οὐ τῶν θυομένων φροντίς ἐστίν, ἵνα μηδεμίαν ἔχοι λάβην, ἀλλὰ τῶν θούντων, ἵνα περὶ μηδὲν πάθος κηραίνωσι.

10.] Or (the other alternative being rejected) on OUR account (δι' ἡμᾶς, emphatic—not on account of men generally, but as Estius, "propter nos evangelii ministros;" cf. the ἡμεῖς of vv. 11, 12, with which this ἡμᾶς is inseparably allied) altogether (τὸ πάντως προσθεῖς, . . . ἵνα μὴ συγχωρήσῃ μηδ' ὁτιοῦν ἀντειπεῖν τῷ ἀκροατῇ. Chrys. p. 183.) does it (ὁ νόμος: or perhaps ὁ θεός, but better the former, as above, τῷ θεῷ being only incidentally introduced as the confessed Author of the law, and ὁ νόμος remaining the subject of the sentence) say (this)? (on our account): for on our account it (viz. οὐ κηρώσεις κ.τ.λ., not, that which follows, q. esmet γέγραπται) was written because (argumentative, as the ground of ἐγράφη,—

not, as in some of my earlier editions, containing the purpose of ἐγράφη, expressed in its practical result) the plougher (not literal but spiritual, see below) ought to plough in hope, and the thresher (to thresh, see var. readd.) in hope of partaking (of the crop). The words used in this sentence are evidently *spiritual*, and *not literal*. They are inseparably connected with δι' ἡμᾶς which precedes them: and according to the common explanation of them as referring to a mere maxium of agricultural life, would have no force whatever. But spiritually taken, all coheres. "The command (not to muzzle, &c.) was written on account of us (Christian teachers) that we ploughers (in the γεωργίον τοῦ, ch. iii. 9) might plough in hope,—and we threshers (answering to the βοῦς ἀλοῶν) might work in hope of (as the ox) having a share." So Chrys. and Theophyl.: τουντέστιν, ὁ διδάσκαλος ὀφείλει ἀροτριᾶν, καὶ κοπιᾶν ἐπ' ἐλπίδι ἀμοιβῆς κ. ἀντιμισθίας. So also Meyer and De Wette: but by far the greater part of interpreters (also Stanley) take it literally; understanding ἡμᾶς of mankind in general, and ὁ ἀροτριῶν and ὁ ἀλοῶν of labourers in agriculture. No minute distinction must be sought between the ἀροτριῶν and the ἀλοῶν. The former is perhaps mentioned on account of the process answering to the breaking up the fallow ground of Heathenism:—the latter on account of its occurrence in the precept.

11.] The ἡμεῖς (both times *strongly emphatic*:—we need sorely some means of marking in our English Bibles, for ordinary readers, *which words have the emphasis*) is categoric, but in fact applies to Paul alone. The secondary emphasis is on ὑμῖν . . . ὑμῶν. It is

12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μάλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα ἰστέγομεν, ἵνα μή τινα ἔγκοπῃν δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; οὕτως

(-πτειν, Rom. xv. 22.) k = 2 Cor. vi. 3. 1 ch. vi. 2, &c. m adj., 2 Tim. iii. 15 only. Josh. vi. 7. n here only. o = Jer. xxxvii. (xxx.) 9. (ἐργασία, 1 Chron. vi. 43. ix. 13. xxviii. 13.) p ch. x. 19 reff. q here only. Prov. i. 21 only. (εὐπαρέδρος, ch. vii. 35.) r here only +.

12. rec εξουσιας bef υμων, with KL rel vulg Chr, Thdrt: txt ABCDFPN m 17. 47 arm Chr₁. for ου, ουχι N³. ου κεχηρημεθα Α. for ταυ., αυτη F. rec εγκοπην bef τια, with DFKLP rel syr Chr Thdrt: txt ABCN 17 vulg D-lat copt Tert Ambrst: om τινα F-lat G-lat sah arm Clem Orig-int. εκκοπην DLN a b¹ f g k o Orig: συνεκ. m.

13. rec om τα [bef εκ], with ACD²(?)KLP rel syrr arm: ins BD¹FN 46 coptt, *quæ de sacrario sunt* vulg (G-lat, coptt lat-ff' (F-lat omits *sacrario* and reads *quæ desunt*.) rec προσεδρευοντες (see ch vii. 35), with KLN³ rel Chr Thdrt Procop₁ Thl (Ec: txt ABCDFPN¹ m¹ 17. 47 Eus Procop₁ Damase.

one of those elaborately antithetical sentences which the great Apostle wields so powerfully in argument. The ἡμεῖς—ἡμεῖς, being identical, stand out in so much the stronger relief against the triple antithesis, ὑμῶν, πνευματικά, ἐσπείραμεν, —and ὑμῶν, σαρκικά, θερίσωμεν. If we read the subjunctive, for the usage after εἰ, see Winer, edn. 6, § 41. b. 2, end; ch. xiv. 5; 1 Thess. v. 10; Kühner, § 818 A. 1. The usage is common in Homer, Od. a. 204, al. fr.,—doubtful in Herod. ii. 13; viii. 49, 118,—and hardly ever found in Attic writers. See Soph. Œd. Tyr. 198, εἰ τι νῦν ἀφῆ, and Œd. Col. 1442, εἰ σου στερηθῶ. πνευμ. and σαρκ. (see Rom. xv. 27) need no explanation. The first are so called as belonging to the *spirit* of man (De W. and Meyer, as *coming from the Spirit of God*; but it is better to keep the antithesis exact and perspicuous), the second as serving for the nourishment of the *flesh*.

12.] ἄλλοι does not necessarily point at the *false* teachers; others may have exercised this power. ὑμῶν is the objective genitive: *power over you*,—see reff. The second ἀλλά is not in apposition with the first, but in opposition to the idea implied in ἐχρ. τῇ ἐξ. ταύτῃ. Meyer compares Hom. Il. a. 24 f., ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ, ἄλλὰ κακῶς ἀφει.

στέγομεν] The word was commonly used, as may be seen in Wetst., of vessels *containing, holding without breaking*, that which was put into them; thence of *concealing or covering*, as a secret; and also of *enduring or bearing up against*. In this last sense Diod. Sic. iii. 34, uses it literally of ice, στέγοντος τοῦ κρυστάλλου διαβάσεις στρατοπέδων κ. ἀμαξῶν ἐφόδους,—and (xi. 25,

Wetst. but ?) of a besieged fort, οὐ μὴν γε τὴν ὀρμὴν . . . ἔστεγεν . . . τὸ . . . τεῖχος, . . . ἀλλὰ ὑπέκειν ἡναγκάξεν. So also Æsch. Sept. c. Theb. 216, πύργον στέγειν εἵχεσθε πολέμων δόρυ. These last usages are very near akin to this of our text,—We endure all things: viz. labour, privations, hardships. The ἐγκοπαί (hindrances—so Diod. Sic. i. 32, speaks of the Nile as being πολλὰκις διὰ τὰς ἐγκοπάς ἀνακλόμενος) would arise from his being charged with covetousness and self-seeking, which his *independence of them* would entirely prevent. 13, 14.] *Analogy of the maintenance of the Jewish priesthood from the sacred offerings, with this right of the Christian teacher, as ordained by Christ.* Meyer rightly remarks, that οἱ τὰ ἱερὰ ἐργαζόμενοι can only mean the *priests, not including the Levites*: and therefore that both clauses apply to the same persons. ἐργάζεσθαι, ἔρδειν, ῥέζειν, are technical words for the *offering of sacrifice*. See reff. to LXX.

ἱεροῦ here, as θυσιαστηρίου is parallel with it below, is probably not '*the sacrifice*,' '*the holy thing*,' but the *temple*—'*the holy building*.' Similarly Jos. B. J. v. 13. 6, makes the Zealots say, δεῖ . . . τοὺς τῷ ναῷ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι. παρεδρ.] So Jos. contra Apion. i. 7, speaks of as θυσιαστηρίου τῇ θεραπείᾳ τοῦ θεοῦ προσεδρεύοντας. On the practice referred to, see Num. xviii. 8 ff.; Deut. xviii. 1 ff. No other priesthood but the *Jewish* can have been in the mind of the Apostle. The Jew knew of no θυσιαστήριον but one: and he certainly would not have proposed heathen sacrificial customs, even in connexion with those appointed by God, as a precedent for Christian usage:

ⁱ ἄκων, ^k οἰκονομίαν ^l πεπίστευμαι. ¹⁸ τίς οὖν μου ἐστίν ⁱ here only.
^o ἡ μισθός, ἵνα ^c εὐαγγελιζόμενος ^m ἀδιάπανον ⁿ θήσω τὸ ^k only.
εὐαγγέλιον, εἰς τὸ μὴ ^o καταχρήσασθαι τῇ ἐξουσίᾳ μου
ἐν τῷ εὐαγγελίῳ; ¹⁹ ὁ ἐλεύθερος γὰρ ὢν ἐκ πάντων,
πᾶσιν ἐμαυτὸν ^q ἐδούλωσα, ἵνα ^r τοὺς ^r πλείονας ^s κερδήσω.
¹ only. Job xiv. 17 (from Luke xvi. 2, 3, 4. Eph. i. 10, iii. 2, 9. Col. i. 25. 1 Tim. i. 4 only. 1. P. Isa. xxi. 19, 21 only. 2 Rom. iii. 2

reff. m here only+. n constr., Matt. xxii. 44 || (from Ps. cix. 1). Rom. iv. 17 (from Gen. xvii. 5). Gen. xxxii. 12. Wisd. x. 21. o ch. vii. 31 only+. Ep. Jer. 28 only. 3 Macc. x. 22. p w. ek, here only. w. ἀπό, Rom. vii. 3. q Acts vii. 6 reff. r (Luke vii. 43, sing.) Acts xix. 32. xxvii. 12. ch. x. 5. xv. 6 al. Exod. xxxiii. 2 Ed-vat. (om art. A.B.) s = Matt. xiii. 15. 1 Pet. iii. 1. (Matt. xvi. 26 al. fr. +. Job xxii. 3 Symm. -δος, Phil. i. 21.)

18. rec (for 1st μου) μοι, with DFLPN³ rel syr Chr Thdrt Aug: txt A B(Tischdf) CKN¹ n 17 vulg Syr coptt ath Cyr Ambrst Jer Pel Bede.—εσται μοι erit mihi D¹F.
rec aft τὸ εὐαγγέλιον ins τὸν χρῆστος (see ver 12), with D²-3 FKL¹ rel syr Thdrt Jer: om ABCD¹N a 17 vulg(not F-lat) D-lat coptt ath arm Chr-comm, Cyr Ambrst Aug Pel Bede. καταχρασθαι A 17. εν(but marked for erasure) τη εξ. N¹:
την εξουσιαν D¹F. for 2nd μου, μοι F(not G). at end add μου D¹.

19. ins εν bef πασιν D¹(and lat).

entrusted to him, and for which he was solemnly accountable: but in this thing only had he an advantage so as to be able to boast of it, that he preached the gospel without charge. οὐαί γάρ—explains the ἀνάγκη. On οὐαί ἐστίν, see ref. Hos.

17.] For (illustration and confirmation of οὐαί γάρ κ.τ.λ. above) if I am doing this (preaching) of mine own accord (as a voluntary undertaking, which in Paul's case was not so, as Chrys., τὸ ἐκὼν κ. ἄκων ἐπὶ τοῦ ἐγκεχειρίσθαι καὶ μὴ ἐγκεχειρίσθαι λαμβάνων: not, as E. V., al., willingly, for this was so), I have a reward (i.e. if of mine own will I took up the ministry, it might be conceivable that a μισθός might be due to me. That this was not the case, and never could be, is evident, and the μισθός therefore only hypothetical): but if involuntarily (which was the case, see Acts ix. 15; xxii. 14; xxvi. 16), with a STEWARDSHIP (οἰκ. emphatic) have I been entrusted (and therefore from the nature of things, in this respect I have no μισθός for merely doing what is my bounden duty, see Luke xvii. 7—10: but an οὐαί, if I fail in it. Chrys. observes well: οὐδὲ γὰρ εἶπεν, εἰ δὲ ἄκων, οὐκ ἔχω μισθόν, ἀλλ' οἰκ. πεπίστ. δεικνύς ὅτι καὶ οὕτως ἔχει μισθόν, ἀλλὰ τοιοῦτον, οἷον ὁ τῇ ἐπιταχθέν ἐξανύσας, οὐχ οἷον ἐκεῖνος ὁ ἐκ τῶν ἑαυτοῦ φιλοτιμησάμενος κ. ὑπερβὰς τὸ ἐπίταγμα. p. 194). The above interpretation, which is in the main that of Chrys., Theophyl., Ecum. (altern.) al., Meyer, and De Wette, is the only one which seems to me to satisfy, easily and grammatically, all the requirements of the sentence, and at the same time to suit the logical structure of the context. The other Commentators go in omnia alia, and adopt various forced and arbitrary constructions of the verse.

18.] Ordinarily, and even by De Wette, thus arranged and rendered: 'What then

is my reward? (It is), that in preaching I make the gospel to be without cost, that I use not my power in the gospel.' But this, though perhaps philologically allowable (against Meyer,—see John xvii. 3,—αὕτη ἐστίν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι . . . also John xv. 8; 1 John iv. 17 [?]), is not true. His making the gospel to be without cost, was not his μισθός, but his καύχημα only: and these two are not identical. The καύχημα was present: the μισθός, future. Meyer's rendering is equally at fault. He would make τίς οὖν μου ἐστίν ὁ μισθός; a question implying a negative answer—'What then is my reward? None: in order that I preach gratuitously,' &c. But thus he severs off (see below) the whole following context, vv. 19—23: and as it seems to me, stultifies the καύχημα, by robbing it altogether of the coming μισθός. I am persuaded that the following is the true rendering: What then is my reward (in prospect) that I (ἵνα, like ὅπως in classical Greek, with a fut. indic., points to the actual realization of the purpose, with more precision than when followed by the subjunctive. So Xen. Cyr. ii. 4. 31, Κύρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὡς τάχιστα ἔχων οὔσεις καὶ τὸν δασμὸν καὶ τὸ στράτευμα,—Kühner, Gramm. ii. 490, where see more examples) while preaching, render the gospel without cost (i.e. what reward have I in prospect that induces me to preach gratuitously) in order not to use (as carrying out my design not to use, καταχρ. see ref. and note: not, to abuse, as E. V.) my power in the gospel (= τῇ ἐξουσίᾳ μου τῇ ἐν τῷ εὐαγγ., as often; cf. τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5; οἱ νεκροὶ ἐν χριστῷ, 1 Thess. iv. 16, al. fr.)?

19 ff.] He now proceeds to answer the question, 'What prospect of reward could induce me to do this?' For (q. d.

1 Rom. vi. 14. 20) καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰου-
 1a. Gal. iii. 12. 21) δαίους ὁ κερδήσω τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ
 3. 5, 21. 22) ὦν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ὁ κερδήσω.
 u = Rec 4 times. Acts ii. 21 only. Wisd. xvii. 2. (—μῶς, Rom. ii. 12.) 21 τοῖς ὑ ἀνόμοις ὡς ὑ ἄνομος, μὴ ὦν ὑ ἄνομος θεοῦ
 v = here (Acts xix. 39) only. 22 ἀλλ' ὑ ἔννομος χριστοῦ, ἵνα ὁ κερδάνω τοὺς ὑ ἀνόμους.
 w = Rom. v. 6. 22 ἐγενόμην τοῖς ὠ ἀσθενέσιν ὠ ἀσθενής, ἵνα τοὺς ὠ ἀσθενέις

20. om και D¹(and lat) m coptt. om 1st ως F-gr 39. 67² (Clem) Orig³ Tert Sedul. (ως quasi G-marg.) rec om μη ὡν αὐτος ὑπο νόμον (i. e. from νόμον to νόμον, by oversight of copyist), with D³K rel Syr copt ath Orig³ Thdrt : ins ABCDFPN 17 latt syr sah goth arn Chr Cyr Mar-mere(quotng Nest) Damasc Orig-int.—om from κερδήσω to κερδήσω L.

21. rec θεῶ and χριστῶ (confusion of vowels and not observing the constr: see note), with D³KL rel sah Thdrt : txt ABCD¹FPN d m 17 latt syr copt Orig Did Chr Cyr Isid Damasc Ec-comm Thl Ps-Ath lat-fl. rec κερδήσω (from ver 20), with DKL³ rel Orig Did Chr Thdrt : txt ABCFPN¹ 17 (κερδανωμεν Clem), and m Orig² in next verse.—τους ἀνόμους bef κερδ. D. rec om τους (probably to suit Ἰουδαίους above), with FKL³ rel Chr Thdrt : ins ABCDPN¹ 17 Orig Did.

22. aft ἐγενόμην ins δε και αὐτεν et F. ασθενουσιν DF. rec aft ασθενε-
 sin ins ως (to tally with the three former), with CDFKLPN³ rel vss Orig² Chr Thdrt Thl : om ABN vulg(not F-lat) D-lat Orig¹(retaining the three former) Orig-int³ Cyp

the reward must have been great and glorious in prospect) being free from (the power of) all men, I enslaved myself (when I made this determination: and have continued to do so) to all, that I might gain (not τοὺς πάντας, which he could not exactly say, but) the largest number (of any: that hereafter Paul's converts might be found to be οἱ πλείους: see below on ver. 24). Bengel has remarked on κερδήσω, 'congruit hoc verbum cum consideratione mercedis:' but 'congruit' is not enough: it is actually THE ANSWER to the question τίς μου ἐστὶν ὁ μισθός; 'This 'lucrifecisse' the greater number is distinctly referred to by him elsewhere, as his reward in the day of the Lord: τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. 1 Thess. ii. 19, 20. And it is for this reason that ἵνα . . . κερδ. is three times repeated: and, as we shall presently see, that the similitude at the end of the chapter is chosen.

20—22.] Specializes the foregoing assertion πᾶσιν ἐμ. ἐδούλωσα, by enumerating various parties to whose weaknesses he had conformed himself, in order to gain them.

20. τοῖς Ἰουδ. ὡς Ἰουδ.] See examples, Acts xvi. 3; xxi. 26. οὐκ εἶπεν, Ἰουδαῖος, ἀλλ' ὡς Ἰουδαῖος, ἵνα δείξῃ ὅτι οἰκονομία τὸ πρᾶγμα ἦν, Theophyl. after Chrys. The Jews here are not Jewish converts, who would be already won in the sense of this passage. τοῖς ὑπὸ νόμον. . . .] These again are not Jewish converts (see above); nor proselytes, who would not be thus dis-

tinguished from other Jews, but are much the same as Ἰουδαῖοι, only to the number of these the Apostle did not belong, not being himself (αὐτός contrasts with ὡς above) under the law, whereas he was nationally a Jew.

21. τοῖς ἀνόμοις ὡς ἄν.] The ἄνομοι are the Heathen; hardly, with Chrys., such as Cornelius, fearing God but not under the law. Paul became as a Heathen to the Heathen, e.g., when he discoursed at Athens (Acts xvii.) in their own manner, and with arguments drawn from their own poets. μὴ ὦν κ.τ.λ.] not being (being conscious of not being, remembering well in the midst of my ἀνομία that I was not. This is implied by μὴ, which is subjective, giving the conviction of the subject, not merely the objective fact, as οὐκ ὦν would do) an outlaw from God (θεοῦ and χριστοῦ are genitives of dependence, as after κατήκοος, ἐνοχος, &c.) but a subject-of-the-law of Christ (the words seem inserted rather to put before the reader the true position of a Christian with regard to God's law revealed by Christ, than merely with an apologetic view to keep his own character from suffering by the imputation of ἀνομία) that I might gain those who had no law. κερδανῶ (here only in N. T.) and κερδήσω are both found in the classics: see Matthiae, § 239, and Lobeck on Phrynichus, p. 740. 22.] The ἀσθενεῖς here can hardly be the weak Christians of ch. viii. and Rom. xiv., who were already won, but as in ref., those who had not strength to believe and receive the Gospel. This sentence then does not bring out a new form of condescension, but recapitulates the preceding two

^s κερδήσω. ^x τοῖς ^x πᾶσιν γέγονα πάντα, ἵνα ^y πάντως ^x Rom. xi. 32
^z τινὰς ^z σώσω. ²³ πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα ^y Acts xxi. 22
^a συγκοινωνὸς αὐτοῦ γένωμαι. ²⁴ ^b οὐκ ^b οἶδατε ὅτι οἱ ^z Rom. xi.
^c ἐν ^c σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ ^a Rom. xi. 17
^d λαμβάνει τὸ ^d βραβεῖον; οὕτως ^e τρέχετε, ἵνα ^f καταλά-
^{only.} Phil. i. 7.
^{(-vein, Eph.} Rev. i. 9
^{v. 11.)}

b ch. vi. 2, ver. 13 al.

only. Polyb. xviii. 29. 4 al.

ix. 30. Phil. iii. 12. Exod. xv. 9.

c = here (Luke xxiv. 13.

d Phil. iii. 14 only †.

John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16)

e = Rom. ix. 16 reff.

f = Rom.

Ambr Ambrst Aug Bede. for γεγονα, εγενομην F Clem. rec ins τα bef παντα
 (prob to suit tous passin: but often when παντα occurs, τα is insd bef it in some mss),
 with D² KLP rel Orig₂ Mac Chr₁ Thdrt: txt ABCD¹ FN Clem Orig₁ Naz Chr₁ Cyr.
 for παντως τινας, παντας (conformation to the foregoing clauses) DF latt
 lat-fl, tous παντας 17 Clem Orig₁ (but παντα₁).

23. rec (for παντα) τουτο, with KL rel syrr goth Thdrt Damasc Thl Gc: txt
 ABCDFPN m 17 latt coptt æth arm Orig₁ Naz Chr (schol on 7) Ambrst Pel Sedul Bede.

24. aft βραβεῖον ins εγω δε λεγω υμιν ego autem dico vobis F.

classes, τοῖς ὑπὸ νόμον . . . τοῖς ἀνόμοις.

τοῖς πᾶσιν . . .] This sums up the above, and others not enumerated, in one general rule,—and the various occasions of his practising the condescension (aorists) in one general result (perfect). To all men I am become all things (i.e. to each according to his situation and prejudices) that by all means ('omnino:' or perhaps as Meyer, in all ways: but I prefer the other) I may save some (τινὰς is emphatic: some, out of each class in the πάντες. It is said, as is the following verse, in extreme humility, and distrust of even an Apostle's confidence, to shew them the immense importance of the μισθός for which he thus denied and submitted himself).

23.] But (q. d. 'not only this of which I have spoken, but all') all things I do on account of the gospel, that I may be a fellow-partaker (with others) of it (of the blessings promised in the gospel to be brought by the Lord at His coming).

24 ff.] 'This is my aim in all I do: but inasmuch as many run in a race, many reach the goal, but one only receives the prize,—I as an Apostle run my course, and you must so run yours, as each to labour not to be rejected at last, but to gain the glorious and incorruptible prize.' This, as compared with the former context, seems to be the sense and connexion of the passage. He was anxious, as an Apostle, to labour more abundantly, more effectually than they all: and hence his condescension (συγκατάβασις) to all men, and self-denial: accompanied with which was a humble self-distrust as to the great matter itself of his personal salvation, and an eager anxiety to secure it. These he proposes for their example likewise.

24.] The allusion is primarily no doubt to the Isthmian games; but this must not be

pressed too closely: the foot-race was far too common an element in athletic contests, for any accurate knowledge of its predominance in some and its insignificance in others of the Grecian games to be here supposed. Still less must it be imagined that those games were to be celebrated in the year of the Epistle being written. The most that can with certainty be said, is that he alludes to a contest which, from the neighbourhood of the Isthmian games, was well known to his readers. See Stanley's note: who, in following out illustrations of this kind, writes with a vivid graphic power peculiarly his own.

βραβεῖον] Wetst. quotes from the Schol. on Pindar, Olymp. 1, λέγεται δὲ τὸ διδόμενον γέρας τῷ νικήσαντι ἀθλητῇ ἀπὸ μὲν τῶν διδόντων αὐτὸ βραβευτῶν βραβεῖον, ἀπὸ δὲ τῶν ἀλoούντων ἄθλον, and from the Etymol., βραβεῖον λέγεται ὁ παρὰ τῶν βραβευτῶν διδόμενος στέφανος τῷ νικῶντι.

οὕτως τρ.] Thus (after this manner—viz. as they who run all, each endeavouring to be the one who shall receive the prize:—not, as the one who receives it (Meyer, De-Wette),—for the others strive as earnestly as he: still less must we take ἵνα καταλάβητε for ὡς καταλαβεῖν, which is barely allowable, and here would not suit the sense; the οὕτως being particularized presently by one point of the athletes' preparation being specially alleged for their imitation) run (not καὶ ὑμεῖς τρέχετε, because the evident analogy between the race and the Christian conflict is taken for granted. If, as Dr. Peile imagines, a contrast had been intended, between the stadium where one only can receive the prize, and the Christian race where all may, it must have stood οὕτως δὲ ὑμεῖς τρέχετε, ὡς καὶ [πάντας?] καταλαβεῖν. But such contrast would destroy

g Luke xiii. 24.

John xviii.

36. Col. i.

29. iv. 12.

1 Tim. iv. 10

v. r. vi. 2.

2 Tim. iv. 7

only +. Sir.

iv. 28. al.

Bam. vi. 14

Theod.

1 Rom. i. 23 (reft).

iii. 15 reft.

Rep. Lac. iv. 6.

v. 11, 12.

βητε.

25 πᾶς δὲ ὁ ἄγωνιζόμενος ἡ πάντα ἱ ἐγκρατεύεται.

ἐκείνοι κ μὲν οὖν ἵνα ἱ φθαρτὸν στέφανον λάβωσιν, ἡμεῖς

δὲ ἱ ἀφθαρτον. 26 ἐγὼ ἡ τοῖνυν ἡ οὕτως τρέχω ἡ ὥς οὐκ

ο ἀδήλως, ἡ οὕτως ἡ πυκτεύω ἡ ὥς οὐκ ἡ ἀέρα ἡ δέρων.

h constr., Acts xx. 35 reft.

i ch. vii. 9 (reft.) only +.

k ch. vi. 4 reft.

m Luke xx. 25. Heb. xiii. 13 (James ii. 24 v. r.) only. Isa. iii. 10. v. 13.

o here only +. (Aos, ch. xiv. 8. -λότης, 1 Tim. vi. 17.)

p here only +. Xen.

q Acts xiii. 23. ch. xiv. 9. Eph. ii. 2. 1 Thess. iv. 7. Rev. ix. 2. xvi. 17 only. Wisd.

r Acts v. 40 reft.

25. om *oun* K k 6. 119 arm Iren Clem; insd in syr with an asterisk. [a at the beginning of *αφθαρτον* is written over the line by *81*.]

the sense), in order that *ye* may fully obtain (the prize of your calling, see Phil. iii. 14. On *λαμβάνω* and *καταλαμβάνω* see note, ch. vii. 31).

25.] The point in the *οὕτως*, the conduct of the athletes in regard of temperance, which he wishes to bring into especial prominence for their imitation:—as concerning the matter in hand,—his own abstinence from receiving the world's pelf, in order to save himself and them that heard him. The *δέ* specifies, referring back to *οὕτως*. The emphasis is on *πᾶς*, thus shewing *οὕτως* to refer to the πάντες who τρέχουσιν.

ἀγωνιζόμενος is more general than *τρέχων*,—q. d. 'Every one who engages, not only in the race, but in any athletic contest,' and thus strengthening the inference. The art. (*ὁ ἀγων.*) brings out the man as an enlisted and professed *ἀγωνιζόμενος*, and regards him in that capacity. Had it been *πᾶς δὲ ἀγωνίζ.*, the sense would have been, 'Now every one, while contending,' &c., making the discipline to be merely accidental to his contending—which would not suit the spiritual antitype, where we are enlisted for life. Examples of the practice of abstinence in athletes may be seen in Wetst. in loc. I will give but two:

(1) Hor. de Arte Poet. 412: "Qui studet optatam cursu contingere metam, Multa tulit fecitque puer, sudavit et alsit: Abstulit venere et vino." (2) Epict. c. 35: θέλεις ὑλύμπια νικῆσαι; κἀγὼ νῆ τοὺς θεοῦς, κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει καὶ τὰ καθηροῦμενα καὶ τὰ ἀκόλουθα, καὶ οὕτως ἅπτου τῶν ἔργων. δεῖ σ' εὐτακτεῖν, ἀναγκοτρεφεῖν, ἀπικεῖσθαι πεινῶνται, γυμνάζεσθαι πρὸς ἀνάγκην ἐν βρα τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον ὥς ἔτυχεν ἀπλῶς, ὥς ἱατρῷ παραδεδωκέναι σπαντὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι.

ἐκείνοι] scil. ἐγκρατεύονται. μὲν οὖν, 'inimmo vero' (reft.).

The Schol. on Pind. Isthm. ὑπόθεσις, cited by Meyer, says: στέφος δὲ ἐστι τοῦ ἀγῶνος πίτυς, τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος, ἡμεῖς δέ, scil. ἐγκρατευόμεθα ἵνα λάβωμεν στέφανον. He takes for granted

the Christian's temperance in all things, as his normal state. 26.] I then (*ἐγὼ*)

emphatic—recalls the attention from the incidental exhortation, and reminiscence of the Christian state, to the main subject, his own abstinence from receiving, and its grounds.

τοῖνυν, as distinguished from other particles which imply restriction of what has been generally said to some particular object, indicates the dropping of minute or collateral points, and returning to the great necessary features of the subject,—and this, as introducing some short and pithy determination or conclusion: see Hartung, Partikellehre, ii. 348.

E.g.,—Xen. Cyr. vi. 3. 17, τοῦτων μὲν τοῖνυν ἅλις εἴη, & δὲ καιρὸς ἡμῖν εἰδέναι, ταῦτα, ἐφη, διηγοῦ) so run as (*οὕτως*—*ὥς*, see reft.) not uncertainly (reft.: cf. also Polyb. iii. 54. 5, τῆς χιόνος ἀδηλον ποιούσης ἐκάστοις τὴν ἐπιβασιν:—'uncertainly,' i.e. without any sure grounds of contending or any fixed object for which to contend; both these are included. Chrysostom rightly brings it into subordination to the main subject, the participation with idolaters:—τί δὲ ἐστίν, οὐκ ἀδήλως; πρὸς σκοπὸν τινα βλέπων, φησίν, οὐκ εἰκὴ καὶ μάτην, καθόπερ ὑμεῖς, τί γὰρ ὅμιν γίνεται πλεόν ἀπὸ τοῦ εἰς εἰδωλεῖα εἰσιέναι, καὶ τὴν τελειότητα δῆθεν ἐκείνην ἐπιδείκνυσθαι; οὐδέν. ἀλλ' οὐκ ἐγὼ τοιοῦτος, ἀλλὰ πάντα ἅπερ ποῶ, ὑπὲρ τῆς τῶν πλησίων σωτηρίας ποῶ. κἂν τελειότητα ἐπιδείξωμαι, δι' αὐτοῦς: κἂν συγκαταβῶσιν, δι' αὐταῖς: κἂν ὑπερβῶ Πέτρον ἐν τῷ μὴ λαμβάνειν, ἵνα μὴ σκανδαλισθῶσι: κἂν καταβῶ πλεόν πάντων, περιτεινόμενος καὶ ξυρῶμενος, ἵνα μὴ ὑποσκελισθῶσι. Hom. xxiii. p. 201); so fight I, as not striking the air (and not my adversary). The allusion is not to a σκιαμαχία or rehearsal of a fight with an imaginary adversary, as Chrys. (ἐχὼ γὰρ ὄν πληξῶ), Theophyl. al. m., but of a fight with a real adversary (viz. here, the body) in which the boxer vainly hits into the air, instead of striking his antagonist. So Entellus in the pugilistic combat, Æn. v. 446, 'vires in ventum effudit,' when Dares

'ictum venientem a vertice velox Prævidit,

27 ἄλλ' ὡς ὑπωπιάζω μου τὸ σῶμα καὶ ἡ δουλαγωγῶ, ^{s Luke xviii. 5 only t. (-πινον, Prov. xx. 30.)} ^{t here only t. Gen. xliii. 18}
 ἢ μὴ ὡς ἄλλοις κηρύξας αὐτὸς ἡ ἀδόκιμος γένωμαι.

X. 1 ^w Οὐ θέλω γὰρ ὑμᾶς ἄγνοεῖν, ἀδελφοί, ὅτι οἱ ^{u ch. viii. 9 [Rom. xi. 21] aB, P. (exc. Acts xxvii. 29 v. r.) v Rom. i. 28 reff. w Rom. xi. 25 reff.}

27. αλλα B m. υποπιεζω D³(υπωπ-) e l¹ m¹ (Treg) 46. 113-marg Clem Eus₁ Naz₁ Chr-ms₂ Thdr₁; υποπιαζω FKLP a b¹ c f g² n o Eus₁ Serap Ephr Naz₂ Bas-2-mss Chr-ms Cyr_{alab} Damasc₃. [*castigo* vulg (and F-lat) G-lat (1st altern) Ambr Aug; *lividum facio* D-lat G-lat (2nd altern) Iren-int Paulin.] στομα F-gr.

ΠΑΡ. X. 1. rec (for γαρ) δε (the connexion not being perceived or wrong word supplied aft omn at beg of lection), with KLN³ rel syrr Chr Thdr_t: om goth arm: txt ABCD²EPN¹ 17 latt coptt Clem Orig₂ Mcion-e Did Cyr Iren-int Cyr.

celerique elapsus corpore cessit.' See examples both of what is really meant, and of the σκιαμαχία, in Wetst. Obs., in both places *οὐκ* is used and not *μή*, as importing the matter of fact, and joined closely with the adverb in one case and the verb in the other.

27.] But I bruise my body (ὑπωπιάζω, lit. to strike heavily in the face so as to render black and blue,—“ὑπόπια, —τὰ ὑπὸ τοῦς ὤπας τῶν πληγῶν ἔχνη, ut ait Pollux: sed latius dici sic cœpere ἀφ' οἰασθηποτοῦν πληγῆς τραύματα, ut ait Scholiastes ad Aristoph. Acharn., Cicero Tusc. 2, ‘Pugiles castibus contusi,’ i. e. ὑπωπιαζόμενοι.” Grot. The body is the adversary, considered as the seat of the temptations of Satan, and especially of that self-indulgence which led the Corinthians to forget their Christian combat, and sit at meat in the idol’s temple. The abuse of this expression to favour the absurd practice of the Flagellants, or to support ascetic views at all, need hardly be pointed out to the rational, much less to the Christian student. It is not even of fasting or prayer that he is here speaking, but as the context, vv. 19—23, shews, of breaking down the pride and obstinacy and self-seeking of the natural man by laying himself entirely out for his great work—the salvation of the greatest number: and that, denying himself “solatium” from without: “My hands have been worn away [cf. χεῖρες αὐταί, Acts xx. 34] with the black tent-cloths, my frame has been bowed down with this servile labour [cf. ἐλεύθερος . . . ἐδούλωσα, ver. 19].” Stanley) and enslave it (‘etiam δουλαγωγεῖν a pycis desumptum est; nam qui vicerat, victum [vinctum?] trahebat adversarium quasi servum.’ Grot. But this seems to want confirmation. I can find no account of such a practice in any of the ordinary sources of information. Certainly Dares is not made the slave of Entellus in *Æn.* v.: and Virgil is generally accurate in such

matters. I had rather give a more general meaning: that viz. of the necessary subjection, for the time, of the worsted to the prevailing combatant), **lest perchance having proclaimed** (κηρ. absolute: as in *Æsch. Eum.* 566, κήρυσσε, κήρυξ, καὶ στρατὸν κατεϊργάθου [Peile]. The subject of the proclamation might be the *laus of the combat*, or the *names of the victors* [*Æn.* v. 245], each by one in the capacity of *herald*: probably here the former only, as answering to the preaching of the Apostles. The nature of the case shews, that the Christian herald differs from the agonistic herald, in being himself *a combatant as well*, which the other was not: and that this is so, is no objection to thus understanding κηρύξας. “This introduces indeed a new complication into the metaphor: but it is rendered less violent by the fact, that . . . sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle, in the case of Nero. Suet. Nero, c. 24.” Stanley) to others, **I myself may prove rejected** (from the prize: not, as some Commentators, from the contest altogether, for he was already *in it*). An examination of the victorious combatants took place after the contest, and if it could be proved that they had contended unlawfully, or unfairly, they were deprived of the prize and driven with disgrace from the games. Such a person was called ἐκκεκριμένος, and ἀποδεδοκιμασμένος, see Philo de Cherub., § 22, vol. i. p. 152. So the Apostle, if he had proclaimed the laws of the combat to others, and not observed them himself, however successful he might apparently be, would be personally rejected as ἀδόκιμος in the great day. And this he says with a view to shew them the necessity of more self-denial, and less going to the extreme limit of their Christian liberty; as Chrys. εἰ γὰρ ἐμοὶ τὸ κηρύξαι, τὸ διδάξαι, τὸ μυρί-

^a A. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

2. **ἐβαπτίσθησαν** ACDEF 17 Dial Bas Did Chr. Cyr. Thdr. Thl: txt BKL¹ P¹ rel Orig. Chr. Thdr. Damasc Ec. (Notwithstanding the strong manuscript evidence, the passive appears to have been a *corru* to the more usual expression in the case of Christian baptism.) transp νεφ. and θαλ. F.

3. om αυτο A C¹(appy) 46 æth: om το αυτο S¹. πνευματικὸν bef βρωμα BC²PN¹ 93: πνευματικὸν ἐφαγον bef βρωμα A 17. 137 Meion-e: txt (C¹?) DFKL S² rel vs- Orig Dial Chr Thdr Thl Iren-int(citing "Seniores") lat-ff.

οὖς προσαγαγεῖν οὐκ ἄρκει εἰς σωτηρίαν, εἰ μὴ καὶ τὰ κατ' ἑμαυτὸν παρασχόμην ἄληπτα, πολλῶ μᾶλλον ὑμῖν. p. 202.

X. 1—22.] He proceeds, in close connexion with the warnings which have just preceded, to set before them the *great danger of commerce with idolatry*, and enforces this by the example of the rebellions and rejections of God's ancient people, who were under a dispensation analogous to and typical of ours (1—11); and by the close resemblance of our sacrament of the Lord's Supper,—their eating of meats sacrificed,—and the same act among the heathen, in regard of the UNION in each case of the partakers in one act of participation. So that THEY COULD NOT EAT THE IDOL'S FEASTS WITHOUT PARTAKING OF IDOLATRY = VIRTUALLY ABJURING CHRIST (vv. 15—22).

1.] γάρ joins to the preceding. He had been inculcating the necessity of *self-subduing* (ch. ix. 24—27), and now enforces it in the particular departments of *abstaining from fornication, idolatry, &c.*, by the example of the Jews of old. οὐ θέλω . . . , see reff. οἱ πατ. ἡμῶν] He

uses this expression, not merely speaking for himself and his Jewish converts, but regarding the Christian church as a continuation of the Jewish, and the believer as the true descendant of Abraham.

πάντες . . . πάντες . . . πάντες, each time with strong emphasis, as opposed to τοῖς πλείοσιν, ver. 5. ALL had these privileges, as *all of you* have their counterparts under the Gospel: but *most of them* failed from rebellion and unbelief. ὑπὸ τὴν νεφ.

ἦσαν] The pillar of cloud, the abode of the divine Presence, went before them, and was to them a *defence*: hence it is sometimes treated of as *covering* the camp, e. g. Ps. civ. 39, διεπέτασε νεφέλην εἰς σκέπην αὐτοῖς: and thus they would be under it. So also Wisd. x. 17, xix. 7,—ἡ τὴν παρεμβολὴν σκιάζουσα νεφέλη. See Exod. xiii. 21, xiv. 20. 2.] εἰς

τ. Μωυσ. ἐβαπτ., received baptism (lit. baptized themselves: middle, not passive, see var. read.) to Moses; entered by the act of such immersion into a solemn covenant with God, and became His church under the law as given by Moses, God's servant,—just as we Christians by our baptism are bound in a solemn covenant with God, and enter His Church under the Gospel as brought in by Christ, God's eternal Son; see Heb. iii. 5, 6. Others (Syr., Beza) explain it '*per Mosen*,' or (Calv., al.) '*auspiciis Mosis*,' which εἰς will not bear,—not to mention that the formula βαπτίζω εἰς was already fixed in meaning, see reff.

ἐν τῇ ν. καὶ ἐν τῇ θ.] The cloud and the sea being both aqueous, and this point of comparison being obtained, serves the Apostle to indicate the outward symbols of their initiation into the church under the government of Moses as the servant of God, and to complete the analogy with our baptism. The allegory is obviously not to be pressed minutely: for neither did they *enter* the cloud, nor were they *wetted* by the waters of the sea; but they *passed* under both, as the baptized passes under the water, and it was said of them, Exod. xiv. 31, "Then the people feared the Lord, and believed the Lord and his servant Moses." To understand, as Olsh., the sea and cloud, of water and the Spirit respectively, is certainly carrying the allegory too far: not to mention that thus the baptism by the Spirit would precede that by water.

3.] They had what answered to the one Christian sacrament, Baptism: now the Apostle shews that they were not without a symbolic correspondence to the other, the Lord's Supper. The two elements in this Christian sacrament were anticipated in their case by the manna and the miraculous stream from the rock: these elements, in their case, as well as ours, symbolizing THE BODY AND BLOOD OF CHRIST. The whole passage is a standing testimony, incident-

πάντες τὸ αὐτὸ ^c πνευματικὸν ἔπιον ^d πόμα· ἔπινον γὰρ ^d Heb. ix. 10 only. Ps. ci. 9 only. Dan. i. 16 Theod.

e — Matt. xxvi. 26, xiii. 37. John xv. 1. Gen. xli. 26, 27. Exod. xii. 11. Ezek. xxxvii. 11.

4. om αυτο A 46 10th Orig₁ Promiss. recs πομα bef πνευματικον επιον (to conform with the preceding), with DFKL rel latt syrr Dial Chr Thdrt Iren-int (as above) Orig-int: txt ABCPN 17. 137 Orig₂ Cyr Epiph Jer (επινον 137 Orig₁: επιαν D¹). rec δε bef πετρα (not observing the emphasis), with ACD²KL¹ rel Meion Orig₃ Eus₂ Chr Thdrt: txt BD¹⁻³N Orig₃ Eus₆.—πετρα δε, omg the ἡ preceding, F.

tally, but most providentially, given by the great Apostle to the importance of the Christian sacraments, as necessary to membership of Christ, and not mere signs or remembrances: and an inspired protest against those who, whether as individuals or sects, would lower their dignity, or deny their necessity.

βρῶμα πνευματικὸν κ.τ.λ.] The manna is thus called, from its being no mere physical production, but miraculously given by God—the work of His Spirit. Thus Isaac is called, Gal. iv. 29, ὁ κατὰ πνεῦμα γεννηθεῖς, in opposition to Ishmael, ὁ κατὰ σάρκα γεννηθεῖς. Joseph calls the manna θεῖον βρῶμα καὶ παράδοξον, Antt. iii. 1. 6: and in Ps. lxxvii. 24, it is said ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

We can scarcely avoid recognizing in these words a tacit reference to our Lord's discourse, or at all events to the substance of it,—John vi. 31—58. "For the sense of πνευματικός, as 'typical,' 'seen in the light of the spirit,' cf. Rev. xi. 8, ἡ τις καλεῖται πνευματικῶς Σόδομα." Stanley.

4.] It is hardly possible here, without doing violence to the words and construction, to deny that the Apostle has adopted the tradition current among the Jews, that the rock followed the Israelites in their journeyings, and gave forth water all the way. Thus Rabbi Solomon on Num. xx. 2: "Per omnes quadraginta annos erat iis puteus" (Lightf.): and Schöttgen cites from the Bammidbar Rabba, "Quomodo comparatus fuit ille puteus (de quo Num. xxi. 16)? Resp. Fuit sicut petra, sicut alveus apum, et globosus, et volutavit se, et ivit cum ipsis in itineribus ipsorum. Cum vexilla castra poneret, et tabernaculum stare, illa petra venit, et cōsedit in atrio tentorii. Tunc venerunt Principes, et juxta illum steterunt, dicentes, 'Ascende, putee, &c.' (Num. xxi. 17) et ascendit." See other testimonies in Schöttgen. The only ways of escaping this inference are, (1) by setting aside the natural sense altogether, as Chrys. (οὐ γὰρ ἡ τῆς πέτρας φύσις τὸ ὕδωρ ἡφίει, . . . ἀλλ' ἐτέρα τις πέτρα πνευματικὴ τὸ πᾶν εἰργάζετο, τούτῃστιν ὁ χριστός, ὁ παρὼν αὐτοῖς πανταχοῦ, καὶ πάντα θαυματουργῶν διὰ γὰρ τούτου εἶπεν,

ἀκολουθοῦσης. p. 203), Theophyl.,—or (2) by taking πέτρα = τὸ ἐκ τῆς πέτρας ὕδωρ, as Erasmi. Beza, Grot., Estius, Lightf.:—and so Calvin, who says: "Quomodo, inquit, rupes quæ suo loco fixa stetit, comitata esset Israelitas? Quasi vero non palam sit sub petræ voce notari aquæ fluxum, qui nunquam populum deseruit." But against both of these we have the plain assertion, representing matter of physical fact, ἔπινον ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας, they drank from a (or, after a preposition, the) miraculous rock which followed them: and I cannot consent to depart from what appears to me the only admissible sense of these words. How extensively the traditionary reliques of unrecorded Jewish history were adopted by apostolic men under the inspiration of the Holy Spirit, the apology of Stephen may bear witness. ἡ πέτρα δὲ ἦν ὁ χριστός] But (distinction between what they saw in the rock and what we see in it: they drank from it and knew not its dignity: but) the rock was Christ. In these words there appear to be three allusions: (1) to the ideas of the Jews themselves: so the Targum on Isa. xvi. 1: "Afferent dona Messiaë Israelitarum, qui robustus erit, propterea quod in deserto fuit RUPES ECCLESIA ZIONIS:" so also in Wisd. x. 15 ff., the σοφία θεοῦ (see note on John i. 1) is said to have been present in Moses, to have led them through the wilderness, &c. That the MESSIAH, the ANGEL OF THE COVENANT, was present with the church of the Fathers, and that His upholding power was manifested in miraculous interferences for their welfare, was a truth acknowledged no less by the Jew than by the Christian. (2) To the frequent use of this appellation, A ROCK, for the God of Israel. See, inter alia, Deut. xxxii. 4, 15, 18, 30, 31, 37; 1 Sam. ii. 2; 2 Sam. xxii. 2, and passim; xxiii. 3, &c.; Psalms passim, and especially lxxviii. 20, compared with ver. 35: see also Rom. ix. 33; 1 Pet. ii. 8. Hence it became more natural to apply the term directly to Christ, as the ever-present God of Israel. (3) To the sacramental import of the water which flowed from the rock, which is the

f Matt. iii. 17; 1 M. L.
2 Cor. vii. 10.
12.7 Jer. xiv.
g ch. ix. 19
h Rom. v.
i Rom. v.
14 f.
n absol., Rom. vii. 7 reff.
χριστός· ὃ ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἡνδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν. εἰς τὸ μὴ εἶναι ἡμῶς ἐπιθυμητὰς κακῶν, καθὼς κακέεινοι ἐπεθύμησαν. 7 μηδὲ εἰδωλόλατραι γίνεσθε, καθὼς τινες αὐτῶν, ὥσπερ

ABCD
KLP
abcd
g h k l
no 17
47

1 Rom. ix. 11 reff.
m here only. Νῦν. xi. 34 (only?).

5. [ἡνδοκησεν, so AB¹C Clem Meion-e Chr.]

7. εἰδωλόλατραι γίνεσθαι F c k 3. 116-22 arm, *effici aut efficiamini* G-lat. aft
καθως ins kai D¹ Syr. ins εξ βελ αυτων Α. rec (for ὥσπερ) ως, with CD¹KP
d k Meion-e₁ (Ec: καθως 17 Meion-e₁: txt AB)³LS rel Chr Thebt Damasc Thl.—on

point here immediately in the Apostle's mind. As well in sacramental import as in upholding physical agency, *that rock was Christ*. The miraculous (spiritual) food was (sacramentally) the flesh of Christ: the miraculous (spiritual) drink was the blood of Christ: so that the Jews' miraculous supplies of food and drink were *sacramentally significant of the Body and Blood of Christ*, in kind analogous to the two great parts of the Christian Supper of the Lord. In the *contents* prefixed to the chapters in the E. V., we read as the import of these verses, "*The sacraments of the Jews are types of ours*," which though perhaps correctly meant, is liable to be erroneously understood; inasmuch as no sacramental ordinance can be a *type of another*, but all alike, though in different degrees of approximation, and by different representations, *types of HIM*, who is the fountain of all grace. The difference between their case and ours, is *generally*, that they were unconscious of the sacramental import, whereas we are conscious of it: "they knew not that I healed them," Hos. xi. 3: and *in this particular case*, that Christ has come to us "not by water only, but by water and blood," 1 John v. 6: HIS DEATH having invested our sacramental ordinance with another and more deeply significant character. To enter more minutely into the import of the words, '*the rock was Christ*,' would be waste of time and labour. The above reasons abundantly justify the assertion, without either pressing the verb ἦν beyond its ordinary acceptance, or presuming to fix on the Apostle a definiteness of meaning which his argument does not require. See in Meyer's note an example of the proceeding which I blame.

5.] Howbeit not with the greater part of them (in fact with Joshua and Caleb only) was God pleased. κατεστρ. γάρ ...] The very words of the LXX, see ref.

6.] Now (δὲ transitional; the contrast being, between the events themselves,

and their application to us) *these things happened as figures* (not 'types' as we now use the word, meaning by type and antitype, the *material representation*, and the *ultimate spiritual reality*,—but *figures*, as one imperfect ceremonial polity may figure forth a higher spiritual polity, but still this latter may not itself be the ultimate antitype) *of us* (the spiritual Israel as distinguished from the literal),—*in order that we might not be* (God's purpose in the τύποι: of course an *ulterior* purpose, for they had their *own immediate purpose* as regards the literal Israel) *lusters after evil things* (*generally*: no special reference yet to the Corinthian feasters, as Grot. supposes. So Theophyl. rightly: καθολικῶς περὶ πάσης κακίας λέγει, ἐπειδὴ καὶ πᾶσα κακία ἐξ ἐπιθυμίας. εἴτα καὶ κατ' εἶδος τίθησι τὰς κακίας. Similarly Chrys.) *as they also* (καί, i. e. supposing us to be like them) *lusted*. The construction (ταῦτα . . . ἐγενήθησαν) may be a verb substantive attracted into the plur. (or sing.) by the predicate,—one often found: so Herod. i. 93, ἡ μὲν περίοδος, . . . εἰσι στάδιοι ἐξ: and ii. 15, αἱ Θῆβαι Αἴγυπτος ἐκαλέετο: so in Latin, Ter. Andr. iii. 3. 23, 'Aman-tium ira amoris integratio est:' see many other examples in Kühner, § 429: or, which is perhaps better, as in ver. 11, where see note. The rendering, '*Now in these things they were figures of us*' (I know not by whom suggested, but I find it in Dr. Peile's notes on the Epistles), is inconsistent both with the arrangement of the words,—in which ταῦτα has the primary emphasis,—and with ἐγενήθησαν, which should be ἦσαν.

7.] Now, the *special* instances of warning follow, coupled to the *general* by μηδὲ in this negative sentence, as so often by καὶ in an affirmative one. Notice, that all four of these were brought about by the ἐπιθυμεῖν κακῶν, not distinct from it. This first instance is singularly appropriate. The Israelites are recorded to have sat down and eaten and drunken at the idol feast

γέγραπται ^ρ Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ^ρ ἀν- ^ρ ἔστησαν ^τ παίζειν. ⁸ μηδὲ ⁸ πορνεύωμεν, καθὼς τινες αὐ- ^ρ τῶν ⁸ ἐπόρνευσαν καὶ ἔπесαν [ἐν] μιᾷ ἡμέρᾳ εἰκοσιτρεῖς ^ρ χιλιάδες. ⁹ μηδὲ ^τ ἐκπειράζωμεν τὸν κύριον, καθὼς τινες ^ρ αὐτῶν ^υ ἐπείρασαν καὶ ὑπὸ τῶν ^ν ὄψεων ἀπώλονται.

(xxxi.) 4. Hom. Od. θ. 251.

Deut. vi. 16). x. 25 [John viii. 4] only. Ps. lxxvii. 18.

9. Exod. xvii. 2, 7.

s ch. vi. 18 reff. Num. xxv. 1-6.

v Mark xvi. 18. Luke x. 19 al. Num. xxi. 6.

t Luke iv. 12 || Mt. (from

u = Acts v. 9. xv. 10. Heb. iii.

Exod. xxxii.
6. abs., Acts
xvi. 13
reff.
q Acts ix. 6
al. fr.
r here only.
1. c. Judg.
xvi. 25.
2 Kings vi. 5
|| Chron.
Jer. xxxviii.

καθὼς τινες αὐτῶν ὡσπερ F.

8. ἐκπορνεύωμεν D¹F.[πειν, so B¹(Tischdf) D¹F: πιν N.]ἐξεπορνεύσαν (see LXX) D¹F 67¹ Chr₁.

ανεστη F.

[έπесαν, so

ABCD¹F⁸ Im 17 Chr-ms Thdrt Damasc.]om εν BD¹F⁸ I Iren.

9. ἐκπειράσωμεν F.

rec (for κυριον) χριστον (see note), with DFKL rel latt syrr

copt-wilk sah arm-marg Thdrt Mcion (Epiph says: ὁ δὲ Μαρκίαν ἀντί τοῦ κύριον
χριστὸν ἐποίησεν) Chr, (Ec Thl Iren-int (citing "Seniores") Ambr Ambrst Aug Pel:
θεον A 2 Bede: txt BCP⁸ 17 syr-mg copt-ms ath arm Epiph Chr, Thdrt Damasc Sedul
Cassiod. rec aft καθὼς ins kai, with D³KL rel Syr Chr Thdrt: om ABCD¹F⁸

a m n 17 vss Epiph Iren-int.

om αὐτῶν N¹.ἐξεπείρασαν CD¹F⁸ a m 17.απαλλυντο B⁸. (A is doubtful.)

of the golden calf in Horeb: the very temptation to which the Corinthians were too apt to yield. And as the Israelites were *actually* idolaters, doing this as an act of worship to the image: so the Corinthians were in danger of becoming such, and the Apostle therefore puts the case in the strongest way, neither be (become) ye idolaters.

παίζειν, παῖς.

'choreas agere,' saltare accinentibus tympanis vel cantoribus: see reff., where the same word (or its cognate παῖς) occurs in the Heb. The dance was an accompaniment of the idol feast: see Hor. ii. 12. 19: 'Quam nec ferre pedem dedecuit choris . . . sacro Dianæ celebris die.'

8.] Another prominent point in the sins of the Corinthian church.

εἰκοσιτρεῖς χ.

The number was *twenty-four* thousand, Num. xxv. 9, and is probably set down here from memory. The subtleties of Commentators in order to escape the inference, are discreditable alike to themselves and the cause of sacred Truth. Of the principal ancient Commentators, Chrysostom and Theophyl. do not notice the discrepancy: Ecum. notices it, and says that some ancient copies εἰκοσιτέσσαρας ἔπесαν here (so m tol syr-txt arm), but passes it without comment.

Although the sin of Baal-peor was strictly speaking idolatry, yet the form which it exhibited was that of fornication, as incident to idolatrous feasting, see Num. xxv. 1, 2. Thus it becomes even more directly applicable to the case of the Corinthians.

9.] ἐκπειρ.—tempt beyond endurance, 'tempt thoroughly.' Similarly ἐξαρνεῖσθαι, 'to persist in denying,' al., as Suidas, ἡ γὰρ ἐξ πρόθεσις, ἐπίτασιν δηλοῖ. See Musgr. on Eurip. Iph. Taur. 249, and cf. ἐκ-

πληρώ, Acts xiii. 32. So also in Latin, 'oro' and 'exoro,' &c.

τὸν κύριον]

There may be two views taken of the internal evidence concerning the reading here. On the one hand it may be said that χριστόν being the original reading, it was variously altered to κύριον or θεόν by those who found a difficulty in supposing that the Jews of old tempted *Christ*, or even by those who wished to obliterate this assertion of His præ-existence: and so De Wette, al. On the other it may be said, that κύριον being the original, it was variously explained in the margin χριστόν and θεόν, as is often the case: and so Meyer. On comparing these, it seems to me that the latter alternative is the more probable. The inference that τινες αὐτῶν ἐπείρασαν requires τὸν χριστόν as an object, is not a necessary one, and hardly likely to have produced the alteration, closely connected as τ. χρ. is with the verb in the first person. I have therefore with Meyer adopted the reading κύριον. The tempting of the Lord was,—as on the other occasions alluded to Num. xiv. 22, where it is said that they tempted God ten times,—the daring Him, in trying His patience by rebellious conduct and sin. Cf. the similar use of πειράζω Acts v. 9; xv. 10. And he warns the Corinthians, that they should not in like manner provoke God by their sins and their partaking with idols. Chrys., Theophyl., and Ec. understand the temptation of God to be the seeking for signs: Theodoret, to be in danger arising from those who spoke with different tongues, ἐπείραζον δὲ κ. οἱ ταῖς διαφόροις κεχρημένοι γλώτταις, κατὰ φιλοτιμίαν μάλλον ἢ χρέαν ταύτας ἐπ' ἐκκλησίας προσφέροντες.

ὑπὸ τῶν ὄψεων, by the (well-

¹ πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς ^m πειρασθῆναι ⁿ ὑπὲρ
 ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ ^h πειρασμῷ καὶ τὴν ^o ἔκ-
 βασιν ^p τοῦ δύνασθαι ^q ὑπενεγκεῖν. ¹⁴ ^r διόπερ, ^s ἀγαπητοί
 μου, ^t φεύγετε ἀπὸ τῆς ^u εἰδωλολατρείας. ¹⁵ ^v ὥς ^w φρονί-
 μοις λέγω· κρίνατε ὑμεῖς ὃ φημι. ¹⁶ ^x τὸ ποτήριον τῆς

p Matt. xiii. 3. Acts iii. 2. xviii. 10. xxvi. 18. Rom. xi. 8, 10. Ps. cxlix. 7, 9. q 2 Tim. iii.
 11. 1 Pet. ii. 19 only. Job ii. 10. Ps. liv. 12. Prov. vi. 33. r ch. viii. 13 (xiv. 13 v. r.) only.
 s Acts xv. 25 reff. t ch. vi. 18 reff. u Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3 only t. (-τρης,
 ver. 7.) v = Acts xvii. 22. 2 Cor. vi. 13. w Matt. vii. 24. ch. iv. 10 al. Prov.
 xiv. 17. x attr., Matt. xxi. 42 (from Ps. cxvii. 22) al.

for οὐκ εἰσει, οὐκ ἀφήσει DF.

bef δύνασθε F¹ 123² D-lat, adding υπενεγκεῖν F¹ Aug^{aliqui}. rec ins υμας bef υπενε-
 γκειν, with KN³ rel Thdr̄t, Damasc Ec Thl-ed: aft, D³: om ABCD¹FLPN¹ n 17. 47
 syrr sah Mac₂ Bas₂ Chr-comm-aūd-2-mss Cyr_{sere} Thdr̄t₁ Thl-mss.

15. aft φρονίμοις ins υμιν D c (coptt) for κρίνατε υμεῖς ο φημι, κρινετε ουν φημι D¹.
 υμας N¹ (txt N-corr¹).

ceding, by the consideration that no temptation had yet befallen them but such as was ἀνθρώπιος, 'within the power of human endurance:' but 'major tentation imminent,' Beng.:—while Calvin, al., and Meyer regard it as a consolation, tending to shew them that βλέπω μὴ πέσῃ is within the limits of their power, seeing that their temptation to sin was nothing extraordinary or unheard of, but only 'according to man:' and they might trust to God's loving care, that no temptation should ever befall them which should surpass their power to resist. This latter seems to me beyond doubt the correct view. For (1) in the parallel which they bring for the former sense, Heb. xii. 4, οὕτω is distinctly expressed,—and would have been here also, had it been intended. Besides, in that case, οὕτω, as having the primary emphasis, would have been prefixed, as in Heb. xii. 4: οὕτω πειρασμοὶς ὑμᾶς ἐίληφεν Then again (2) this restricts the sense of πειρασμός to persecution, which it here does not mean, but solicitation to sin, in accordance with the whole context.

εἴληφεν—has taken you, not ἔλαβεν, 'took you,' shews that the temptation was still soliciting them.

ἀνθρώπινος] not, as Piscator, al., and Olsh., originating with man, as opposed to other temptations originating with the devil, or even with God's Providence: but, as Chrys: ξύμμετρος,—opposed to ὑπὲρ ὃ δύνασθε, adapted to man.

πιστός] He has entered into a covenant with you by calling you: if He suffered temptation beyond your power to overcome you, He would be violating that covenant. Compare 1 Thess. v. 24, πιστὸς ὁ καλὸν ὑμᾶς, ὃς καὶ ποιήσει.

ὃς = ὅτι οὗτος. ποιήσει . . . καὶ τὴν ἔκβ.] Then God makes the temptation too: arranges it in His Providence, and in His mercy will ever set open a door for

escape.

τὴν ἔκβ.] the escape, i. e. which belongs to the particular temptation: τὴν ἀπαλλαγὴν τοῦ πειρασμοῦ, Theophyl.

τοῦ δύν.] in order that you may be able to bear (it): obs., not, 'will remove the temptation:' but, 'will make an escape simultaneously with the temptation, to encourage you to bear up against it.'

14.] Conclusion from the above warning examples: IDOLATRY IS BY ALL MEANS TO BE SHUNNED; not tampered with, but fled from.

φεύγετε ἀπὸ ('fugiendo discedite a,' Meyer) expressing even more strongly than the accus. with φεύγω, the entire avoidance. This verse of itself would by inference forbid the Corinthians having any share in the idol feasts; but he proceeds to ground such prohibition on further special considerations.

15—22.] By the analogy of the Christian participation in the Lord's Supper, and the Jewish participation in the feasts after sacrifices, joined to the fact that the heathens sacrifice to devils, he shews that the partaker in the idol feast is a PARTAKER WITH DEVILS; which none can be, and yet be a Christian.

15.] An appeal to their own sense of what is congruous and possible,—as introducing what is to follow.

ὥς expresses an assumption on the Apostle's part, that they are φρόνιμοι. De W. compares Plato, Alcib. i. 104, ὡς ἀκουσομένην λέγω.

λέγω and φημί both refer to what follows, vv. 16—21.

ὑμεῖς is emphatic—be ye the judges of what I am saying.

16.] The analogy of the Lord's Supper, which, in both its parts, is a participation in Christ. The stress throughout to ver. 20, is on κοινωνία, and κοινωνοί.

τὸ ποτήριον is the accus., by attr. corresponding to τὸν ἄρτον.

τὸ π. τῆς εὐχ.] i. e. ὃ εὐλογοῦντες κατασκευάζομεν (Ec.), as explained imme-

1 = ch. i. 9 reff.
 m ch. vii. 5 reff.
 n = ch. iv. 6.
 o 2 Cor. xii. 6.
 p Heb. xiii. 7.
 q only t. Wisd.
 u 17. xiii.
 v xi. 14 only.
 w ἔκβ. ἐκ τ.
 πολέμου.
 Polyb. iii. 7.
 2

^y Gal. iii. 14. ^z εὐλογίας ὁ ^a εὐλογοῦμεν, οὐχὶ ^b κοινωνία τοῦ ^c αἵματος ^{ABCI}
^{James iii. 10.} τοῦ ^b χριστοῦ ἐστίν; ^x τὸν ἄρτον ὃν ^c κλῶμεν, οὐχὶ ^a κοι- ^{KLP}
^{Rev. v. 12.} νωνία τοῦ ^d σώματος τοῦ ^d χριστοῦ ἐστίν; ¹⁷ ὅτι εἰς ἄρτος, ^{a b c d}
^{13. vii. 12.} ἐν σῶμα ^c οἱ ^c πολλοὶ ἐσμεν. ^f οἱ γὰρ ^f πάντες ἐκ τοῦ ἐνὸς ^{e h k l}
^{Gen. xxviii.} ¹ ¹⁴ ¹ Pet. i. 2. ¹ John i. 7 al. ^a 2 Cor. vi. 14 reff. ^b (ch. xi. 25, 27.) ^l Eph. ii. 13. ^h Heb. ix. (12)
¹ ¹ Matt. xxvi. ²⁵ ¹ Mk. ¹⁴ ¹ Luke ix. 16. ¹⁴ ¹ xxi. 20, ch. ¹⁴ ¹ Rom. vii. 4. (ch. xi. 24, 27, 29.)
¹⁴ ¹ siv. 16 al. ¹ Kings ix. 13. ^a 2 Cor. vi. 14 reff. ^b (ch. xi. 25, 27.) ^l Eph. ii. 13. ^h Heb. ix. (12)
¹⁴ ¹ 1 Pet. i. 2. ¹ John i. 7 al. ^a 2 Cor. vi. 14 reff. ^b (ch. xi. 25, 27.) ^l Eph. ii. 13. ^h Heb. ix. (12)
¹⁴ ¹ c Rom. v. 15 reff. ^f Rom. xi. 32 reff.

16. for εὐλογίας, ευχαριστίας F 71. 80. 213 Syr. ηυλογουμεν D¹. κοινων-
 νιας N¹ (marked for correction by R-corr¹). 1st εστιν bef τ. αιμ. τ. χρ. (transposn to
 avoid the harshness of εστιν at the end) ABP Syr coptt Cyr Aug Bede: txt CDFK
 L¹ rel latt syr goth Chr Thdrt Ambrst. 2nd εστιν bef τ. σωμ. τ. χρ. A Syr copt
 Cyr Aug Bede (see above): om sah: txt BCDFKL¹ rel &c. for 2nd χριστου, κυριου
 D¹ F 21 latt goth (Dial) Thdrt Ambrst Aug (goth Thdrt Ambrst syr-mg κυριου before):
 αυτου n.

17. αὐτ ἄρτον ἰνς και του [ενος] ποτηριου DF vulg-sixt (with demid harl tol, not am)
 Ambrst Pel Bede. (om ενος D.)

diately by ὁ εὐλογοῦμεν,—over which we
 speak a blessing, the Christian form of
 the Jewish בָּרַךְ the cup in the Pass-
 over over which thanks were offered after
 the feast,—in blessing of which cup, our
 Lord instituted this part of the ordinance:
 see Lightfoot in loc., and note on the history
 in Matt. xxvi. The rendering of Olsh., al.,
 the cup which brings a blessing, is wrong,
 as being against this analogy. ὁ εὐλο-

γοῦμεν] which we bless, i.e. consecrate
 with a prayer of thanksgiving: not, as
 Erasmus, Beza, 'quod cum gratiarum ac-
 tione sumimus' (περὶ οὗ εὐχαριστοῦμεν).
 Observe, the first person plural is the same
 throughout: the blessing of the cup, and
 the breaking of the bread, the acts of con-
 secration, were not the acts of the minister,
 as by any authority peculiar to himself,
 but only as the representative of the οἱ
 πάντες, the whole Christian congregation
 (and so even Estius, but evading the legi-
 timate inference). The figment of sacer-
 dotal consecration of the elements by trans-
 mitted power, is as alien from the apostolic
 writings as it is from the spirit of the
 Gospel.

κοινωνία] the participation
 (i. e. that whereby the act of participation
 takes place) of the blood of Christ? The
 strong literal sense must here be held fast,
 as constituting the very kernel of the
 Apostle's argument. The wine is the
 Blood, the bread is the Body, of Christ.
 (In what sense the Blood and the Body,
 does not belong to the present argument.)
 We receive into us, make by assimilation
 parts of ourselves, that wine, that bread:
 we become therefore, by participation of
 that Bread, one Bread, i.e. ONE BODY:
 hence the close and literal participation in
 and with Christ. If we are to render this
 ἐστίν, represents or symbolizes, the argu-
 ment is made void. On the other hand it
 is painful to allude to, though necessary to
 reprobate, the caricature of this real union

with Christ which is found in the gross
 materialism of transubstantiation. See
 further on ch. xi. 26, 27.

ὃν κλῶμεν] probably already the breaking of the bread
 in the communion was part of the act of
 consecration, and done after the example
 of our Lord in its institution. See ch.
 xi. 24; Acts ii. 42, xx. 7, 11. For the
 rest, see above. 17.] Because we, the
 (assembled) many, are one bread (by the
 assimilation of that one bread partaken:
 not 'one loaf'), one Body (by the κοινωνία
 of the Body of Christ, of which that bread
 is the vehicle); for the whole of us par-
 take of that one bread. Meyer and De
 Wette and many other Commentators take
 εἰς ἄρτος alone, 'there is one bread;' and
 impugn the interpretation given above by
 saying that it is evidently not so, because
 the following clause uses ἄρτος in its literal
 sense. But it is for that very reason, that
 I adhere to the interpretation given. By
 partaking of that bread, we become, not
 figuratively but literally, one bread: it
 passes into the substance of our bodies,
 and there is in every one who partakes, a
 portion of himself which is that bread.
 The bread which was before, is now ἡμεῖς.
 But that loaf, broken and blessed, is the
 medium of κοινωνία of the Body of Christ;
 we then, being that one bread, are one
 Body; for we all partake of that one
 bread. So that there is no logical inver-
 sion, and no arguing (Meyer) from the
 effect to the cause. The argument is a
 very simple and direct one;—the bread is
 the Body of Christ; we partake of the
 bread: therefore we partake of the Body
 of Christ. Of these propositions, the con-
 clusion is implied in the form of a question
 in ver. 16: the minor stated in the latter
 clause of ver. 17; its connexion with the
 major producing the conclusion given in
 the former clause ὅτι . . . ἐσμέν. The
 major itself, τοῦτό ἐστιν τὸ σῶμά μου,

ἄρτου ἔμετέχομεν. ¹⁸ ἡ βλέπετε τὸν Ἰσραὴλ ¹ κατὰ ¹ σάρκα· ^g ch. ix. 10, 12
οὐχ οἱ ἐσθιόντες τὰς θυσίας, ^k κοινωνοὶ τοῦ ¹ θυσιαστηρίου ^h ch. i. 26.
εἰσιν; ¹⁹ τί οὖν φημι; ὅτι ^m εἰδωλόθυτόν ⁿ τί ἐστίν, ἢ ὅτι ¹ Phil. iii. 2.
⁷ Heb. x. 33. ¹ Pet. v. 1. ^{Isa.} i. 23. ¹ ch. ix. 13 bis. ^{Rom.} xi. 3 (from 3 Kings xix. 10) al.
^m ch. viii. 1 reff. ⁿ = Acts v. 36. ch. iii. 7. ^{Gal.} ii. 6. vi. 3, 15. ^{Demosth.} 552, 27.

18. rec ουχι, with BD³KLPN³ rel Thdrt: txt ACD¹FPN¹ 17 Chr. εσθοντες D¹.

19. rec transp εἰδωλοθυτόν and εἰδωλον, with KL rel syr goth Chr Thdrt: ἰδωλοθυτον twice F; but G-lat has over the 1st *idolis immolatum sit*, and over the 2nd *idolum aut idolothitum*: εἰδωλοθυτόν, omg from τι ἐστιν to τι ἐστιν, AC¹N¹ (omg τι also) Epiph: εἰδωλον, omg the other clause by homœotet, 17. 71: txt BC²DPN-corr¹ m vulg (and F-lat) coptt æth arm Ambrst Aug Pel Bede. (*The received reading seems to have been adopted as the most natural order on the re-insertion of the omitted clause. For the remarks of Epiph and Aug, see Tischdf.*) ἐστιν bef τι (twice) D¹F latt. for η σι, ουχ σι DF (Terf) Ambrst Aug-mss., (for 1st δτι, ουχ σι Chr-mss.)

is suppressed, as axiomatic. The above remarks shew also the untenableness of the rendering of Calv., Beza, Bengel, al.,—“because there is one bread (antecedent), we being many are one body” (consequent) for this would parenthesize ver. 17, and take it altogether out of the argument, giving it a sense which, as occurring here, would be rapid—“obiter hoc dicit, ut intelligant Corinthii, externa quoque professione colendam esse illam unitatem quæ nobis est cum Christo,” Calv. Meyer objects to rendering ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν, *we partake of that one bread*: saying rightly that μετέχω is always found with a gen. or an acc., never with ἐκ. He would render, *for we all, by means of that one bread, partake* (viz. in the one Body: so μετέχ. is absol. ver. 30). This is exceedingly harsh, besides as it seems to me (see above) confusing the whole argument: and we may safely say would not have been thus expressed by the Apostle, leaving the most important words to be supplied from the context,—but would have been οἱ γὰρ πάντες ἐν τῷ ἐνὶ ἄρτῳ τοῦ ἐνὸς σώματος μετέχομεν. The usage of ἐκ, too, would, though perhaps *barely allowable*, be very harsh, especially when it is remembered that the ἄρτος is not (by the hypothesis) the ultimate, but only the mediate object of participation. None of the examples given in Bernhardt, Syntax, p. 230, which Meyer quotes for his sense of ἐκ, seem to justify it. They apply mostly to the subjective source, ἐκ προπορίας, or the circumstances originating, ὡς ἐκ τούτων,—not to the medial instrument, which it appears to me would require *ιδ.* [In a subsequent edn. Meyer seems to have slightly modified his view, rendering, *for from the one bread we all receive a portion.*]

18.] Another example of κοινωνία, from the Jewish feasts after sacrifice.

τ. Ἰσρ. κατὰ σάρκα.] (= τ. Ἰσρ. τὸν κατὰ σάρκα: so we have τοῖς κυρίοις κατὰ σάρκα, Eph. vi. 5), the

actual material Israel, as distinguished from δ Ἰσρ. κατὰ πνεῦμα, see Rom. ii. 29; Gal. iv. 29; and δ Ἰσρ. τοῦ θεοῦ, Gal. vi. 16.

οἱ ἐσθ. τ. θυσ.] viz. those parts of the sacrifices which were not offered; see on ch. viii. 1. The parts to be offered are specified, Levit. iii. 3; the practice of eating the remainder of the meat sanctioned and regulated, ib. vii. 15—18. κοινωνοὶ τοῦ θυσ.] partakers with the altar (in a strict and peculiar sense,—the altar having *part* of the animal, the *partaker* another *part*; and by the fact of the religious consecration of the offered part, this connexion becomes a *religious connexion*. The question has been raised, and with reason, why the Apostle did not say κοινωνοὶ τοῦ θεοῦ? Meyer answers,—because the Jew was already in covenant with God, and the Apostle wished to express a *closer connexion*, brought about by the sacrifice in question:—De Wette,—because he was unwilling to ascribe so much to the mere act of sacrifice, see Heb. x. 1 ff.: and to this latter view I incline, because, as De W. remarks, θεοῦ would have suited the analogy better than θυσιαστηρίου, but Paul avoids it, and evidently is reluctant to use it. But to carry this view further, and suppose with Rückert that he would not concede to the Ἰσρ. κατὰ σάρκα any κοινωνία θεοῦ, is [Meyer] contradicted by Rom. ix. 4, 5. Still the inference lies open, to which our Saviour's saying points, Matt. xxiii. 20, 21. The altar is God's altar).

19, 20.] The inference from the preceding analogies would naturally be, that Paul was then representing the idols as *being in reality what the heathen supposed them to be*—and the eater of meats offered to them, as partaking with the idol. This objection he meets,—but with the introduction of a new fact to their consideration—that the things which the heathen sacrifice, they sacrifice really to devils.

19.] τί οὖν φημι; what am I then assuming? so Xen. Anab. i. 14. 4, τί οὖν

ο εἰδωλὸν ¹¹ τί ἐστίν; ²⁰ ἀλλ' ὅτι ἂ ¹² ῥθύνουσιν ¹³ αἰ δαιμονίοις
καὶ οὐ θεῶ ¹⁴ ῥθύνουσιν, οὐ θέλω δὲ ὑμᾶς ¹⁵ κ κοινωνοὺς τῶν
¹⁶ αἰ δαιμονίων γίνεσθαι. ²¹ οὐ δύνασθε ¹⁷ ποτήριον ¹⁸ κυρίου
πίνειν καὶ ποτήριον ¹⁹ αἰ δαιμονίων, οὐ δύνασθε ²⁰ τραπέζης
κυρίου ²¹ μετέχειν καὶ ²² τραπέζης ²³ αἰ δαιμονίων. ²⁴ ἢ
²⁵ παραζηλοῦμεν τὸν κύριον; μὴ ²⁶ ἰσχυρότεροι αὐτοῦ
ἐσμεν;
only. gopp. passim. Acts xvii. 18. James ii. 19. Rev. ix. 20. xvi. 14 only.
xi. 9. Ps. lxxvii. 20. t see Isa. lxx. 11. u = ch. xi. 22.
xxiii. 21). xi. 11, 14 only. w ch. i. 23 reff. r ch. xi. 27. s = Rom. v Rom. x. 19 (from Deut.

20. for ἀλλ ὅτι α, α δε D: ἀλλα α F latt lat-ff. rec (for ῥθύνουσιν, twice) θνει
(occasioned by the *insu* of ἐθνη below), with KL rel Chr Thdrt Damasc: txt ABCDFPN
in 17 Mcion-e Epiph Eus. rec aft 1st θν. ins τα ἐθνη, with ACKPN rel vulg
(and P-latt) G-lat syrr coptt goth ath arm Chr Thdrt Orig-int Aug Bede: aft ὅτι.
L: om BDF Mcion-e Epiph Eus Tert Ambrst Aug3 (expr1) Aug-cit (qui sacrificant).
rec 2nd θν. bef και ου θεω, with DFKL rel: txt ABCPN m 17 Eus Orig-int
Aug. δαιμονίων bef κοινωνους (omg των) D1-3F goth. for γινεσθαι, ειναι
F (syrr copt).

κελεύω ποιῆσαι: ὅτι εἰδωλόθ. τί
ἐστίν] that a thing sacrificed to an
idol is any (real) thing (so sacrificed)?
(i. e. has any real existence as a thing
sacrificed? The accentuation τὶ ἐστίν;
would come nearer to the sense of ch.
viii. 4, ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ,—
'that there is any (such thing as an)
offering to an idol?' and in a matter
so ambiguous it is impossible to decide
between the two) or that an idol is
any thing (real? e. g. that Jupiter is
Jupiter in the sense of a living power)?
—(Not so:—this ellipsis of the negative,
taken up by ἀλλά, is found in classical
Greek: e. g. Xen. Mem. i. 2. 2, πῶς οὖν
αὐτὸς ὢν τοιοῦτος ἄλλους ἂν ἀσεβεῖς
..... ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων
πολλοὺς, ἀρετῆς ποιήσας ἐπιθυμεῖν, &c.
See Hartung, Partikellehre, ii. 37.) But
(I say) that the things which they
(i. e. the Gentiles) sacrifice, they sacri-
fice to devils, and not to God (δαίμ., not
'false-gods,' nor in the sense in which
it is used in the mouth of idolaters them-
selves, Acts xvii. 18, and Xen. Mem. i.
1. 1, *deities* [see Stanley's note, in which
this idea is ingeniously combined with
the Christian sense given below],—but,
as always in LXX and N. T. when used
by worshippers of the true God, 'DEVILS,'
'evil spirits.' The words are from Deut.
[ref.], see also Ps. xcv. 5 [Baruch iv. 7,
θύσαντες δαιμονίους κ. οὐ θεῶ]. Heathen-
dom being under the dominion of Satan
[ὁ ἀρχὼν τοῦ κόσμου τούτου], he and his
angels are in fact the powers honoured
and worshipped by the heathen, how-
ever little they may be aware of it):
but (the inference being suppressed 'and

ye therefore by partaking in their sacri-
fices would be partakers with devils:
but') I would not have you become par-
takers with devils (τῶν generic).
21.] Reason of the οὐ θέλω,—sententially
expressed without γάρ. οὐ δύνασθε
applies of course to the real spiritual
participation of the table of the Lord
so as to profit by it: to moral possi-
bility. The ποτήριον δαιμονίων is said
as corresponding to the cup of which
mention has been already made, not as
Grot., al., and De Wette fancy, referring
to the libation at an idol feast.
τράπεζα is said by Pollux vi. 12 (Suicer)
to be used in the sense of τὰ σιτία τὰ
ἐπ' αὐτῶν τῶν τραπέζων τιθέμενα. Com-
pare the description in Herod. iii. 18,
of the Ἡλίου τράπεζα,—Polyb. iv. 35. 4,
ὥστε περὶ τὸν βωμὸν κ. τὴν τράπεζαν τῆς
θεοῦ κατασφαγῆναι τοὺς Ἐφόρους ἅπαντας,
—and ref. Isa. From this passage prob-
ably, the τράπεζα κυρίου became an ex-
pression current in all ages of the Christian
Church: see Suicer in voc. 22.] Or
are we provoking (is it our wish to pro-
voke, that He may assert His power) the
Lord (Christ) to jealousy (by dividing our
participation between Him and devils)?—
see ref. Deut., which evidently is before
the Apostle's mind:—are we stronger than
He (are we then such, that we can afford
to defy His power to punish)?
23—Xl. 1.] Now that he has fully
huddled the whole question of partaking in
idol feasts, and prepared the way for
specific directions as about a matter no
longer to be supposed indifferent, he pro-
ceeds to give those directions, accompany-
ing them with their reasons, as regards

²³ Πάντα ^x ἔξῃσιν, ἀλλ' οὐ πάντα ^x συμφέρειν πάντα ^x ch. vi. 12
^x ἔξῃσιν, ἀλλ' οὐ πάντα ^y οἰκοδομεῖ. ²⁴ μὴδεὶς ^z τὸ ἑαυτοῦ ^y (act. ix. 31
^a ζητεῖτω, ἀλλὰ ^z τὸ ^b τοῦ ἐτέρου. ²⁵ πᾶν τὸ ἐν ^c μακέλ-
^{λῳ} ^d πωλούμενον ἐσθίετε μὴδὲν ^e ἀνακρίνοντες διὰ τὴν
^f συνειδησιν ²⁶ ^g Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ ^h πλήρωμα
ⁱ αὐτῆς. ²⁷ εἴ τις ⁱ καλεῖ ὑμᾶς τῶν ^k ἀπίστων καὶ θέλετε
^l πορεύεσθαι, πᾶν τὸ ^l παρατιθέμενον ὑμῖν ἐσθίετε μὴδὲν

xli. 56. e = Acts iv. 9 reff. f = ch. vii. 7. 2 Cor. i. 12.
i. xlix. 12. h = Mark viii. 20. Ps. xcv. 11. i = Matt. xxii. 3, &c. John ii. 2 al. Esth.
v. 12. k = ch. vi. 6 reff. l = Mark vi. 41. Acts xvi. 34 al. Gen. xliiii. 31, 32.
g Psa. xliii.

23. rec (twice) ins μοι bef εἰσεστ. (from *ch* vi. 12), with C³(1st time) HKL(P)N³ rel (æth 1st time, demid goth, 2d) syrr Chr Thdrt Orig-int Aug₁ : txt ABC¹DN⁴(F 17, once) am(with fuld harl¹ lux tol) copt Clem Ath Damase Iren-int Tert Cypr.—om 2d clause (passing from παντα to παντα) FP: om 1st cl. 17.

24. for το (twice), τα A 47 Antch (Tert). rec aft ερεον ins εκαστος (supplementary: perhaps, as *Meg*, a reminiscence of *Phil* ii. 4), with D²⁻³KL rel syrr goth Chr Thdrt: om ABCD¹FHPX 17 æth latt coptt æth arm Clem lat-ff.

25. Διακρινόντες Ρ.

26. rec γαρ before κριον (*transposn to more usual order, not observing the emphasis*), with AHKLP rel Chr Thdrt: txt BCDEFN a 17.

27. rec aft ei ins δε (*for connexion; but thus perplexing the sense*), with CD³HKL rel (Syr) syr sah goth Thdrst, Damasc Thl (Ec: om ABD¹FPS latt copt arm Antch Chr Thdrst, Jac-nisib Ambrst Aug. aft απιστων ins εις δειπνον DF fuld¹ Ambrst Pel Bede.
παντα τα παραπεμμενα A coptt.

mutual offence or edification. 23.]
He recurs to the plea of ch. vi. 12;—re-
asserts his modification of it, with a view,
after what has passed since, to shew its
reasonableness, and to introduce the fol-
lowing directions. οἰκοδομεῖ] viz. *the*

lowing directions. οἰκοδομεῖ] viz. the Christian body: tend to build up the whole, or the individual parts, of that spiritual temple, God's οἰκοδομή.

24.] Further following out of *οικοδομεῖ*. This ought to be our object: the bringing on one another to perfection, not the pleasing ourselves, see Rom. xv. 2, 3. In the second clause, *ἕκαστος* must be supplied from *μηδείς* (hence it has found its way into the rec.): so Plato, Rep. ii. p. 366 D, *οὐδὲν ἑκὼν δίκαιος, ἀλλ' . . . ψέγει τὸ ἀδίκον*, — i. e. *ἕκαστος ψέγει*. See Bernhardt, Syntax, p. 458. 25.] The key

to understanding this and the following verse is, to remember that συνείδησις is used in each case of the conscience of the *person spoken of*, i. e. in the two first cases, that of the *reader*,—in the third, as explained by the Apostle, that of the *weak brother*: see there. Every thing which is being sold (offered for sale) in the flesh-market (μάκελλον is adopted from the Latin. It was also used by the Rabbis, in the form מִכְּשָׁר. See Stanley, and examples in West.), eat, making no enquiry (whether it is meat offered to idols or not), **on account of your conscience** (to be joined

with ἐσθίετε μὴδ. ἀνακ., not with ἀνακρί-
νοντες only,—as is shewn by the parallel
below, ver. 28,—where the reason given is
joined to ἐσθίετε). The meaning being,—
*‘eat without enquiry, that your conscience
may not be offended.’* If you made enquiry,
and heard in reply, that the meat had been
offered to idols, *your conscience would be
offended*, and you would eat διὰ προσ-
κόμματος to yourselves. De Wette, al.
understand τὴν συν., all through, of the
conscience of another, and apply to all the
explanation of ver. 29. But as Meyer
well observes, no reader could possibly
refer τὴν συνείδ. to any one but himself,
no other person having been mentioned,
until ver. 28, where ἐκεῖνον τὸν μὴνύ-
σαντα is introduced, and τὴν συνείδησιν
is to be referred (but even then not with-
out special explanation given) to the new
subject. 26.] The principle on which

subject. 26.] *The principle on which such an eating ought to rest: that all is GOD's, and for our use: and where no subjective scruple is cast in, all to be freely partaken of: see 1 Tim. iv. 4.* 27.]

The same maxim applied to their conduct at a banquet given by a heathen. A miscellaneous banquet, and not a sacrificial feast, is meant. At such, there might be meat which had been offered to idols. Grot. says well on ὁλέετο πορεύεσθαι, "Admonet tacite, melius forte facturos, si non eant: ire tamen non prohibet: supra,

m here only+.
n Luke xi. 37.
John xi. 37.
Acts xiii.
30 only+.
2 M. i. 11. 20.
vi. 11. 20.
37 only.
o = ch. i. 12
ref.
1 2nd pers.,
2 Cor. vii. 11
ref.
3 Paul, here
only. Matt.
ix. 1. 20.
46. Luke
xiii. 7. Acts iv. 25. vii. 26 only. Gen. iv. 6.
t = Rom. vi. 17 ref. dat., Rom. iv. 19, see note.
s ref.
y so ch. iii. 22 ref.

28. om υμιν F latt goth Tert Aug.
with CDFKL^p rel syr copt goth arm Chr Thdrt: *immolatum* D-lat F-lat in ver 19
simulacro immolatum D-lat, *idolis immolatum* F-lat vulg.: txt ABHNS sah Lus (Clem)
Orig. om *εκεινον τον μηνυσαντα* και F Ambrst. aft και ins δια D Syr syr-
w-ob. rec at end ins του γαρ κυριου η γη και το πληρωμα αυτης (repetition from
ver 26: see also on ver 31), with H²KL rel syr goth Chr Thdrt Phot Ec Thl: om
ABCDFH¹PN 17 latt Syr copt æth arm Damasc Ambrst Aug Pel Bede.
29. for ουχι, ου D¹ 17. εμ αυτου H m: σε αυτου D¹: tuam latt. for
αλλης, απιστων F D-lat G-lat goth Ambr Jer Sedul Primas (txt Ambrst Aug Pel Bede).
30. rec aft ει ins δε (supplementary, but disturbing the sense), with Ec: om ABCD
FKLPX rel vss Clem Cyr.

cap. v. 10." On δια τ. συνειδ., see above,
ver. 25.

28.] Who is the person supposed to say this? not, as Grot., al., think, the *host*, of whom *τις* could hardly be said, but it would stand *ἐὰν δὲ ὑμῖν εἴπη*: nor, as Chrys., Theophyl., al., and De Wette, —some *heathen guest*, by whom De W. imagines it said maliciously, or to put the Christian to the proof,—for his *συνειδήσις* would hardly be so much taken into account in the matter; but, as Neander, Pfl. u. Leit. p. 399, and Meyer,—some *weak Christian*, wishing to warn his brother.

ἱερόθυτον is apparently placed advisedly, to represent what would be said at a *heathen's* table. De W. supposes it on this very account to be a correction: but surely this is giving a corrector credit for more fineness of discrimination than they ordinarily shew. Much more probable is it, that the unusual and apparently incorrect *ἱερόθυτον* should give place to the ordinary and more exact term.

δὲ ἐκ τ. μην. . . .] On account of the man who informed you, and (καὶ specifying the particular point or points to which the more general preceding clause applies: as, τῶνδε εἵνεκα, καὶ γῆς ἡμέρῳ . . . καὶ μάλιστα τῷ χρηστηρίῳ πίστεως ἑών, καὶ τίσασθαι θέλαν Herod. i. 73. See Hartung, Partikellehre, i. 145) *conscience*: i. e. to spare the informer being wounded in his conscience.

29.] Explanation of the last δια τὴν συνειδήσιν, as meaning *not your own*, but *that of the informer*. True to his interpretation (see above), De W. supposes τοῦ ἐτέρου *not to refer to τὸν μηνύσαντα*, but

r = Gal. ii. 4. v. 1, 13 al.
u ch. ix. 10, 12 ref.
x = Rom. xiv. 6. i. 8 al. absol., ch. xi. 24 ref.

rec (for *ἱεροθ.*) *εἰδωλοθυτον* (see notes)
s = Job xix. 27 vat.
v = Rom. iii. 17.
x = Rom. xiv. 6. i. 8 al. absol., ch. xi. 24 ref.

to 'your weak Christian brother,' but then how very harsh and clumsy are the various references to understood persons;—and how simple, on the other interpretation, is the reference in each case of τὴν συν. to the subject of the clause. *ἵνα τί γάρ*] For why is my freedom judged by a conscience not mine own?—i. e. 'Why should I be so treated (hazard by my actions such treatment) that the exercise of my Christian freedom, eating as I do and giving thanks, should become matter of condemnation to another, who conscientiously disapproves of it?' If (no copula) I partake thankfully (dat. of the manner, cf. Soph. Antig. 616, σοφία γὰρ ἐκ του κλεινὸν ἔπος πέφανται,—and Bernhardt, Syntax, p. 101), why am I to be spoken ill of for that for which I give thanks? These words have been misunderstood. It has been generally supposed that the Apostle is *impressing a duty*, not to *give occasion* for the condemnation of their liberty by another's conscience. But the ground on which he is *here* arguing, is the unfitness, absurdity, *injustice to oneself* and the cause of God, ver. 31, of *so acting as to be condemned* for that in which a man not only allows himself, but for which he *gives thanks to God*. The sentiment is the same as in Rom. xiv. 16, *μὴ βλασφημεῖσθω ὑμῶν τὸ ἀγαθόν*. The emphasis is each time on *ἐγώ*.

31—Xl. 1.] General conclusion of this part of the Epistle,—enforced by the example of himself.

31.] This *εἴτε οὖν* . . . , passing from the special to the general, is not with-

ποιεῖτε, πάντα ^z εἰς δόξαν θεοῦ ποιεῖτε. ^{32 a} ἀπρόσκοποι ^z Rom. iii. 7.
καὶ Ἰουδαίους γίνεσθε καὶ Ἕλλησιν καὶ τῇ ^b ἐκκλησίᾳ τοῦ ^a Acts xxiv. 16.
^b θεοῦ ³³ καθὼς κἀγὼ ^c πάντα πᾶσιν ^d ἀρέσκω, μὴ ^e ζητῶν ^f Phil. i. 10
τὸ ἔμαντοῦ ^f σύμφορον, ἀλλὰ τὸ ^g τῶν ^g πολλῶν, ἵνα σω- ^g only + P.
θῶσιν. XI. 1 ^h μιμηταὶ μου γίνεσθε, καθὼς κἀγὼ χριστοῦ. ^h Sir. xxxv.
^{2 i} Ἐπαινώ δὲ ὑμᾶς ὅτι ^c πάντα μου ^k μέμνησθε, καὶ ⁱ (xxxii.) 21
καθὼς ^l παρέδωκα ὑμῖν τὰς ^m παραδόσεις ⁿ κατέχετε. ^l only.
^{3 o} θέλω δὲ ὑμᾶς ^o εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ ^l b ch. i. 2 reff.
^h ch. iv. 16 reff. ⁱ Luke xvi. 8. ^{rom.} xv. 11. ^{vv.} 17, 22 only. ^{w.} ὅτι, Eccles. viii. 15.
^k = 2 Tim. i. 4. ^{heb.} xiii. 3. ^{prov.} xxxi. (xxiv.) 7. ^l = Luke i. 2. ^{acts} xvi. 4. ^{ver.} 23. ^{ch.}
^{xv.} 3. ² Pet. ii. 21. ^{jude} 3. ^m = Matt. xv. 2. ^{gal.} i. 14. ² Thess. ii. 15. ^{iii.} 6. ^{al.} Jer.
^{xxxix.} (xxxii.) 4. ^{xli.} (xxxiv.) 2 only. ⁿ = Luke viii. 15. ^{ch.} xv. 2. ¹ Thess. v. 21. ^{heb.}
^{iii.} 6, 14. ^{x.} 23†. ^o Col. ii. 1.

31. 1st ποιεῖτε bef τι DF. om 2nd ποιεῖτε F Ambrst (Gaul). at end
add του γαρ κυριου η γη &c (as in ver 28) C³.
32. rec γίνεσθε bef και ιουδαιοις, with DKL³ rel: γιν. ιουδ. τε F: txt ABCN¹ m 17
Orig Cyr Did. om του F: αυτου G.
33. for παντα πασιν, πασιν κατα παντα F: παντα παντα D. rec συμφερον (more
usual), with DFKLPN³ rel Orig Petr: txt ABCN¹. om 2nd το F.
CHAP. XI. 2. rec aft υμᾶς ins ἀδελφοι (addition at beginning of a new section), with
DFKL rel vss(add μου Syr al) Thdrt: om ABCPN a copt ath-rom arm Ath Cyr-jer
Bas Chr Thl-comm Oros. παντοτε P. om και Δ¹ o 57. ins παντα-
χου bef παρεδωκα F D-lat Ambrst. (In F, *ubique* is not written in the Latin column but
inserted over the Greek word.) παραδεδωκα N: παραδωκα F. om υμιν
F (and G-lat, not F-lat) Ambrst. aft παραδοσεις ins μου D¹ F latt lat-ff.
ins ουτως bef κατεχετε C æth Ath, Chr.
3. om 1st δε F (and G-lat, not F-lat) syr Ambrst. om 1st o B¹ (B³ Tischdf)

out reference to the last verse, in which the hypothesis is, that the *Christian and thankful act* of the believer is *marred* by the condemnatory judgment of his weak brother. All such hindrances to God's glory they are to avoid; and in all things, *eating or drinking*, or any other particular of conduct (τι, *any thing*, the stress being on ποιεῖτε,—whether ye eat or drink, or do *any thing*; not as E. V. *whatever ye do*,—δτιοῦν), the *glory of God is to be the aim*, self-regard being set aside: and so,— 32.] *all offence is to be avoided* (it being understood that this refers to ἀδιὰφορα, for in *other things*, both Jews and Greeks *must be offended*, see ch. i. 23), *whether to Jews or Heathens* (both these out of the Church), *or to the Church of God* (their own brethren). 33.] *His own course of conduct*:—As I in all things (accus. of that on which the subject acts, or over which the quality predicated extends, as in ἀλγὼ τὴν κεφαλὴν;—so τοῦ πάντ' εὐδαίμονος ὄλβου, Soph. *Ed. Tyr.* 1197. See Kühner, ii. 222. 4) please ('am pleasing': as Meyer well remarks, not the *result*, but the *practice on Paul's part*; for πᾶσιν ἀρέσκειν τὸν συμβουλευόντα κ. τὰ κοινὰ πράττοντα ἀδύνατον, Demosth. 1481. 4). ἔμμαντοῦ and τῶν πολλῶν are opposed: see ver. 24. ἵνα σωθ, his

great aim and end;—so ch. ix. 22. XI. 1.] κἀγὼ, scil. μιμητὴς γέγονα. Compare on the sense, Phil. ii. 4, 5. XI. 2—34.] REPROOFS AND DIRECTIONS REGARDING CERTAIN DISORDERS WHICH HAD ARISEN IN THEIR ASSEMBLIES: viz. (1) THE NOT VELLING OF THEIR WOMEN IN PUBLIC PRAYER (vv. 2—16): (2) THE ABUSE OF THE ἀγάπαι (17—34). 2—16.] *The law of subjection of the woman to the man* (2—12), and *natural decency itself* (13—16), *teach that women should be veiled in public religious assemblies.* 2.] δέ, implying a distinction from the spirit of the last passage, which was one of *blame*, and exhortation to imitate him. He praises them for the degree in which they did this already, and expresses it by the slighter word μέμνησθε. πάντα, see above, on ch. x. 33. And ye keep (continue to believe and practise) the traditions (apostolic maxims of faith and practice, delivered either orally or in writing, 2 Thess. ii. 15), according as (according to the words in which) I delivered (them) to you. This was their *general practice*: the *exceptions* to it, or departures at all events from the *spirit* of those παραδόσεις, now follow. 3.] "It appears, that the Christian women at Corinth claimed

1 absol., Matt.
vi. 9, &c.
Luke iii. 21.
Acts vi. 6.
9, 30 al.
1
9 = Acts xix.
6, ch. xiii. 9.
xiv. 1, &c.

χριστός ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός. ⁴ πᾶς ἀνὴρ ¹ προσευχόμενος ἢ ² προφητεύων ³ κατὰ ⁴ κεφαλῆς ἔχων ⁵ καταισχύνει τὴν κεφαλὴν

r (Mark xiv. 3 rec.) and ellipsis, Esth. vi. 12.

s = ch. i. 27. ver. 22.

D¹F.

rec om του bef χριστου, with C¹FKLP rel Orig₁ Eus₁ Chr₂ Thdr^t Damasc Thl₂ Ec₂: ins ABDN m 17 Clem Eus₁Chr₁ Thl₁ Ec₁.

for their sex an equality with the other, taking occasion by the doctrine of Christian freedom and abolition of sexual distinctions in Christ (Gal. iii. 28). The gospel unquestionably did much for the emancipation of women, who in the East and among the Ionian Greeks (not among the Dorians and the Romans) were kept in unworthy dependence. Still this was effected in a quiet and gradual manner; whereas in Corinth they seem to have taken up the cause of female independence somewhat too eagerly. The women overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the Apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here however he blames the latter practice only, and reserves the former till ch. xiv. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, to whom again he assigns his place in the spiritual order of creation, and traces this precedence up to God Himself." De Wette. πάντος ἀνδρός] 'of every Christian man' (as Chrys., al., Meyer, De W.), certainly,—and for such the Apostle was writing: but not *only* of every Christian man: the Headship of Christ is *over all things* to His Church, Eph. i. 22, and thus He is Head of *every man*. The word κεφαλὴ in each case means the head *next above*. This must be borne in mind, for Christ is THE HEAD of the Christian *woman*, as well as of the Christian *man*. God is the Head of Christ, not *only* according to His human Nature: the Son is, in his Sonship, necessarily *subordinate to the Father*: see ch. iii. 23, note, and ch. xv. 28. From χριστός, the order *descends* first: then, in order to complete the whole, *ascends* up to God.

Observe that though (Gal. iii. 28) the distinction of the sexes is *abolished* in Christ, *as far as the offer of and standing in grace* is concerned, yet for *practical purposes*, and for *order and seemliness*, it *subsists and must be observed*. 4.] The case of the *man* here treated, was regarded by the ancient Commentators, Chrys., Theodoret, Theophyl., &c., and

Grot., Mosh., al., as an *actually occurring* one among the Corinthians:—but by recent ones, since Storr and Bengel, as *hypothetically put*, to bring out that other abuse which really *had occurred*. Had it been real, more would have been said on it below: but from ver. 5 onwards, attention is confined to the *woman*. προσευχ. praying in public: προφ. discoursing in the spirit; see on ch. xii. 10.

κατὰ κεφ. ἔχων] scil. τι. The Jews when praying in public put over their heads a veil, called the Tallith, to shew their reverence before God and their unworthiness to look on Him: Lightf., Hor. Heb. in loc. Grotius's note on the Greek and Roman customs is important:—"Apud Græcos mos fuit sacra facere capite aperto. Legendum enim apud Macrobi. i. Saturn. 8, *Illic Græco ritu capite aperto res divina fit*, apparet ex loco ejusdem libri c. 10, ubi titidem de Saturno agitur, et *sacrum ei fieri dicitur aperto capite ritu peregrino*; et ex loco iii. 6, ubi Varronem ait dicere, Græci hoc esse moris, aperto capite sacrificare. ἀπαρακλύπτῳ κεφαλῇ ait de ejusdem Saturni sacris agens Plutarchus in Romanis questionibus. *Lucem facere* id dici solum Festus testatur. Eodem modo, id est aperto capite, etiam Herculi in ara maxima sacrum fieri solere testatur, præter Macrobius dicto libro iii. 6, Dion. Hal. lib. i., nimirum quia id sacrum institutum erat ab Evandro homine Græco. Sed Æneas (?) contrarium morem in Italian intulit sacra faciendi velato capite, ne quod malum omen oculis aut auribus obveniret: ut Virg. nos docet Æn. iii. et ad eum Servius, et in Breviario Aurelius Victor: sed et Plutarchus in Romanis questionibus. Et ejus moris etiam Plautus meminit in comædiis quibusdam: ut solet admiscere Romana Græcis. Paulus Græcis Corinthiis scribens Græcum præfert morem, et causas addert quales ferebat negotii natura. Ex Pauli præscripto perpetuo hunc morem tenere Christiani veteres. Tertul. Apologetico: 'Ille suspiciens Christiani manus expansis, quia innocui: capite nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus,' &c. Nihil huc pertinet mos Septentrionis in reverentie signum caput velandi, qui

αὐτοῦ. ⁵ πᾶσα δὲ γυνή ¹ προσερχομένη ἢ ² προφητεύουσα ³ ἀκατακαλύπτω τῇ κεφαλῇ ⁴ κατασχύνει τὴν κεφαλὴν αὐτῆς. ⁵ ἐν γὰρ ἐστὶν ⁶ καὶ τὸ αὐτὸ τῇ ⁷ ἐξυρμένῃ. ⁸ εἰ γὰρ οὐ ⁹ κατακαλύπτεται γυνή, καὶ ¹⁰ κειράσθω. εἰ δὲ ¹¹ αἰσχρὸν γυναικὶ ¹² τὸ ¹³ κείρασθαι ἢ ¹⁴ ξυρᾶσθαι, ¹⁵ κατακα-
λυπτέσθω. ¹⁶ ὡς ἡ γὰρ οὐκ ¹⁷ ὀφείλει ¹⁸ κατακαλύπτε-
σθαι τὴν κεφαλὴν, ¹⁹ εἰκὼν καὶ ²⁰ δόξα θεοῦ ²¹ ὑπάρχων ἢ

εἰλει
τα-
την
CDF
PN
d e f
klm
7. 47

ver. 13 only.
Levit. xiii. 43
A/there also
u. κεφ.)
only. 1°ly b.
xx. 27. 2.
dat., Winer,
edn. 6, § 31.
7.
u ch. xii. (9) 11
only, constr.,
here only.
see 1 Pet. v.
9.
v here bis.
Acts xxi. 21
only. Num.

vi. 9.
only. 2 Kings xiv. 26.
z constr., Phil. i. 21.
26, 27.
w here (3ce) only.
Gen. xxxviii. 15 al.
y ch. xiv. 35. Eph. v. 12.
a = Acts xvii. 29. Rom. xv. 1.
d Acts viii. 16 reff.

x here bis. Acts viii. 32. xviii. 18
Tit. i. 11 only. P. Gen. xli. 3, &c. only.
b Rom. viii. 29 reff. GEN. i.

5. for πασα δε, και π. A Syr æth: om δε P. om τη D¹F. rec for αυτης,
εαυτης (see note), with BD³KL rel Orig: txt ACDFLPN a b¹ d g² h o 17 Chr Thdrt.
6. aft κειρασθω ins η ξυρασθω B.
7. rec om η (conforming to the preceding and following), with CD³KLX₁ rel Chr

quauquam per Germanicas nationes late manavit, et Judæis tamen et Græcis, et veteri Italiæ fuit incognitus.”

καταισχ. τ. κεφ. αὐτοῦ] dishonours his Head, i.e. Christ: not, his own head literally,—except in so far as the literal and metaphorical senses are both included,—the (literal) head of the man being regarded as the representative of his spiritual Head. See this brought out in Stanley's note: for the head of the man in this respect of honouring or dishonouring, has been, ver. 3, explained to be CHRIST. Him he dishonours, by appearing veiled before men, thus recognizing subjection to them in an assembly which ought to be conformed to Christian order.

5.] The case of the woman is just the converse. She, if she uncovers herself (on the manner of covering, see below ver. 15, note) in such an assembly, dishonours her head (the man; not, as Meyer and many others, literally, her own head [but see above]: of this kind of dishonour there is no mention at all in our passage, and ver. 3 has expressly guarded us against making the mistake) by apparently casting off his headship: and if this is to be so, the Apostle proceeds, why not go further and cut off her hair, which of itself is a token of this subjection? But if this be acknowledged to be shameful (it was a punishment of adulteresses, see West. in loc. and Tacit. Germ. 19), let the further decency of the additional covering be conceded likewise. The reading εαυτης may have arisen from fancying that her own head is meant.

ἐν . . . ἐστὶν κ. τὸ αὐτό] she: not it, τὸ ἀκατακαλύπτων εἶναι. The neut. is used because the identity is generic, not individual: cf. Eur. Med. 928,—γυνὴ δὲ θῆλυ κατὰ δακρύοις ἔφυ, and other examples in

Kühner, ii. 45 (§ 421).

6.] the argument see above. οὐ κατ.,—is to be unveiled, the pres. indicating the normal habit.

καὶ κειρ., let her ALSO, besides being unveiled, &c. κείρ. ἢ ξυρ.] ‘plus est radi quam tonderi,’ Grot.

7—9.] A second reason for the same,—from the dependence of the man on God only, but of the woman on the man.

7.] γὰρ refers back to and gives a reason for κατακαλύπτέσθω, the difference between the sexes being assumed,—that one should be and the other should not be veiled. The emphasis is accordingly on ἀνὴρ.

οὐκ ὀφείλει, should not, ought not: see reff. εἰκὼν θεοῦ, ref.

Gen. This the man is, having been created first,—directly, and in a special manner: the woman indirectly, only through the man.

κ. δόξα θ.] And the (representative of the) glory of God: on account of his superiority and godlike attributes among other created beings. This is obviously the point here brought out, as in Ps. viii. 6: not, that he is set to shew forth God's glory (εἰς γὰρ δόξαν θεοῦ ὀφείλει ὁ ἀνὴρ ὑποτετάχθαι τῷ θεῷ, Phot. in Ecum.), however true that may be: nor, as Estius, from Augustine, ‘quia in illo Deus gloriatur:’ nor is δόξα the representative of the Heb. נִדְבָרָה, Gen. i. 26 (ὁμοίωσις), as Rückert, al., suppose, because the LXX have rendered נִדְבָרָה, Num. xii. 8; Ps. xvii. 15, by δόξα: for, as Meyer observes, in so well-known a passage as Gen. i. 26, the Apostle could hardly fail to have used the LXX word ὁμοίωσις.

Man is God's glory: He has put in him His Majesty, and he represents God on earth: woman is man's glory: taken (ver. 8) from the man, shining (to follow out Grotius's similitude, “minus aliquid vero,

γυνή δὲ ὁδοῖα ἀνδρός ἐστιν. ⁸ οὐ γάρ ἐστιν ἀνὴρ ἐκ
 γυναικός, ἀλλὰ γυνή ἐξ ἀνδρός. ⁹ καὶ γὰρ οὐκ ἐκτίσθη
 ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα. ¹⁰ διὰ
 τοῦτο ὁφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς

Damasc: ins ABD¹FPN³ Dial Isid Thdr̄t.

9. om ver K.

ins του bef ανδρος F.

10. η γυνη bef οφειλει H m 17.

ut luna lumen minus sole") not with light direct from God, but with light derived from *man*, "τὸ θῆλυ, ἄρβεν ἀτελές, philosophis. Imperat materfamilias suae familiae, sed viri nomine." Grot. This of course is true only as regards her place in creation, and her providential subordination, not in respect of the dependence of every woman's individual soul directly on God, *not on man*, for supplies of grace and preparations for glory. The Apostle omits *εἰκὼν*, because anthropologically the woman is not the *image* of the man, on account of the difference of the sexes: and also perhaps because thus he would seem to deny to the woman the being created in the *divine* image, which she is as well as the man, Gen. i. 26, 27. The former reason appears the more probable: and so De W. and Meyer. "It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to *ἄνθρωπος* is the only one brought forward, here it is merged in the word *ἄνθρωπος*, which only expresses his relation to the woman." Stanley. 8.] γάρ gives the reason of the former assertion γυνή ὁδοῖα ἀνδρός,—viz. that the man is not (emphasis on *ἐστιν*, which prevents the *ἐκ* having a figurative sense, of *dependence*: —'takes not his being,' in the fact of his *original* creation. The *propagation* of the species is not here in view) out of the woman, but the woman out of the man (compare Gen. ii. 23, κληθήσεται γυνή, ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήφθη).

9.] For also (parallel with ver. 8—another reason: not subordinate to it, as Meyer, who renders *ἐκ* in ver. 8, 'dependent on,' and regards this verse as giving the reason) the man was not created (emphasis on *ἐκτίσθη*, as before on *ἐστιν*) on account of the woman, &c. In this verse, besides the manner of creation, ἐκ τοῦ ἀνδρός, the occasion of creation, διὰ τὸν ἄνδρα, is insisted on; see Gen. ii. 18 ff. 10.]

διὰ τοῦτο, on account of what has just been said, by which the subordination of the woman has been proved:—refers to vv. 7—9, not as Meyer, to ver. 9 only: for vv. 8, 9, give two parallel reasons for γυνή ὁδοῖα ἀνδρός, the inference from which proposition has not yet been given, but now

follows, with ὁφείλει answering to οὐκ ὁφείλει above. ὁφ. ἡ γ. ἐξουσίαν ἔχ.

ἐπὶ τῆς κεφ.] The woman ought to have power (the sign of power or subjection; shewn by the context to mean a veil). So Diodor. Sic. i. 47: εἰκόνα . . . εἰκοσι πηχῶν, μονόλιθον, ἔχουσιν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς, ὡς διασημαίνειν ὅτι καὶ θυγάτηρ καὶ γυνή καὶ μήτηρ βασιλείας ὑπῆρξε, where βασιλείαι evidently are *crowns*, the tokens of kingdom. And as there from the context it is plain that they indicated participation in the glory of the kingdoms, so here it is as evident from the context that the token of ἐξουσία indicates being under power: and such token is the covering. So Chrys. (τὸ καλύπτεσθαι, ὑποταγῆς κ. ἐξουσίας), Theodoret, Theophyl. (τὸ τοῦ ἐξουσιά(εσθαι) σύμβολον), Œcum., Beza, Grot., Est., Bengel, Wolf, al., Billroth, Rückert, Olsh., Meyer, De Wette. To enumerate the various renderings would be impossible. Some of the principal are, (1) a sign of power to pray and prophesy in public, bestowed on her by her husband. So Schrader, iv. 158: but this would be quite irrelevant to the context. (2) Some suppose ἐξουσίαν actually to mean a veil, because the Heb. רַבָּה, 'a veil,' comes from the root רָבַה, 'subjecit.' So Hammond, Le Clerc, al. But (see Lexx.) 'subjecit' is not the primary, only a tropical meaning: the primary meaning, 'extendit, diduxit,' is much more likely to have given rise to the substantive. It is certainly a curious coincidence that the Heb. terms should be thus allied,—and that alliance may have been present to the Apostle's thoughts: but this does not shew that he used ἐξουσία for a veil. (3) Kypke would put a comma after ἐξουσ., and render 'propterea mulier potestati obnoxia est, ita ut relamen (see ver. 4) in capite habeat.' But the sense of ὁφείλειν τι would require (see Lexx.) ὑπακοήν, not ἐξουσίαν. (4) Pott renders, 'mulierem oportet servare jus (sive potestatem) in caput suum, sc. eo, quod illud velo obtegat.' But this, though philologically allowable (see Rev. xi. 6; xx. 6; xiv. 18; and with ἐπάνω, Luke xix. 17), is entirely against the context, in which the woman has no power over her own head, and on

διὰ τοὺς ἡ ἀγγέλους. 11 ἢ πλὴν οὐτε γυνὴ χωρὶς ἀνδρὸς ^{h = as ordinarily; so Ps. cxxxvii. 1.}

i = Matt. Luke passim (not Mark, John, nor Luke in Acts). Paul, Eph. v. 33. Phil. i. 18. iii. 16. iv. 14 only. Rev. ii. 25. Lam. iii. 3.

11. rec ἀνὴρ χωρὶς γυν. οὐτε γυνὴ χωρὶς ἀνδ. (arranging more natural order), with D²KL

that very account is to be covered. (5) Hagenbach (in the Stud. und Krit. 1828, p. 401) supposes ἐξουσία here to mean *her origin*, ἐξ-ουσία from ἐξ-εἶμι, as παρ-ουσία from παρ-εἶμι:—to shew that she (ver. 8) ἔστιν ἐξ ἀνδρὸς. But apart from other objections to this, it must thus be, τὴν ἐξ. or τὴν ἐξ. αὐτῆς. Other renderings and conjectures may be seen in Meyer's note, from which the above is mainly taken: and in Stanley's. διὰ τοὺς ἀγγέλους] On account of the angels: i. e. because in the Christian assemblies the holy angels of God are present, and delighting in the due order and subordination of the ranks of God's servants,—and by a violation of that order we should be giving offence to them. See ref. So Chrys. (οὐκ οἶδας ὅτι μετ' ἀγγέλων ἔστηκας; μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς, καὶ ἔστηκας γελῶν; cited by Hammond, but from what work of Chrys. I have not been able to find. In his commentary on this passage he is not clear, but seems to take this view,—εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησί, τοὺς ἀγγέλους αἰδέσθητι, Hom. xxvi. p. 234. In the Hom. on the Ascension, vol. ii. pt. ii. p. 443 (Migne), he says, εἰ βούλει ἰδεῖν κ. μάρτυρας κ. ἀγγέλους ἀνοιξόν τῆς πίστεως τοὺς ὀφθαλμούς, κ. ὕψει τὸ θέατρον ἐκείνο· εἰ γὰρ πᾶς ὁ ἀπὸ ἀγγέλων ἐμπέπλησται, πολλῶ μᾶλλον ἢ ἐκκλησία . . . ὅτι γὰρ ἅπας ὁ ἀπὸ ἀγγέλων ἐμπέπλησται, ἀκούσων τί φησιν ὁ ἀπόστολος, γελῶν τὰς γυναῖκας ὥστε ἔχειν κάλυμμα ἐπὶ τῆς κεφαλῆς· “ὀφείλουσιν κ.τ.λ.”), Grot. (whose note see in Pool), Estius, Wolf, Rückert, Meyer, De Wette. (1) Others, with a modification of this rendering, take τοὺς ἀγγέλους as the *guardian angels*, appointed, one to take charge of each Christian. So Theophyl. (τὸ ἀνακεκαλύφθαι ἀναισχυρτίαν ἐμφαίνει· ἦν καὶ οἱ τοῖς πιστοῖς παρεπόμειοι ἀγγελοι βδελύσσονται), Jerome (not Aug. de Trin. xii. 7, as Meyer, see below), Theodoret. But, though such angels *certainly* do minister to the heirs of salvation,—see Matt. xviii. 10, and note,—there does not appear to be any immediate allusion to them *here*. (2) Others again understand ‘*bad angels*,’ who might *themselves* be lustfully excited; so Tertull. de Virg. Vel. 7, vol. ii. p. 899, “propter angelos: scilicet quos legimus a Deo et caelo excidisse ob concupiscentiam foeminarum.” See also cont. Marcion. v. 8, p. 488,—or might tempt men so to be, —Schöttgen, Mosh., al.,—or might in-

jure the unveiled themselves: so, after Rabbinical notions, Wetst. But οἱ ἀγγελοι, *absol.*, never means any thing in the N. T. except the holy angels of God. See, in Stanley's note, a modification of this view, which is consistent with that meaning. (3) Clem. Alex. fragm. ix. ὑποτυπ. lib. iii. (p. 1004 P.) says, ἀγγέλους φησὶ τοὺς δικαίους κ. ἐναρέτους. (4) Beza, the Christian prophets, “in actu loquentes ut Dei nuncios et legatos.” (5) Ambrose, the presidents of the assemblies. (6) Lightf., the angeli or nuntii desponsationum, persons deputed to bring about betrothals. (7) Rosenm., Schrader, and many others,—*exploratores* vel *speculatores*: “Poterat nempe novae consuetudinis notitia per ἀπίστους speculatores in publicum emanare, christianasque uxores tum Judæis, de isto mulierum habitu pessime existimantibus, tum Græcis quoque in suspicionem rei christianæ probrosissimam adducere.” Rosenm. Against all these ingenious interpretations is the plain sense of οἱ ἀγγελοι (Matt. xiii. 49. Mark i. 13. Luke xvi. 22. chap. xiii. 1. Col. ii. 18. Heb. i. 4, 5, 7, 13, al.), which appears to me irrefragable. But still a question remains, *WHY should the Apostle have here named the angels, and adduced them as furnishing a reason for women being veiled in the Christian assemblies?* Bengel has given an acute, but not I believe the correct answer: “mulier se tegat propter angelos, i. e. quia etiam angeli teguntur. Sicut ad Deum se habent angeli: sic ad virum se habet mulier. Dei facies patet: velantur angeli: Esa. vi. 2. Viri facies patet: velatur mulier.” Surely this lies too far off for any reader to supply without further specification. Aug. de Trin. xii. 7 [10], vol. viii. p. 1004, gives an ingenious reason: “Grata est enim sanctis angelis sacra et pia significatio. Nam Deus non ad tempus videt, nec aliquid novi fit in Ejus visione atque scientia, cum aliquid temporaliter aut transitorie geritur, sicut inde afficiuntur sensus vel carnales animalium et hominum, vel etiam celestes angelorum.” (He makes no mention,—see above,—of *guardian* angels.) I believe the account given above to be the true one, and the reason of adducing it to be, that the Apostle has before his mind the order of the universal church, and prefers when speaking of the assemblies of Christians, to adduce those beings who, as not

[αὐτῇ]· ¹⁶ εἰ δέ τις ^v δοκεῖ ^w φιλονεικος εἶναι, ἡμεῖς τοιαύτην ^v — Luke xii. 21. Gal. ii. 6. Prov. ii. 10. ^x συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ^y ἐκκλησίαι τοῦ ^z θεοῦ. ^w here only. Ezek. iii. 7 only. (-κία, Luke xxii. 24. -κεῖν, Prov. x. 12.) ^x John xviii. 39. ch. viii. 7 v. r. only. ^y plur., Rom. xvi. 16 reff. ^z ch. i. 2 reff. ¹⁷ Τοῦτο δὲ ^a παραγγέλλω οὐκ ^b ἐπαινῶν, ὅτι οὐκ ^c εἰς ^w τὸ ^d κρείσσον ἀλλὰ ^e εἰς τὸ ^e ἥσπον ^f συνέρχεσθε. ¹⁸ ^g πρῶ- ^b ver. 2. ^c see Rom. xiii. 4 reff. ^d ch. vii. 9 reff. ^e = here (2 Cor. xii. 15) only. (Isa. xxiii. 8.) ^f = Acts i. 6 reff. ^g [Rom. iii. 2.]

17. rec παραγγέλλων ουκ επαινω (see vv. 2 and 22), with C³(app) D³(and lat) FKLIP^s rel^s copt Chr Thdrt: -λω ουκ -νω D¹ 137 sah: -λων ουκ -νων B d: txt AC¹ 17 latt syrr ath arm Ambrst Aug Pel Bede. [κρείσσον, so ABCD¹FPN 17.] [ἀλλα, so ABCD¹N m¹.] [ἥσπον, so ABCD¹N: ελαττον F Thdrt: ἴσπον 17.]

of Antt. art. 'peplum.' 16.] Cuts off the subject, already abundantly decided, with a settlement of any possible difference, by appeal to universal apostolic and ecclesiastic custom. But if any man seems to be contentious (i. e. 'if any arises who appears to dispute the matter, who seems not satisfied with the reasons I have given, but is still disputatious';—this is the only admissible sense of *δοκεῖ* in this construction: see reff.:—for the meaning, 'if it pleases any one,' &c. would require *τινι* *δοκεῖ*: and 'if any one thinks that he may,' &c. would not agree with *φιλονεικεῖν*, which is in itself wrong). ἡμεῖς] declarative: let him know that . . .; so, εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ, Rom. xi. 18. We,—the Apostles and their immediate company,—including the women who assembled in prayer and supplication with them at their various stations, see Acts xvi. 13. τοιαύτην συνήθειαν] The best modern Commentators, e. g. Meyer and De Wette, agree with Chrys. in understanding this, τοιαύτ. συνήθ., ὥστε φιλονεικεῖν κ. ἐρίζειν κ. ἀντιτάττεσθαι. p. 235. And so Ambrose, Beza, Calvin, Estius, Calov., al. But surely it would be very unlikely, that after *so long a treatment of a particular subject*, the Apostle should wind up all by merely a censure of a fault common to their behaviour on *this and all the other matters of dispute*. Such a rendering seems to me almost to *stultify the conclusion*:—'If any will dispute about it still, remember that it is neither our practice, nor that of the Churches, to dispute.' It would seem to me, but for the weighty names on the other side, hardly to admit of a question, that the *συνήθεια* alludes to the *practice* (see ref. John) of *women praying uncovered*. So Theodoret, Grot., Michaelis, Rosenm., Billroth, Olsh., al., and Theophyl. altern. He thus cuts off all further disputation on the matter by *appealing to universal Christian usage*: and to make the appeal more solemn, adds

τοῦ θεοῦ τοῖς ἐκκλ.,—the assemblies which are held in honour of and for prayer to God, and are *His own Churches*. Ὁς αἱ ἐκκλησίαι, not ἡ ἐκκλησία. The *plurality of independent testimonies to the absence of the custom*, is that on which the stress is laid. This appeal, 'to THE CHURCHES,' was much heard again at the Reformation: but has since been too much forgotten. See, on the influence of this passage on the Christian church, the general remarks of Stanley, edn. 2, pp. 198—200.

17—34.] Correction of abuses regarding the Agapæ and the partaking of the Supper of the Lord. 17.] Refers

back to what has been said since ver. 2, and forms a transition to what is yet to be said. But this (viz. *what has gone before*, respecting the *veiling of women*; not, as Chrys., Theophyl., Grot., Bengel, al., that which follows: see below) I command you (not 'announce to you,' nor 'declare to you from report,' which are senses of *παραγγ.* unknown to the N. T., where it only means 'to command,'—'to deliver by way of precept': see reff., and ch. vii. 10; 1 Thess. iv. 11; 2 Thess. iii. 4, 6, 10, 12. This makes it hardly possible to refer *τοῦτο* to *what follows*; for if so, some definite command should immediately succeed) not praising (refers to the *ἐπαινῶ* of ver. 2, and *excepts what has been said since* from that category); because you come together not for the better (so that edification results) but for the worse (so that propriety is violated, and the result is to the hindering of the faith). These last words ὅτι . . . *συνέρχ.* are introduced with a manifest view to include *more* than the subject hitherto treated, and to *prepare the way* for other abuses of their assemblies to be noticed.

18.] πρῶτον—where is the second particular found, answering to this πρῶτον? Ordinarily, it is assumed that the *σχίσματα* are the *first* abuse, the disorders in the Agapæ (beginning with ver.

h = ch. v. 3. 2 Cor. ix. 1. i w. acc. and inf., John xii. 18 only. j ch. i. 10 reff. k Acts viii. 16 reff. 1 = here only. Thucyd. ii. 64. iv. 30. = ἐκ μέρους, ch. xiii. 9, &c. m = Matt. xxiv. 23, 26 p Rom. xiv. 18 reff. al. fr. Job xxix. 24. n = Acts iv. 12 reff. o Acts v. 17 reff.

18. rec ins τη bef εκκλησια (the meaning being mistaken: see note), with g h 47 (Ec Thl: om ABCDFKLPX rel Chr Damasc. υπαρχειν bef εν υμιν D¹3F vulg-ed arm: om εν υμιν am (with demid fuld harl) Orig Ambrst Bede.

19. om 1st εν υμιν D¹F lat Orig-Int lat-ff (not Orig Archel Jer Primas): ins aft ειναι D³ Archel. aft ινα ins και B D¹(and lat) m 17 vulg sah Ambrst Pel Bede: om ACD³FKLPX rel syrr copt ath Orig Epiiph Chr Thdrt Damasc Cypri: και ινα και m¹.

20), the second. But I am convinced, with Meyer, that this view is wrong. For (1) neither special blame, nor correction of abuse, is conveyed in vv. 18, 19: nor is it so much as intimated, on the ordinary hypothesis, what the character of these σχίσματα was. And (2) the words of ver. 22, ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ, plainly refer back to ver. 17, and shew that the whole is continuous. Again (3) the οὐν of ver. 20, as so frequently,—see ch. viii. 4, and Hartung, Partikellehre, ii. 22,—resumes the subject broken off by καὶ μέρος . . . γέν. ἐν ὑμῖν. The σχίσματα before the Apostle's mind are, specifically, those occurring at the Agapæ,—but on the mention of them, he breaks off to shew that such divisions were to be no matters of surprise, but were ordained to test them,—and in ver. 20 he returns with the very words, συνερχομένων ὑμῶν,—to the immediate matter in hand, and treats it at length. See more on vv. 21 ff. But the question still remains, where is the second point, answering to this πρῶτον? Again with Meyer (and Macknight) I answer,—at ch. xii. 1. The ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies, ch. xiv. 23 al., and concerning which he concludes, xiv. 40, πάντα εὐσχημόνως κ. κατὰ τάξιν γινέσθω,—was the other point before his mind, when he wrote this πρῶτον. That he takes no notice in ch. xii. 1, by any ἐπειταδέ or the like, of what has gone before, will be no objection to the above view to any one but the merest tiro in our Apostle's style.

There is a trajectory of the ἀκούω, which, in the sense, precedes συνερχ., &c. ἐκ ἐκκλ.] in assembly, —not local, as E. V., 'in the church,' but = ἐπὶ τὸ αὐτό, ver. 20. σχίσματα.] of what sort, is specified below; viz. that he does not here refer to the party dissensions of ch. i. 10, nor could he say of them μέρος τι πιστεύω, but strictly to σχίσματα which took place at their meetings together, viz. that each takes before other his own supper, &c. So Chrys.: οὐ λέγει, ἀκούω

γὰρ μὴ κοινῇ ὑμᾶς συνδειπνεῖν ἀκούω κατ' ἰδίαν ὑμᾶς ἐστιᾶσαι, καὶ μὴ μετὰ τῶν πενήτων· ἀλλ' ὃ μάλιστα ἱκανὸν ἦν αὐτῶν διασεῖσαι τὴν διάνοιαν, τοῦτο τέθεικε, τὸ τοῦ σχίσματος ὄνομα, ὃ καὶ τούτου ἦν αἴτιον, Hom. xxvii. p. 241; and Theophyl., (Ec., Est., Pisc., Grot., which last remarks, 'Accidebat jam illis temporibus, quod nostris multo magis evenit, ut res instituta ad concorporandos fideles in vexillum schismatis verteretur.' κ. μέρος τι πιστ.] Said in gentleness: q. d. "I am unwilling to believe all I hear concerning the point, but some (hardly 'much,' 'in great part,' as Stanley: nor do his testimonies from Thucyd. i. 23; vii. 30, bear out this meaning. It might, of course, lie beneath the surface, but is not given by μέρος τι) I cannot help believing."

19.] δεῖ, in the divine appointment, the ἵνα which follows expressing God's purpose thereby. Our Lord had said ἀνάγκη ἔλθειν τὰ σκάνδαλα, Matt. xviii. 7:—and Justin Martyr, Tryph. 35, p. 132, quotes among His sayings prophetic of division in the church, ἔσονται σχίσματα κ. αἵρέσεις. From the pointed manner in which δεῖ γὰρ καὶ αἵρέσεις . . . is said, I should be inclined to think that the Apostle tacitly referred to the same saying of our Lord: for there must be (not only dissensions, but) even heresies (not in the ecclesiastical or doctrinal sense,—as Pelag., Est., Calv., Beza,—see reff., but indicating a further and more matured separation, where not only is there present dissension, as in the Agapæ, but a deliberate choice and maintenance of party distinction. It does not appear, in spite of all that has been written in Germany on the supposed parties of ch. i. 10, that such separations had yet taken place among the Corinthians. Nor even in Clement's Epistle, forty years after this, do we find any allusion to such, but only, as here, to a general spirit of dissension and variance, see chaps. iii. and xiv., pp. 213, 257. Chrys. would refer αἵρ. only to the Agapæ: οὐ ταύτας λέγων

κιμοι ^α φανεροὶ ^α γίνονται ἐν ὑμῖν. ²⁰ ^{fr} συνερχομένων οὖν ^γ Mark vi. 14.
 ὑμῶν ^{1s} ἐπὶ τὸ αὐτὸ οὐκ ἔστιν ^ι κυριακὸν ^υ δεῖπνον φαγεῖν. ^{17.}
²¹ ἕκαστος γὰρ τὸ ἴδιον ^υ δεῖπνον ^ν προλαμβάνει ^ω ἐν τῷ ^{Phil.}
 φαγεῖν, καὶ ^χ ὅς μὲν ^υ πεινᾷ, ^χ ὅς δὲ ^z μεθύει. ²² ^α μὴ γὰρ ^{i. 13. Gen.}
 οἰκίας ^α οὐκ ἔχετε ^β εἰς τὸ ἐσθίειν καὶ πίνειν; ^γ ἢ τῆς ^δ ἐκ- ^{xlii. 16.}
^{1 Macc. xv.}

t Rev. i. 10 only +. u John xiii. 2, 4. xxi. 20 al. Dan. i. 16 (v. 1 Theod.) only. v Mark
 xiv. 8. Gal. vi. 1 only +. Wisd. xvii. 17 only. w Acts ix. 3 reff. x = Matt. xiii.
 M. Acts xxviii. 41. Rom. xiv. 5. 2 Cor. ii. 16 al. y Matt. iv. 2. Rom. xii. 20 (from Prov.
 xxv. 21) al. z Acts ii. 15 reff. a Rom. x. 18, 19. ch. ix. 4, 5 only. P. b Rom.
 iv. 11 reff. c = ch. x. 22. d ch. i. 2 reff.

om 2nd εν υμιν C æth Orig Chr Epiph Damasc-comm Jer.

20. om ουν D¹ (and lat) F Clem Chr: δε 17. for εστιν, επι D¹ F (and G-lat):
 om D-lat: jam non est vulg (and F-lat) lat-fl. φαγει R¹.
 21. προσλαμβάνει A 46. 106-8-22² Zon. for εν τω, επι τω DF: ad vulg (and
 F-lat) E-lat: εις τω (= το) 17, in manducandum G-lat: in manducando D-lat.
 22. for εις το εσθ. κ. πιν., φαγειν και πειν F.

τὰς τῶν δογμάτων, ἀλλὰ τὰς τῶν σχισμά-
 των τούτων, p. 242,—and so Theophyl., (Ec.
 But this hardly justifies the climax, δεῖ γὰρ
 καὶ αἶρ.) among you, that the approved
 [also] (i. e. as well as the other party,
 who would become manifest by their very
 conduct) may be made manifest among
 you; viz. through a better and nobler
 spirit being shewn by them, than by the
 contentious and separatists. 20.]

The same subject—resumed from the
 συνερχ. of ver. 18: see notes on πρῶτον.
 When then ye come together (are as-
 sembling, pres. and perhaps here, where
 he deals with particulars, to be pressed,—
 as their intention in thus assembling is
 blamed) to one place (reff. Acts) it is not
 to eat (with any idea of eating. But
 Meyer, Bengel, and many others, render
 οὐκ ἔστιν here, ‘non licet,’ as in οὐκ ἔστιν
 εἰπεῖν and the like: De Wette, after
 Estius, al., as E. V., ‘this is not,’ ‘cannot
 be called,’—‘id quod agitis, non est.’
 But the greediness which is blamed, seems
 to refer οὐκ ἔστιν to the συνέρχεσθαι, and
 φαγεῖν to the motive = ἵνα φαγῇτε) the
 Supper of the Lord (emphasis on κυριακόν,
 as opposed to ἴδιον below). κυρ.

δεῖπν.] ‘the Supper instituted by the
 Lord.’ This was an inseparable adjunct,
 in the apostolic times, to their agapæ or
 feasts of love. Chrys. on ver. 17, and
 Tertull. Apol. § 39, vol. i. pp. 474 ff., give
 an ample description of these feasts, which
 were of the nature of ξρανοί, or mutual
 contributions, where each who was able
 brought his own portion,—and the rich,
 additional portions for the poor. See Xen.
 Mem. iii. 14, in which the circumstances
 bear a remarkable similarity to those in the
 Corinthian church. Not before this feast,
 as Chrys. (μετὰ τὴν τῶν μυστηρίων κοινωνίαν
 ἐπὶ κοινὴν πάντες ἦσαν εὐωχίαν, p. 240),

al.,—but during and after it, as shewn by
 the institution, by the custom at the Pass-
 over, by the context here, and by the rem-
 nants of the ancient custom and its abuse
 until forbidden by the council of Carthage,
 —the ancient Christians partook of the
 Supper of the Lord. The best account of
 this matter is to be found in the note in
 Pool’s Synopsis on Matt. xxvi. 26. It
 was necessary for the celebration of the
 Lord’s Supper that all should eat of the
 same bread and drink of the same cup; and
 in all probability, that a prayer should be
 offered, and words of consecration said, by
 the appointed ministers. Hence cessation
 of the feast itself, and solemn order and
 silence, would be necessitated even by the
 outward requirements of the ordinance.
 These could not be obtained, where each
 man was greedily devouring that which he
 had brought with him: where the extremes
 were seen, of one craving, and another being
 drunken. This being their practice, there
 could be no intention of celebrating the
 Lord’s Supper,—no discernment of the
 solemnity of it. On the whole subject,
 see Stanley’s note. 21.] προλ., as in
 E. V., takes before another, viz. during the
 feast (ἐν τῷ φ.), not, at home, before coming.
 Obviously the ἕκαστος must be limited to
 the rich: the poor had no ἴδιον δεῖπνον to
 take, and were the losers by the selfishness
 of the rich.

πεινᾷ] one is craving
 (the poor), another is drunken (the rich).
 There is no need to soften the meaning of
 μεθύει: as Meyer says, “Paul draws the
 picture in strong colours, and who can say
 that the reality was less strong?”)

22.] For (a reason for the blame in the
 foregoing: this should not be: for) have
 you no houses, to eat, &c.: meaning, ‘at
 home is the place to satiate the appetite,
 not the assembly of the brethren.’ Or

M. u. xxiij.
L. Rom. m.
Gal. Prov.

f ch. i. 27.
vv. 4, 5

g = Luke m. 11.
xv. 26.

N. u. xxiij.
10 (2).

i = ch. xv. 1.
3. Gal. i. 9,
12 al.

j = ver. 2 refl.
k = Rom. iv.
25 refl.

Gosp. passim.
m Acts ii. 46 refl.

11. Ezech. xxxvii. 11.
q here bis, || L. Heb. x. 3 only. Lev. xxiv. 7.
xxvii. 15.

κλησίας τοῦ ^dθεοῦ ^eκαταφρονεῖτε, καὶ ^fκαταισχύnete τοὺς
^aμὴ ἔχοντας; τί εἶπω ὑμῖν; ^hἐπαινέσω ὑμᾶς ἐν τούτῳ;
οὐκ ^hἐπαινῶ. ²³ἐγὼ γὰρ ⁱπαρέλαβον ἀπὸ τοῦ κυρίου
ὃ καὶ ^jπαρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ
^kᾗ ^kπαρεδίδετο ἔλαβεν ἄρτον, ²⁴καὶ ^lεὐχαριστήσας ^mἔελα-
σεν καὶ εἶπεν Τοῦτό μου ⁿἐστὶν τὸ σῶμα τὸ ^oὑπὲρ
ὑμῶν τοῦτο ποιεῖτε ^pεἰς τὴν ἐμὴν ^qἀνάμνησιν. ²⁵ὥς-

l absol., Luke xxii. 19. Rom. i. (8 refl.) 21. ch. xiv. 17 al. + Wisd. xviii. 2 only.
n = || M. L. Matt. xiii. 37. John xv. 1. ch. x. 4. Gen. xii. 26, 27. Exod. xii.
o ellipsis, here only? p = Matt. viii. 31. Mark i. 4. xiv. 9.
r || L. Matt. xxi. 30. Luke xx. 31. Rom. viii. 26. Prov.

rec υμιν bef ειπω, with KL rel syr Thdrt: om υμιν P aeth-pl arm-ed: txt ABCDEFN m
17 vulg Syr coptt goth Damasc lat-fl. for επαινεσω, επαινω (conformation to

the pres follg) BF latt lat-fl: txt ACDKLPN rel vss Chr Thdrt Damasc.

23. for απο, παρα D. om του DF. for κυριου, θεου F (with G-lat, but not
F-lat). om ιησους B 44. εν η νυκτι παρεδ. DF, in qua nocte latt lat-fl.

rec παρεδιδото, with B²LP rel Chr Thdrt: txt AB¹CDEFKN Damasc. ins
τον bef αρτον DF.

24. rec aft ειπεν adds λαβετε φαγετε (interpoln from Matt xxvi. 26), with C³KLP
rel syrr goth Cyr-jer] Chr Thdrt Damasc (Ec Thl Ambrst, λ. και φ. vulg arm Ambrst;
λαβετε (alone) 17 ath Sdul: om ABCDEFN 17 am (with full al) coptt arm(ed-1888)
Bas Cyr (Ath) Cyr Bede. rec aft υπερ υμων ins κλωμενον, with C³D³F³KLPN³ rel

syrr goth Thdrt_{h,l} (elsw₂ διδομενον η κλωμενον κατα τον αποστ.) Damasc (Ec Thl; θρυπ-
τομενον D¹; διδομενον coptt; quod pro robis traditur vulg Cyr Ambrst-ed: om ABC¹N¹
17. 67² Cyr Ath Fulg. om την F.

do ye shew your contempt for (pres.) the
congregation of God (θεοῦ to express, as
Bengel, 'dignitatem ecclesiae.' This con-
tempt was expressed by their *not sharing*
with the congregation the portion which
they brought).—and put to shame those
who have not (houses to eat and to drink
in, and therefore come to the daily ἀγάπαι
to be fed. There is no reason for rendering
with the majority of Commentators τοὺς μὴ
ἔχοντας, 'the poor;' the μὴ ἔχοντας has a
distinct reference to the ἔχετε before.
Meyer refers in support of the meaning,
'the poor,' to Wetst. on 2 Cor. viii. 13,
where nothing on the subject is found:
De Wette, to Luke iii. 11, where the case
is as here, the preceding ἔχων being re-
ferred to. The meaning is allowable, e.g.
πρὸς γὰρ τὸν ἔχοντ' ὁ φθόνος ἔρπει, Soph.
Aj. 157: πρὸς τῶν ἔχόντων, Φοῖβε, τὸν
νόμον τίθης, Eurip. Alc. 57: πότε μὲν ἐπ'
ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἔν, where how-
ever it is qualified by ἐπ' ἡμᾶρ)? What
must I say to you? Shall I praise you
in this matter? I praise you not. (See
ver. 17.) 23—25.] To shew them
the solemnity of the ordinance which they
thus set at nought, he reminds them of
the account which he had before given
them, of its INSTITUTION BY THE LORD.
MATT. xxvi. 26—29. MARK xiv. 22—
25. LUKE xxii. 19, 20. 23.] For I
(see ch. vii. 28; Phil. iv. 11) received

from the Lord (by special revelation, see
Gal. i. 12. Meyer attempts to deny that
this revelation was made to Paul himself,
on the strength of ἀπό meaning 'indirect,'
παρά 'direct' reception from any one: but
this distinction is fallacious: e.g. 1 John
i. 5, αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκό-
αμεν ἀπ' αὐτοῦ. He supposes that it was
made to Ananias or some other, and com-
municated to Paul. But the sole reason
for this somewhat clumsy hypothesis is the
supposed force of the preposition, which
has no existence. If the Apostle had re-
ferred only to the Evangelic tradition or
writings(?) he would not have used the first
person singular, but παρέλαβoμεν. I may
remark, that the similarity between this
account of the Institution and that in
Luke's Gospel, is only what might be ex-
pected on the supposition of a special
revelation made to Paul, of which that
Evangelist, being Paul's companion, in
certain parts of his history availed him-
self) that which I also delivered (in
my apostolic testimony) to you, (viz.)
that the Lord Jesus, &c. παρεδί-
δετο] the imperf. He was being be-
trayed. "There is an appearance of fixed
order, especially in these opening words,
which indicates that this had already
become a familiar formula." Stanley.
ἄρτον] not, as Meyer, 'a loaf,'
but bread: cf. the common expression,

αὐτως καὶ τὸ ποτήριον μετὰ ^s τὸ δειπνῆσαι, λέγων Τοῦτο ^s L. Luke
 τὸ ποτήριον ἡ ^t καινὴ ^t διαθήκη ἐστὶν ^u ἐν τῷ ἐμῷ αἵματι
 τοῦτο ποιεῖτε, ^v ὡς ἂν πίνετε, ^p εἰς τὴν ἐμὴν ^a ἀνάμνη-
 σιν. ²⁶ ^v ὡς ἂν γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ ^t L. 2 Cor. iii. 6.
 τὸ ποτήριον πίνετε, τὸν θάνατον τοῦ κυρίου ^w καταγγέλλ-
 λετε, ^x ἄχρις οὗ ἔλθῃ. ²⁷ ὥστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἡ
 πίνῃ τὸ ^y ποτήριον τοῦ ^y κυρίου ^z ἀναξίως, ^a ἔνοχος ἔσται
 v here bis. Rev. xi. 6 only t. Xen. Mem. iii. 4. 3. w = Acts xiii. 5 reff. x constr., Rom.
 xi. 25. Gal. iii. 19 al. y ch. x. 21. z here only t. 2 Macc. xiv. 42 only. (-tos,
 ch. vi. 2.) a = and constr., Mark iii. 29. xiv. 64 || Mt. Heb. ii. 15. James ii. 10. (Matt. v.
 21, 22 [3ce]) only. (Deut. xix. 10.)

25. for εἰς αἵματι, αἵματι μου ACP m 17: txt BDFKLPS rel. homœotel in A,
 osakis here and at beg of next ver. rec (for εἰς) αν, with DFKL rel Chr Cyr:
 txt BCN 17 Orig Thdrt Euthal-ms. (om osakis αν πινετε P[appy] a d m.)

26. om γὰρ A (cf homœotel above) 238 goth æth arm. rec αν, with DFKLP
 rel: txt ABCN a 17 Orig. for τουτον, τουτο N¹. rec aft ποτηριον ins
 τουτο (for uniformity), with D²⁻³KLPS³ rel tot syrr copt goth æth Chr Thdrt Damasc,
 Cypr₁: om ABCD¹FN¹ c 17 latt sah arm Cyr Damasc₁ Cypr₁ Ambrst Pel Bede.
 αχρη B¹N¹. rec aft αχρη ου ins αν (to fill up the constr), with D³KLPS³ rel Thdrt:
 om ABCD¹FN¹ 17 Ath Bas Chr-ms Cyr Damasc.

27. αἰσθηται and πινεται F. rec aft τον αρτον ins τουτον (supplementary, or
 as above), with KLP rel copt goth æth arm-mss Chr: om ABCDFN o 17 am (with
 demid fuld harl tol mar) syr sah arm-ed Clem Bas Ps-Ath Thdrt Damasc Orig-int Cypr.
 for η, και A 39. 46. 109 lect-1 vulg-ms syrr coptt æth Clem Ps-Ath Orig-int
 (Jer) Pel Cassiod: txt BCDFKLPS rel latt syr-mg goth Chr Thdrt Damasc Cypr₁.
 aft τον κυριον αναξίως add του κυριου D³LN e 47 syr goth.

φαγεῖν ἄρτον. 24.] On εὐχ. ἔκλα-
 σεν, see note, Matt. xxvi. 26. Meyer
 well remarks, that "the filling up of τὸ
 ὑπὲρ ὑμῶν is to be sought in the foregoing
 ἔκλασεν." Hence the insertion of κλώμε-
 νον. τοῦτο ποι. . .] See note on

Matt. ut supra. 25.] See Luke xxii.
 20. ὡσαύτ. καὶ τὸ π.] "viz. ἔλα-
 βεν καὶ εὐχ. ἔδωκεν αὐτοῖς. These last
 words are implied in ἔκλασεν above."
 Meyer.

ἡ καιν. δ. ἐστὶν ἐν τῷ ἐμῷ
 αἵμ.] is the new covenant in (ratified
 by the shedding of, and therefore stand-
 ing in, as its conditioning element) my
 blood: = ἐστὶν ἡ καιν. δ. ἡ ἐν τῷ ἐμῷ αἵμ.
 The position of ἐστὶν is no objection to this,
 nor the omission of the art. Meyer would
 render it, 'is the N. C. by means of my
 blood:' i.e. by virtue of its contents, which
 are my blood: and this solely on account
 of the position of ἐστὶν. But the meaning
 is as harsh, as the rendering is unrequired.

ὡς ἂν πίν.] Not a general
 rule for all common meals of Christians;
 but a precept that as often as that cup is
 drunk, it should be in remembrance of
 Him: on these last words is the emphasis:
 see below. 26.] γάρ gives an ex-

planatory reason for εἰς τ. ἐμὴν ἀνάμν.,
 viz. that the act of eating and drinking is a
 proclamation of the death of the Lord till
 His coming. The rendering of καταγγέλλ-

λετε imperative, as Theophyl. P., Luth.,
 Grot., Rückert, is evidently wrong. He is
 substantiating the application of the Lord's
 words by the acknowledged nature of the
 rite. It is a proclamation of His death:
 and thus is a remembrance of Him. It is
 so, by our making mention of in it, and
 seeing visibly before us and partaking of,
 His body broken, and His blood shed.

ἄχρις οὗ ἔλθῃ] The καταγγ. is ad-
 dressed directly to the Corinthians, not
 to them and all succeeding Christians;
 the Apostle regarding the coming of the
 Lord as near at hand, in his own time,
 see notes on 2 Cor. v. 1—10. Thdrt.
 remarks, μετὰ γὰρ τὴν αὐτοῦ παρου-
 σίαν, οὐκέτι χρεῖα τῶν συμβόλων τοῦ
 σώματος, αὐτοῦ φαινομένου τοῦ σώμα-
 τος: διὰ τοῦτο εἶπεν, ἄχρις οὗ [ἂν] ἔλθῃ.

The ἂν has been inserted from not
 being aware that its absence implies the
 certainty of the event. See examples in Lo-
 beck on Phrynichus, pp. 15, 16, note.

27.] A consequence, from the nature of the
 ordinance being, to proclaim the death of
 the Lord: the guilt of the unworthy partici-
 pation of either of the elements. The death
 of the Lord was brought about by the break-
 ing of His body and shedding His blood:
 this Death we proclaim in the ordinance
 by the bread broken—the wine poured
 out, of which we partake: whoever there-

b see ch. x. 16.
c = ch. iii. 13
reff.
d = ch. iv. 1.
Gal. vi. 1.
e = Rom. v. 12
reff.
f = Rom. ii. 2,
3 reff.
g Acts xv. 9.
James ii. 4.
Job xii. 11.

h Matt. xiv. 14. Mark vi. 5, 13. xvi. 18 only. 3 Kings xiv. 5 A, Ald. &c. (see xii. 24 sq. B). Mal. i. 8. Sir. vii. 35 only. (τεῖν, 2 Kings xii. 15. -τημα, Sir. x. 10. -τία, Ps. xl. 3.)

rec om του [bef αματος] (as unnecessary?), with a¹ d h k 17 (e sil) Thl: ins ABCDFKLPN
rel Clem Ps-Ath Bas Chr Thdrt. for κυριου, χριστου A 17 æth-rom Jer.

28. εαυτον bef ανθρωπος CDFP latt goth Damase: εαυτον εκαστος 17, simly 4 Orig: txt ABKLX rel syrr copt æth arm Clem Orig Cyr.—ins o bef ανθρ. D¹. aft εαυτ. ins πρωτον N³.

29. rec aft πινων ins αναξίως (gloss from ver 27), with C³DFKLPN³ rel vulg syrr g-lat-ff: om ABC¹N¹ 17 sah æth-rom. rec aft το σωμα ins του κυριου (gloss from ver 27), with C³DFKLPN³ rel vss Chr Thdrt Ambrst: om ABC¹N¹ 17. 67² am¹ (with fuld harl¹) sah æth.

fore shall either eat the bread or drink the cup of the Lord unworthily (see below ver. 29) shall be guilty of the body and blood of the Lord: i. e. "*crimini et pænæ corporis et sanguinis Christi violati obnoxius erit*:" Meyer. Such an one proclaims the death of Christ, and yet in an unworthy spirit—with no regard to that Death as his atonement, or a proof of Christ's love: he proclaims that Death as an indifferent person: he therefore partakes of the guilt of it. Chrysostom strikingly says, σφαγὴν τὸ πρᾶγμα ἀπέφηνεν, οὐκέτι θυσίαν, p. 217. But the idea *ὡς καὶ αὐτὸς ἐκχέας τὸ αἷμα*, Theophyl. (and Chrys., τί δήποτε; ὅτι ἐξέχεεν αὐτό, καὶ σφαγ., &c., as above), is irrelevant here, see ver. 29. The Romanists absurdly enough defend by this ἡ (the meaning of which is not to be changed to *καί*, as is most unfairly done in our E. V., and the completeness of the argument thereby destroyed) their practice of communicating only in one kind. Translated into common language, and applied to the ordinary sustenance of the body, their reasoning stands thus: 'Whoever eats to excess, or drinks to excess, is guilty of sin: therefore eating, without drinking, will sustain life.'

28.] The δέ implies an opposition to, and wish to escape from, the ἐνοχος ἔσται.

δοκιμ. εαυτ.] prove himself—examine τὴν διάνοιαν αὐτοῦ, as Theodor-mops., in loc.: ascertain by sufficient tests, what his state of feeling is with regard to the death of Christ, and how far this feeling is evinced in his daily life—which are the best guarantees for a worthy participation. καὶ οὕτως] i. e. 'after examination of himself.' The case in which the self-examination ends in an unfavourable verdict, does not come under consideration, because it is assumed that

such a verdict will lead to repentance and amendment.

29.] For he who eats and drinks (scil. of the bread and of the cup: certainly not, as Meyer, 'the mere eater and drinker, he who partakes as a mere act of eating and drinking,' which is harsh to the last degree, and refuted by the parallel, ver. 27. ἀναξίως is spurious, see var. readd.) eats and drinks judgment to himself (i. e. brings on himself judgment by eating and drinking. κρίμα, as is evident by vv. 30—32, is not 'damnation' [κατάκριμα], as rendered in our E. V., a mis-translation, which has done infinite mischief), not appreciating (*dijudicans*, Vulg. μὴ ἐξετάζων, μὴ ἐννοῶν ὡς χρή, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς. Chrys. Hom. xxviii. p. 251) the body (scil. of the Lord: here standing for the whole of that which is symbolized by the Bread and the Cup, the Body and Blood. The mystery of these, spiritually present in the elements, he, not being spiritual, does not appreciate: and therefore, as in ver. 27, falls under the divine judgment, as trifling with the death of Christ. The interpretation of Stanley, "not discerning that the body of the Lord is in himself and in the Christian society, and that it is as the body of the Lord, or as a member of that body, that he partakes of the bread," is surely somewhat far-fetched, after τοῦτό μου ἔστιν τὸ σῶμα, ver. 24).

30.] Experimental proof of the κρίμα αὐτῷ, from the present sicknesses and frequent deaths among the Corinthian believers. Meyer distinguishes ἀσθενεῖς, weaklings, persons whose powers have failed spontaneously, from ἀρρώστοι, invalids, persons whose powers are enfeebled by sickness; and cites Tittmann, Synon. p. 76. ἀσθ. and ἀρρ. refer to physical, not (as Olsh., altern.)

στοι, καὶ ⁱκοιμῶνται ^kίκανοί. ³¹ εἰ δὲ ^lἑαυτοὺς ^gδιεκρί- ⁱ = ch. vii. 39
νομεν, οὐκ ἂν ^mἐκρινόμεθα. ³² ^mκρινόμενοι δὲ ὑπὸ [τοῦ] ^k = Acts xii. 12
κυρίου ⁿπαιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ ^oκατακριθῶ- ^l 1st pers., Rom.
μεν. ³³ ^pὥστε, ἀδελφοί μου, ^qσυνερχόμενοι ^rεἰς τὸ φαγεῖν ⁷ Rev.
ἀλλήλους ^sἐκδέχεσθε. ³⁴ εἴ τις ^tπεινᾷ, ^uἐν ^uοἴκῳ ἐσθιέτω, ^{xviii. 8 a.l.}
ἵνα μὴ ^vεἰς ^wκρίμα ^qσυνέρχῃσθε. τὰ δὲ λοιπὰ ^xὥς ἂν ⁿ Luke xxiii.
ἔλθω ^yδιατάξομαι. ^{16. Heb. xii.}
^{7, 10. L.P.H.,}
^{exc. Rev. iii.}
^{19. 2 Chron.}
^{x. 11. Prov.}
^{xix. 18.}
^o Matt. xxvii.
^{3. [John viii.}
^{10.] Rom.}

XII. ¹ Περὶ δὲ τῶν ^zπνευματικῶν, ἀδελφοί, ^aοὐ θέλω

ii. 1. Esth. ii. 1.

xvii. 16 reff. †

v ver. 1 reff.

xvi. 1 reff.

iv. 13.

p = ch. v. 8 reff.

t ver. 21.

w ver. 29.

z = ch. x. 3, 4 reff.

q ver. 17.

u anarth., ch. xiv. 35.

x = Rom. xv. 24.

a Rom. i. 13.

r ver. 22.

s Acts

Deut. xi. 19. see Mark ii. 1.

Phil. ii. 23.

y = ch.

2 Cor. i. 8.

1 Thess.

^{31.} rec (for δε) γαρ, with CKLPN³ rel syrr coptt arm Chr Thdrt Aug₂: txt ABDFN¹
17 vulg goth æth Clem Aug., εαυτον F(not G).
^{32.} απο F. ins του bef κυριου BCN in 17 Clem Damasc-txt: om ADFKLP rel
Cæs Chr Thdrt Damasc, Θc Thl. aft τω κοσμω ins τουτω F, simly latt lat-ff.
^{34.} rec aft εἰ ins δε, with D²⁻³KLPN³ rel demid syrr arm Clem Thdrt Damasc Bede:
om ABCD¹FN¹ 17 latt coptt æth Chr-comm Cypr Ambrst Pel. κρισιν K.
διαταξομαι ADF in 47.

CHAP. XII. 1. αγνοειν bef αδελφοι ου θ. υ. D¹F latt æth lat-ff.

moral weaknesses. ^{31.]} δέ contrasts with this state of sicknesses and deaths: *it might be otherwise.* This διεκρινόμεθα (parallel with δοκιμαζέτω before) should be rendered by the *same word* as διακρίνων before, the idea being the same. ‘*Appreciate,*’ if etymologically understood, is the nearest to the meaning: in Latin *dijudico*, which the Vulg. has, is an excellent rendering,—preserving also the ‘judico,’ so essential to the following clause. In the E. V. ‘*If we would judge ourselves, we should not be judged,*’ the tenses are wrong: it should be, ‘*If we had judged ourselves, we should not have been judged:*’ ‘no such punishments would have befallen us.’ Thus I wrote in some former editions: and so also Stanley. But this collocation of the (imperfect) tenses may be rendered either way. Donaldson, Gr. Gr., p. 204, renders εἴ τι εἶχεν, εἰδίδου ἂν, ‘*si quid haberet, daret:*’ and so we have it in Æschyl. Suppl. 244, καὶ τᾶλλα πόλλ’ ἐπεικάσαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν: Æschin. Ctes. p. 86, εἰ δ’ ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος: and other places (Bernhardy, p. 376). But as certainly, we find the other sense: e.g. Herod. iii. 25, of Cambyses, εἰ . . . ἀπῆγε ὅπως τὸν στρατὸν . . . ἦν ἂν σοφὸς ἀνὴρ. So that the E. V. may *here* be kept, if thought desirable. In John v. 46, our translators have adopted the other rendering: ‘*Had ye believed Moses, ye would have believed me:*’ but in ib. viii. 39, 42, have

rendered as here. ^{32.]} But now that we are judged, it is by the Lord (emph.) that we are being chastised (to bring us to repentance), that we may not be (eternally) condemned with the (unbelieving) world. ^{33.]} General conclusion respecting this disorder. So then (‘*quæ cum ita sint*’), my brethren (milder persuasive: as has been the assumption of the first person, vv. 31, 32), when ye are coming together to eat, wait for one another (contrast to ἑκαστος . . . προλαμβάνει, ver. 21: as Theophyl.: οὐκ εἶπεν, ἀλλήλοις μετὰδοτε, ἀλλ’ ἐκδέχεσθε· δεικνύων ὅτι κοινὰ εἰσι τὰ ἐκείσε εἰσφερόμενα. καὶ δεῖ ἀναμένειν τὴν κοινὴν συνέλευσιν). ^{34.]} The ἀγάπαι were not meals to satiate the bodily appetites, but for a higher and holier purpose: let the hungry take off the edge of his hunger at home: see ver. 22. τὰ δὲ λοιπὰ] viz. things omitted (probably matters of detail) in the above directions. Perhaps they had asked him questions respecting the most convenient time or manner of celebration of the Lord’s supper: points on which primitive practice widely differed. ὥς ἂν ἔλθω, see reff., whenever I shall have come. ὥς ἂν, as ὅτ’ ἂν, implies uncertainty as to the event anticipated: see Kühner, vol. ii. p. 535, § 807. CHAP. XII.—XIV.] ON THE ABUSE OF SPIRITUAL GIFTS: especially PROPHECYING, and SPEAKING WITH TONGUES. The second particular requiring correction in their assemblies, see ch.

1. *John. v. 13. 16. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 15. *Acts. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
 15. *iv. 35. Gen. ii. 19. c Matt. xxvi. 57 al. Epp., here only. Deut. xxviii. 37.*

2. *rec om στε (either a mistake, or a corn to help the constr: the same of the om of οτι), with F b d l D-lat Syr copt Ambrst: om οτι K m Thidrt Damasc Ec-cum Aug₂: txt ABCDLPH rel vulg G-lat syr (sah) arm gr-lat-ll' for αφωνα, αμορφα F. [ἀνήγεσθε B² G m: ascendebatis Aug.]*

xi. 18, note. Chrys. well says: τοῦτο ἔπαν τὸ χωρίον σφόδρα ἐστὶν ἀσάφες· τὴν δὲ ἀσάφειαν ἡ τῶν πραγμάτων ἁγνοία τε καὶ ἑλλειψις ποιεῖ τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων. Hom. xxix. p. 257. XII.] ON THE NATURE, INTENT, AND WORTH OF SPIRITUAL GIFTS IN GENERAL. 1—3.] *The foundation of all spiritual utterance is the confession of Jesus as the Lord: and without the Spirit, no such confession can be made.* 1.]

Δέ transitional. Some have thought that the Corinthians had referred this question to the Apostle's decision: but from the οὐ θέλω ὑμ. ἀγνοεῖν, it rather looks as if, like the last, it had been an abuse which he had heard of, and of his own instance corrects. τ. πνευματικῶν] Most likely *neuter*, as ch. xiv. 1, *spiritual gifts*: so Chrys., Theophyl., Ec., Beza, Calov., Est., al., De Wette, and Meyer: —not *masc.*, as ch. xiv. 37: so Grot., Hammond, al., and Locke, who maintains that the subject of this section is not the *things*, but the *persons*, quoting ch. xiv. 5. But surely the *things* are the main subject, enounced here, vv. 4—11, and treated of through the rest of the chapter; the inspired *persons* being mentioned only incidentally to *them*. Others, as Storr, Billroth, Wieseler cited by Meyer, and De W., limit τὰ πν. to the *speaking with tongues*, which indeed is mainly treated of in the latter part of the section (see ch. xiv. 1): but *here* the gifts of the Spirit *generally* are the subject.

οὐ θέλω ὑμ. ἀγν.] Theodor.-mops. cited by Meyer: Θέλω ὑμᾶς καὶ τῶν πνευματικῶν χαρισμάτων εἰδέναι τὴν τάξιν, ὥστε βούλομαι τι καὶ περὶ τούτων εἰπεῖν. See *rell*.

2.] *Reason why they wanted instruction concerning spiritual gifts*—because *they once were heathen*, and could not therefore have any experience in spiritual things. Thus Meyer, and so far rightly: but the stress of this reason lies in the words ἀφωνα and ὡς ἂν ἤγεσθε, which he has not sufficiently noticed:—Ye know (that) when ye were Gentiles (the construction is an anacoluthon, beginning with οἶδατε ὅτι, and then as if οἶδατε ὅτι had been merely a formula for 'ye know,' passing into the construction so common, that of placing ὅτι

after such verbs as μέμνημαι, οἶδα, ἀκούω, and the like, an ellipsis taking place of τοῦ χρόνου, as Lysias actually fills it up in one place, ἐκείνου τοῦ χρόνου μνησθέντας, ὅτε . . . in Polich. (περὶ δημεύσεως κ.τ.λ.), p. 151, 34. Thus II. ξ. 71, ἥδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν: Plato, Menon, p. 79, μέμνησαι ὅτ' ἐγὼ σοι ἔρτι ἀπεκρινάμην. See more examples in Kühner's Gr. Gramm. ii. 480) *led about* (ἀπαγ. not necessarily, 'led wrong;,' and the context seems rather to favour the idea of being 'led at will,' blindly transported hither and thither,—and so De W., and Estius, "qualitercunque, temere, pro nutu ducentium, et huc illuc illos circumagentium, abductos fuisse") to *idols which were without utterance* ('the God in whom you now believe is a living and speaking God—speaking by his Spirit in every believer: how should you know any thing of such spiritual speech or gifts at all, who have been accustomed to *dumb idols*?'), just as ye happened to be led (scil., on each occasion: the force of ἂν being to indicate the indefiniteness, i.e. in this case, the repetition of the act: so Xen. Anab. i. 5. 2: οἱ μὲν ὄντοι, ἐπεὶ τις διώκοι [whenever any followed them] προδραμόντες ἂν εἰστήκεισαν,—and Eurip. Phœn. 401: ποτὲ μὲν ἐς ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἂν. See other examples in Kühner, ii. 93, 94). These last words seem to me to imply the absence of all fixed principle in the oracles of Heathendom, such as he is about to announce as regulating and furnishing the criterion of the spiritual gifts of Christendom. This ὡς ἂν ἤγεσθε might take a man to contradictory oracles, the whole system being an imposture—their idols being void of all power of utterance, and they being therefore imposed on by the fictions of men, or evil spirits, who led them. Chrys., Ec., Theophyl., make this refer to the difference between the heathen μάντις, who was possessed by an evil spirit, and therefore ἐλακετο ὑπὸ τοῦ πνεύματος δεδεμένος, οὐδὲν εἰδὼς ὧν λέγει, and the Christian προφήτης, —which however is entirely unwarranted by the context. 3.] *The negative and positive criteria of inspiration by the Spirit of God: viz. the rejection, or confession, of Jesus as the Lord.* Διό, 'because ye

¹ γινωρίζω ὑμῖν ὅτι οὐδεὶς ² ἐν ³ πνεύματι θεοῦ λαλῶν λέγει ⁴ ἡ ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν Κύριος Ἰησοῦς, εἰ μὴ ⁵ ἐν ⁶ πνεύματι ἁγίῳ. ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

3. om θεου P. om λαλων DF lat-ff. (insd by F-lat Aug &c.) rec ιησουν
(corrⁿ to bring it into government by λεγει, whereas it is an oratio directa), with
DKLP rel harl syr-mg-gr sah Orig₂ Chr Thdrt Damase Novat Hil-ed: ιησου F 17²
vulg lat-ff: txt ABCN 17¹ syrr(appy) copt æth arm Orig₁ Cyr-p₆: rec κυριον
ιησουν (see above), with DFKLP rel syr arm Ath Mac Chr Thdrt Orig-int, Did-int Ruf:
txt ABCN 17 vulg (and F-lat) Syr sah æth Orig₃ Cyr Did-gr Bas Epiph Gennad lat-ff.

4. for δε, δ B.
5. for και ο, ο δε 17. 41. 73. 115-9 vulg D-lat Syr arm Eus Ath Epiph₂ Cyr Iren-int
Orig-int Jer: om ο Α¹: txt is cited by Orig Thdrt₁ Damase Ec Iren-int-mss Aug.

have been hitherto in ignorance of the matter.]

ἐν πν. θεοῦ—ἐν πν. ἁγ.] The Spirit of God, or the Holy Spirit, is the Power pervading the speaker, the Element in which he speaks. So Schöttgen, on Matt. xxii. 43, quotes from the Rabbis, ‘David saw *שִׁיר הַקֹּדֶשׁ*, in the Holy Spirit.’

λαλῶν λέγει.] On the difference of meaning between λαλῶ, ‘to discourse,’ ‘to speak,’ and λέγω, ‘to say,’ the former of the act of utterance absolutely, the latter having for its object that which is uttered, see note on John viii. 25. In all the seeming exceptions to this, λαλῶ may be justified as keeping its own meaning of ‘to discourse’: we may safely deny that it is ever ‘to say’ simply.

ἀνάθ. Ἰησ.] Jesus (not Christ, the Name of office, itself in some measure the object of faith,—but Jesus, the personal Name,—the historical Person whose life was matter of fact: the curse, and the confession, are in this way far deeper) is accused (see ref. Rom. note). So κύρ. Ἰησ., Jesus is Lord (all that is implied in κύριος, being here also implied: and we must not forget that it is the LXX verbum solenne for the Heb. יְהוָה). By these last words the influence of the Holy Spirit is widened by the Apostle from the supernatural gifts to which perhaps it had been improperly confined, to the faith and confession of every Christian.

It is remarkable that in 1 John iv. 1, 2, where a test to try the spirits is given, the human side of this confession is brought out,—Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα, —John having to deal with those who denied the reality of the Incarnation. Or also, as Bengel: “Paulus præbet criterium veri contra gentes: Johannes, contra falsos prophetas.”

4—6.] But (as contrasted to this absolute unity, in ground and principle, of all spiritual influence)

there are varieties (in ref. 2 Chron. and Ezra, used of the courses or divisions of the priests) of gifts (χαρίσματα = eminent endowments of individuals, in and by which the Spirit indwelling in them manifested Himself,—the φανέρωσις τοῦ πνεύματος in each man:—and these either directly bestowed by the Holy Ghost Himself, as in the case of healing, miracles, tongues, and prophesying, or previously granted them by God in their unconverted state, and now inspired, hallowed, and potentiated for the work of building up the church,—as in the case of teaching, exhortation, knowledge. Of all these gifts, faith working by love was the necessary substratum and condition. See Neander, Pl. u. Leit. pp. 232 ff.), but the same Spirit (as their Bestower,—see the sense filled up in ver. 11):

5.] and there are varieties of ministries (appointed services in the church, in which as their channels of manifestation the χαρίσματα would work), and the same Lord (Christ, the Lord of the church, whose it is to appoint all ministrations in it. These διακονίαι must not be narrowed to the ecclesiastical orders, but kept commensurate in extent with the gifts which are to find scope by their means, see vv. 7—10): and varieties of operations (effects of divine ἐνέργειαι: not to be limited to miraculous effects, but understood again commensurately with the gifts of whose working they are the results), and the same God, Who works all of them in all persons (all the χαρίσματα in all who are gifted). Thus we have GOD THE FATHER, the First Source and Operator of all spiritual influence in all: GOD THE SON, the Ordainer in His Church of all ministries by which this influence may be legitimately brought out for edification: GOD THE HOLY GHOST, dwelling and working in the church, and

μᾶλλον εἰσὶν. καὶ ὁ αὐτὸς θεὸς ὁ ἑνεργῶν ὁ τὰ πάντα ἐν
 πᾶσιν. Ἡ ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος
 πρὸς τὸ συμφέρον. Ἡ μὲν γὰρ διὰ τοῦ πνεύματος ἐ-
 δοται ὁ λόγος σοφίας, ἡ ἄλλη δὲ ὁ λόγος γνώσεως κατὰ
 ἡ ver. 11. 1. 13. 2. 14. 3. 15. 4. 16. 5. 17. 6. 18. 7. 19. 8. 20. 9. 21. 10. 22. 11. 23. 12. 24. 13. 25. 14. 26. 15. 27. 16. 28. 17. 29. 18. 30. 19. 31. 20. 32. 21. 33. 22. 34. 23. 35. 24. 36. 25. 37. 26. 38. 27. 39. 28. 40. 29. 41. 30. 42. 31. 43. 32. 44. 33. 45. 34. 46. 35. 47. 36. 48. 37. 49. 38. 50. 39. 51. 40. 52. 41. 53. 42. 54. 43. 55. 44. 56. 45. 57. 46. 58. 47. 59. 48. 60. 49. 61. 50. 62. 51. 63. 52. 64. 53. 65. 54. 66. 55. 67. 56. 68. 57. 69. 58. 70. 59. 71. 60. 72. 61. 73. 62. 74. 63. 75. 64. 76. 65. 77. 66. 78. 67. 79. 68. 80. 69. 81. 70. 82. 71. 83. 72. 84. 73. 85. 74. 86. 75. 87. 76. 88. 77. 89. 78. 90. 79. 91. 80. 92. 81. 93. 82. 94. 83. 95. 84. 96. 85. 97. 86. 98. 87. 99. 88. 100. 89. 101. 90. 102. 91. 103. 92. 104. 93. 105. 94. 106. 95. 107. 96. 108. 97. 109. 98. 110. 99. 111. 100. 112. 101. 113. 102. 114. 103. 115. 104. 116. 105. 117. 106. 118. 107. 119. 108. 120. 109. 121. 110. 122. 111. 123. 112. 124. 113. 125. 114. 126. 115. 127. 116. 128. 117. 129. 118. 130. 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1109. 1098. 1110. 1099. 1111. 1100. 1112. 1101. 1113. 1102. 1114. 1103. 1115. 1104. 1116. 1105. 1117. 1106. 1118. 1107. 1119. 1108. 1120. 1109. 1121. 1110. 1122. 1111. 1123. 1112. 1124. 1113. 1125. 1114. 1126. 1115. 1127. 1116. 1128. 1117. 1129. 1118. 1130. 1119. 1131. 1120. 1132. 1121. 1133. 1122. 1134. 1123. 1135. 1124. 1136. 1125. 1137. 1126. 1138. 1127. 1139. 1128. 1140. 1129. 1141. 1130. 1142. 1131. 1143. 1132. 1144. 1133. 1145. 1134. 1146. 1135. 1147. 1136. 1148. 1137. 1149. 1138. 1150. 1139. 1151. 1140. 1152. 1141. 1153. 1142. 1154. 1143. 1155. 1144. 1156. 1145. 1157. 1146. 1158. 1147. 1159. 1148. 1160. 1149. 1161. 1150. 1162. 1151. 1163. 1152. 1164. 1153. 1165. 1154. 1166. 1155. 1167. 1156. 1168. 1157. 1169. 1158. 1170. 1159. 1171. 1160. 1172. 1161. 1173. 1162. 1174. 1163. 1175. 1164. 1176. 1165. 1177. 1166. 1178. 1167. 1179. 1168. 1180. 1169. 1181. 1170. 1182. 1171. 1183. 1172. 1184. 1173. 1185. 1174. 1186. 1175. 1187. 1176. 1188. 1177. 1189. 1178. 1190. 1179. 1191. 1180. 1192. 1181. 1193. 1182. 1194. 1183. 1195. 1184. 1196. 1185. 1197. 1186. 1198. 1187. 1199.

τὸ αὐτὸ πνεῦμα, ⁹ ἑτέρω [δὲ] πίστις ² ἐν τῷ ³ αὐτῷ ² πνεύ- ^{z ver. 3.}
 ματι, ἄλλω δὲ ^b χαρίσματα ^c ἰαμάτων ² ἐν τῷ ^a ἐνὶ ^a πνεύματι, ^{a see ver. 11.}
¹⁰ ἄλλω δὲ ^d ἐνεργήματα ^e δυνάμεων, ἄλλω δὲ ^f προφητεία, ^{b ver. 4.}
 ἄλλω δὲ ^g διακρίσεις ^h πνευμάτων, ἑτέρω δὲ ⁱ γένη ^k γλωσ- ^{c vv. 28, 30}
 σῶν, ἄλλω δὲ ^l ἑρμηνεία ^k γλωσσῶν ^{only. Jer.} ^{xl. [xxiii.]}
¹¹ πάντα δὲ ταῦτα ^{6. [ιασος,}
^{d ver. 6 only†.} ^{e = Acts viii.} ^{f = Rom. xii.} ^{g Rom. xiv. 1. Heb. v. 14 only. Job xxxvii. 16 only. (-κρίνειν, ch. vi. 5.)} ^{h = ch. xiv. 32. 1 Tim. iv. 1. 1 John iv. 1. 3 Kings xxii. 21. i = Matt. xiii. 47. Mark ix. 20} ^{[|| Mt.] ver. 28. ch. xiv. 10 only. (Acts iv. 6 al.) Gen. i. 11, &c. k Acts ii. 4 reff. l ch.} ^{xiv. 26 only†. Sir. prol. & xlvii. 17 only. (-εὔειν, Heb. vii. 2. -ευτής, ch. xiv. 28 v. r.)}

9. om 1st δε BD¹FN¹ latt Syr Clem Orig¹ Eus¹ lat-fl: ins ACD²⁻³LPN³ rel syr coptt
 Orig¹ Eus¹ Cæs Cyr-jer, Chr Thdr̄t Did¹ Damas¹ Thl¹ Hil¹ Aug¹. om 2nd δε
 DF latt Syr Clem Eus lat-fl. rec for ενι αυτω (conformation to foregoing), with
 C³DFKLPN rel (syrr) coptt Clem Chr Thdr̄t: txt AB a 17 vulg (and F-lat, but over F-gr
 eodem is written) D-lat Did¹ lat-fl.—om εν τω ενι πν. C¹ Eus, Tert, Cassiod.
 10. om 1st δε D¹F latt Clem Hil¹. ενεργεια DE, operatio latt lat-fl (not Aug³
 al). δυναμεις DF. om δε (2nd, 3rd, and 4th) BDF latt Clem lat-fl: om
 4th δε PN¹ 1 Cæs: ins ACKLN³ rel syrr coptt Chr Thdr̄t Damas¹. διακρισεις
 C(?)D¹FPN¹ 17 latt Syr Clem Orig¹ Bas¹ lat-fl. om 5th δε D¹ latt lat-fl.
 om αλλω δε ερμηνεια γλωσσων (homœotel) BK d k. διερμηνεια (mistake
 occasioned by δε? Tischulf [ed 7] says "cf xii. 30; xiv. 5, 13, 27, 28") Δ D¹ (adds γενη):
 txt CD³FKLPN rel Clem Cæs Cyr-jer Chr Thdr̄t Damas¹.
 11. ταυτα δε παντα DF latt coptt Orig Hil¹.

insight into divine things: and similarly Olsh. and Billroth. But Bengel, al., take them conversely, γνῶσι. for the practical, σοφ. for the theoretical. Both, as De W. remarks, have their grounds in usage: σοφία is practical Col. i. 9, as is γνῶσις Rom. xv. 14, but they are theoretical respectively in ch. i. 17 ff. and viii. 1. Es-tius explains λόγος σοφίας, 'gratiam de iis quæ ad doctrinam religionis ac pietatis spectant disserendi ex causis supremis,'—as ch. ii. 6 f.:—and λόγ. γνῶσεως, he says, "gratia est disserendi de rebus Christianæ religionis, ex iis quæ sunt humanæ scientiæ vel experienciæ." Meyer says, "σοφία is the higher Christian wisdom (see on ch. ii. 6) in and of itself;—so that discourse which expresses its truths, makes them clear, applies them, &c. is λόγος σοφίας. But this does not necessarily imply the speculative penetration of these truths,—the philosophical treatment of them by deeper and more scientific investigation, in other words, γνῶσις: and discourse which aims at this is λόγος γνῶσεως." This last view is most in accordance with the subsequently recognized meaning of γνῶσις and γνωστικός, and with the Apostle's own use of σοφία in the passage referred to, ch. ii. 6. κατὰ τ. αὐ. πν.] according to the disposition (see ver. 11) of the same spirit. 9.] πίστις, as Chrys.: πιστιν οὐ ταύτων λέγων τὴν τῶν δογμάτων, ἀλλὰ τὴν τῶν σημείων, περὶ ἧς φησιν Ἐάν ἔχητε πιστιν ὡς κόκκον σιν. κ.τ.λ. (Matt. xvii. 20)· καὶ οἱ ἀπόστολοι δὲ περὶ αὐτῆς ἤξλουσαν λέγοντες Πρὸς τοὺς ἡμῖν πιστιν (Luke xvii. 5). αὕτη γὰρ μήτηρ τῶν σημείων ἐστίν.

Hom. xxix. p. 263. This seems to be the meaning here; a faith, enabling a man to place himself beyond the region of mere moral certainty, in the actual realization of things believed, in a high and unusual manner.

ἐν τ. αὐτ. πν.] in, i. e. by and through, as the effective cause and the medium. χαρίσματα ἰαμάτων] gifts of (miraculous) healings; plur., to indicate the different kinds of diseases, requiring different sorts of healing. ἐν, see above.

10. ἐνεργ. δυν.] operations of miraculous powers (in general).

προφητεία] speaking in the Spirit. Meyer gives an excellent definition of it: "discourse flowing from the revelation and impulse of the Holy Spirit, which, not being attached to any particular office in the church, but improvised,—disclosed the depths of the human heart and of the divine counsel, and thus was exceedingly effectual for the enlightening, exhortation, and consolation of believers, and the winning of unbelievers. The prophet differs from the speaker with tongues . . . in that he speaks with the understanding, not ecstasically: from the διδάσκαλος, thus:—ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ πνεύματος φθέγγεται· ὁ δὲ διδάσκων ἐστὶν ὑποῦ καὶ ἐξ οἰκίας διαλέγεται, as Chrys. on ver. 28." (Hom. xxxii. p. 286.)

διακρίσεις πν.] discernings of spirits: i. e. the power of distinguishing between the operation of the Spirit of God and the evil spirit, or the unassisted human spirit: see 1 John iv. 1, and compare προσέχοντες πνεύμασιν πλάνοις, 1 Tim. iv. 1. The exercise of this power is alluded

ver. 6. Rom. m ἐνεργεῖ τὸ ἔν καὶ τὸ αὐτὸ πνεῦμα. ° διαίρουν ῥῖδιά
 n ch. xi. 5 only. ἐκάστω ῥ καθὼς ῥ βούλεται. 12 ° καθάπερ γὰρ τὸ σῶμα
 o Luke xv. 12 (see 30-31) ἔν ἐστιν. καὶ ῥ μέλη πολλὰ ἔχει, πάντα δὲ τὰ ῥ μέλη τοῦ
 (t-ressis, vv. 4, 5, 6.) σώματος, πολλὰ ὄντα, ἔν ἐστιν σῶμα, οὕτως καὶ ὁ χρι-
 p here only. 2 Macc. iv. 34 only. Xen. 13 καὶ γὰρ ῥ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες ῥ εἰς ἐν
 Cyr. vi. 2. 34. σῶμα ῥ ῥ βαπτίσθημεν, εἴτε ῥ Ἰουδαῖοι εἴτε ῥ Ἕλληνες, ῥ εἴτε
 q = Mark iv. 33 Acts xi. 29. ῥ δούλοι ῥ εἴτε ῥ ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ῥ ἐποτίσθη-
 Num. xxi. 54. r of God, Heb. i. 17. James i. 18. 2 Pet. iii. 9 only. 14 καὶ γὰρ τὸ σῶμα οὐκ ἐστιν ἐν ῥ μέλος, ἀλλὰ πολλὰ.
 i Kings ii. 25. s Rom. iv. 6 reff. t Rom. vi. 13 reff. u Matt. iii. 11. Acts i. 5. xi. 16.
 v Acts viii. 16 reff. w Eph. vi. 8. x as above (w). Gal. iii. 28. Col. iii. 11. Rev. vi. 15. xii. 16.
 16. xix. 18. y Rom. xii. 20 reff. acc., see Mark x. 38. Luke xli. 47. 2 Thess. ii. 15. Heb. vi. 9. Rev.
 xvi. 9. Ps. lxxviii. 21. Winer, edn. 6, § 32. 5.

om το [bef ἐν] D^F arm Orig Chr. om ἰδια (D¹) F latt Syr copt (Orig) Epirh Orig-
 int Did-int Hil.—for διαίρουν ἰδια, διερουμένα D¹, om ἰδια F arm.

12. om γαρ K a arm aeth; d has it in red. for καὶ μελη, μελη δε D¹ (and lat) F
 Hip Hil Tich. rec εχει bef πολλα, with D^FKL rel latt syr goth Chr Thdrt, Hil
 Ambrst: txt ABCP^x m 17 Hip Thdrt, Jer. μεληλη(sic) R. ins εκ bef του
 σαμ. D¹ (and lat) goth Hil Ambrst Tich. rec aft σωματος ins του ενος (gloss), with
 D^x rel goth Chr Thdrt, Damase Eccl Hil: om ABC^FKL^F d vulg syr copt arm aeth
 gr-lat-ff. (17 def.) for χρ., κυριος C.

13. om ενι F. rec ins eis bef ἐν πνευμα (appy to conform to the first member
 of the sentence), with D³KL rel vulg (and F-lat) Thdrt Vig: om (A)BCD¹F^x d 17. 47
 am (with demid harl tol) D-lat syr copt goth a-th arm Ps-Ign Ath₂ Did₂ Chr Thl-comm
 lat-ff. for πνευμα ἐποτίσθημεν, σωμα εσμεν A: for πνευμα, πομα a f g l syr-ug-
 gr: πν. εφωτίσθημεν L 21. 39. 116.

to ch. xiv. 29. γένη γλωσσῶν] kinds
 of tongues, i. e. the power of uttering, in
 ecstasy, as the mouthpiece of the Spirit,
 prayer and praise in languages unknown
 to the utterer,—or even in a spiritual lan-
 guage unknown to man. See this subject
 dealt with in the note on Acts ii. 4, and
 ch. xiv. 2 ff. ἔρμηνεία γλωσσῶν] the
 power of giving a meaning to what was
 thus ecstatically spoken. This was not
 always resident in the speaker himself: see
 ch. xiv. 13.

11.] The Spirit is the
 universal worker in men of all these powers,
 and that according to His own pleasure:
 see above on vv. 4—6. ἰδια, 'seorsim,'
 respectively, or 'severally,' as E. V. This
 unity of the source of all spiritual gifts,
 in the midst of their variety, he presses
 as against those who valued some and
 undervalued others, or who depreciated
 them all.

12—30.] As the many
 members of the body compose an organic
 whole, and all belong to the body, none
 being needless, none to be despised; so
 also those who are variously gifted by
 the Spirit compose a spiritual organic
 whole, the mystical body of Christ. First,
 however, vv. 12, 13, this likeness of the
 mystical Christ to a body is enounced, and
 justified by the facts of our Baptism.

12.] The organic unity of the various
 members in one body, is predicated also of
 CHRIST, i. e. the Church as united in

Him, see ch. vi. 15. The γάρ confirms
 the preceding ἐν κ. τὸ αὐτὸ πνεῦμα, by an
 analogy. By the repetition,—τὸ σῶμα,
 . . . τοῦ σώματος . . . , σῶμα, the unity
 of the members as an organic whole is
 more strongly set forth.

13.] This
 shewn from our being baptized into one
 body, and receiving one Spirit. For in
 (see on ver. 9) one Spirit also (the empha-
 sis on ἐν πν., to which words καὶ belongs)
 we all were baptized into one Body,
 whether Jews or Greeks, whether slaves
 or freemen; and we all were made to
 drink of one Spirit (or, 'all watered by
 one Spirit,' viz. the water of Baptism,
 here taken as identical with the Spirit
 whose influence accompanied it). So (un-
 derstanding the whole verse of baptism)
 Chrys., Theophyl., Ec., Rückert, Meyer,
 De Wette, Luther, Beza, Calv., Estius,
 Grot., al., refer the latter half to the Lord's
 Supper: and this is mentioned by Chrys.
 and Theophyl.:—Billroth and Olsh. to the
 abiding influence of the Spirit in strength-
 ening and refreshing. But the aor. ἐπο-
 τίσθημεν, referring to a fact gone by, is
 fatal to both these latter interpretations:
 besides that it would be harsh to under-
 stand even εἰς ἐν πν. ἐποτίσθ. (see var.
 readd.) and impossible to understand ἐν πν.
 ἐποτ., of the cup in the Lord's Supper.

14.] Analogy, by which this mul-
 tiplicity in unity is justified: it is even so

15 εἰν εἶπη ὁ ποὺς "Οτι οὐκ εἰμὶ χεῖρ, οὐκ ^zεἰμὶ ^zἐκ τοῦ ^zof things, :
 σώματος, οὐ ^aπαρὰ τοῦτο οὐκ ^zἔστιν ^zἐκ τοῦ σώματος; here 1 times
 16 καὶ εἰν εἶπη τὸ ^bοὐδ "Οτι οὐκ εἰμὶ ὀφθαλμός, οὐκ ^zεἰμὶ only, of pers.,
^zἐκ τοῦ σώματος, οὐ ^aπαρὰ τοῦτο οὐκ ^zἔστιν ^zἐκ τοῦ σώ- Matt. xxvi.
 ματος; 73. John i.
 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ^cποῦ ἡ ^dἀκοή; εἰ 24. Acts xxi.
 ὅλον ^dἀκοή, ^cποῦ ἡ ^eὁσφρησις; 18 ^fνῦν δὲ ὁ θεὸς ^gἔθετο Sal. Obad. 11.
 τὰ μέλη, ^hἐν ^hἑκάστον αὐτῶν ἐν τῷ σώματι ⁱκαθὼς ἡθέλη- a = here bis
 σεν. 19 εἰ δὲ ἦν [k τὰ] ^kπάντα ἐν μέλος, ^cποῦ τὸ σῶμα; only. Polyb.
 20 ^fνῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. 21 οὐ δύναται δὲ i. 32, 4.
 ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ ¹Χρεῖαν σου οὐκ ¹ἔχω. ἡ παρὰ τί νῦν
^mπάλιν ἡ κεφαλὴ τοῖς ποσὶν ¹Χρεῖαν ὑμῶν οὐκ ¹ἔχω. σφαλεῖ-
 ἡσαν.
 Demosth.
 345, 22.
 ταῦτα πέ-
 ποιθεν....
 παρὰ τὴν
 πέναν.
 Winer, edn.
 6, § 49 g.
 Rom. xi. 5
 reff.
 c ellipsis, Rom.
 iii. 27. ch. i.
 20.

d = 2 Pet. ii. 8. Xen. Mem. i. 4. 6.

g = Acts xx. 28. ver. 28. Gen. xvii. 5.

f Matt. vi. 8. Luke v. 31 ff. Prov. xviii. 2.

e here only +.

h Acts xvii. 27 reff.

i ver. 11 reff.

f = Luke xi. 39 al.

k ver. 6.

15. for εστιν, ειμι(?) N¹(but corr'd).16. om και D¹. om οτι P.18. rec νυν, with CD³KLP⁸ rel Chr₂ Thdrt Damasc Ec: txt ABD¹F I Thl.19. om τα BF 17: ins ACDKLP⁸ rel.20. νυν FP 32. 47. 67. 80. 114 Chr₁ Thl. om μεν B D¹(and lat) 73. 114 goth Aug.

21. om δε (as being in the way? but it brings out a contrast to the unity just in-
 sisted on) ACFP d m 17. 47 fuld(and demid) Syr copt (Orig) Bas (Thdrt₁) Jer: ins
 BDKL⁸ rel vulg syr goth Chr Thdrt Damasc Thl Ec Ambrst Aug₁ Pel. rec om
 δ (absorbed in the οφθαλμος follg!), with K e h o: ins ABCDFLP⁸ rel Orig Bas Chr
 Thdrt Damasc Ec Thl-comm.

in the *natural body*,—which, though *one*, consists of *many members*. The object of the continuation of the simile seems to be, to convince them that their various gifts had been bestowed by God on them as members of the Christian body, and that they must not, because they did not happen to possess the gifts of *another*, consider themselves *excluded* from the *body*,—in which the weaker as well as the stronger, the less comely as well as the more comely members were necessary.

The student will remember the fable spoken by Menenius Agrippa to the mutinous plebs in Livy ii. 32. The passage is also illustrated by Seneca de Ira, ii. 31, 'Quid si nocere velint manus pedibus, manibus oculi? Ut omnia inter se membra consentiant, quia singula servari totius interest: ita homines singulis parcent, quia ad cælum geniti sumus: salva autem esse societas nisi amore et custodia partium non potest:—and by Marc. Antonin. ii. 1, where in his morning meditations on the duty of repressing anger through the day, he says, γεγόναμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοίχοι τῶν ἄνω καὶ τῶν κάτω ὁδόντων τὸ οὖν ἀντιπράσσειν ἀλλήλοις, παρὰ φύσιν. See also id. vii. 13: Clem. ad Cor. c. xxxvii. p. 284: and other examples in Wetstein.

15.] The ὅτι is rightly rendered in E. V. because. οὐ παρὰ τ. κ.τ.λ.] These

words are best taken as a question, appealing to the sense of the reader: they thus have more of the vigour of the Apostle's style, than taken affirmatively.

παρά, see reff. ἐκ τ. σ., belonging to the body as an aggregate; so εἰς ἐκ τῶν δώδεκα,—ἦσαν ἐκ τῶν Φαρισαίων. The double negation strengthens,—see Winer, edn. 6; § 55. 9 b (he takes the two, in this case, as destroying one another [?], see ib. a).

17.] The necessity of the members to one another, and to the body. Understand ἦν in each clause, which is indeed expressed in ver. 19.

18.] νῦν δέ, but as the case really stands: see Hartung, Partikellehre, ii. 25. τὰ μέλη, generally,—ἐν ἑκάστον αὐτῶν, severally.

καθὼς ἡθέλ. answers to καθὼς βούλεται, ver. 11. 19.] The same 'reductio ad absurdum' which has been made in the concrete twice in ver. 17, is now made in the abstract: if the whole were one member, where would be the body (which by its very idea μέλη ἔχει πολλά: see vv. 12, 14)?

20.] Brings out the fact in contrast to ver. 19, as ver. 18 in contrast to ver. 17.

21—26.] And the spiritual gifts are also necessary to one another. This is spoken in reproof of the highly endowed, who imagined they could do without those less gifted than themselves, as the preceding to those of small endowment, who were discontented

χαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δέ ἐστε σῶμα χριστοῦ καὶ ^{g = ch. vii. 5} ^{refl.} μέλη ^{gh} ἐκ ^h μέρους. ²⁸ καὶ ⁱ οὓς μὲν ^k ἔθετο ὁ θεὸς ἐν τῇ ^{h ch. xiii. 9 bis,} ^{10, 12 only.} ἐκκλησίᾳ ^(see Rom. xi. 2; refl.) ^{1 Kings xxiii. 29.} πρῶτον ^{i = ver. 8al.} ἀποστόλους, ^{see note.} δεύτερον ^{k = ver. 18.} ^{1 absol., Acts} ^{xii. 1. Eph.} ^{i. 32 al.} ^{m Acts xiii.} ^{p = ver. 10.} ^{Acts xx. 35.)} προφήτας, ^{q ver. 9 (refl.).} ^{r here only.} ^{Ps. xxi. 19.} ^{Sir. xi. 12.} ^{2 Macc. viii. 19.} ^{(λαμβάνεσθαι,} ^{Acts xx. 35.)} τρίτον ^{mo} διδασκάλους, ^{ἔπειτα} ^v δυνάμεις, ^{ἔπειτα} ^q χαρίσματα ^q ^{ἰαμάτων,} ^r ἀντιλήμψεις, ^s κυβερνήσεις, ^p γένη ^p γλωσσῶν. ²⁹ μὴ πάντες ἀπόστολοι; μὴ πάντες ^{mn} προφῆται; μὴ

1. Eph. iv. 11. n Acts xi. 27 refl. o 1 Tim. ii. 7. 2 Tim. i. 11. q ver. 9 (refl.). r here only. Ps. xxi. 19. Sir. xi. 12. 2 Macc. viii. 19. (λαμβάνεσθαι, Acts xx. 35.) s here only. Prov. i. 5. xi. 14. xii. 18 F: Prov. xx. 14—23 is omd in ABN. xxiv. 6 only.

^{27.} σωμα bef εστε F Ambr₁. for μερους, μελους (perhaps error: perhaps, as *Μεγ*, εκ μερ. was not understood) D' (and lat) vulg syr (μερ. mg) arm Orig₁ Eus, Nys Epiph Cyr, Thdrt₁ Proel lat-fl (om εκ με. Hil Aug): txt is supported by Orig₂ (and int₂) Eus, Chr Thdrt Damasc Ec Thl.

^{28.} aft τριτ. ins δε D¹. rec for 2nd *επειτα, ειτα* (corr_n as more usual, follg *επειτα*: the omn may be accounted for by a desire to throw all into one catalogue), with KL rel Thdrt Ec Thl: om DF Hil Ambr: txt ABCN a 17 Bas Cyr-jer Chr Cyr Damasc. om γενη N¹ (ins above the line N-corr¹).

δορυφόροι κ. ὑπηρέται προσιόντες ἀνέλκουσι τὸ παγόν, καὶ κεφαλὴ ἐπικύπτει, καὶ ὀφθαλμοὶ μετὰ πολλῆς ὀρώσι τῆς φροντίδος. Chrys. p. 282.

δοξάζεται . . . συγχαίρει]

Chrys. again with equal beauty instances, *ὕψανονται ἡ κεφαλὴ, καὶ ἅπας ὁ ἄνθρωπος δοξάζεται*: λέγει τὸ στόμα, καὶ γελῶσιν ὀφθαλμοὶ καὶ εὐφραίνονται (ibid.). But perhaps the analogy requires that we should rather understand *δοξ.* of those things which *physically* refresh or benefit the member, e. g. *anointing or nourishment*.

^{27.]} Application of all that has been said of the physical body, to the Corinthians as the mystical body of Christ: and to individuals among them, as members in particular, i. e. each according to his allotted part in the body. Each church is said to be the body of Christ, as each is said to be the temple of God (see ch. iii. 16, note): not that there are many bodies or many temples; but that each church is an image of the whole aggregate,—a microcosm, having the same characteristics. Chrys. would understand *εκ μέρους*—ὅτι ἡ ἐκκλησία ἡ παρ' ὑμῶν μέρος ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας, καὶ τοῦ σώματος τοῦ διὰ πασῶν συνισταμένου τῶν ἐκκλησιῶν (Hom. xxxii. p. 285): but this, though true, does not appear to have been here before the Apostle,—only the whole Corinthian church as the body of Christ, and its individual components as members, each in his appointed place. ^{28.]}

The divine disposition of the members in the spiritual body.

οὓς μὲν was apparently intended to be followed by οὓς (or ἄλλους) δέ, but meanwhile another arrangement, *πρῶτον, δευτ., τρίτ.*, occurs to the Apostle, and οὓς μὲν is left uncorrected, standing alone. See Eph. iv. 11, where τοὺς μὲν is followed by τοὺς δέ,

regularly. ἐν τῇ ἐκκλ.] in the (universal) church, a sense more frequently found in the Epistle to the Ephesians, than in any other part of St. Paul's writings.

πρ. ἀποστόλους] Not merely the Twelve are thus designated, but they and others who bore the same name and had equal power, e. g. Paul himself, and Barnabas, and James the Lord's brother: see also note on Rom. xvi. 7.

προφ.] See above, on ver. 10. *διδασκάλους*] See refl.: those who had the gift of expounding and unfolding doctrine and applying it to practice,—the λόγος σοφίας and the λόγος γνώσεως.

δυνάμεις] He here passes to the abstract nouns from the concrete,—perhaps because no definite class of persons was endowed with each of the following, but they were promiscuously granted to all orders in the church: more probably, however, without any assignable reason; as in Rom. xii. 6—8, he passes from the abstract to the concrete.

ἀντιλήμψεις] i. e. ἀντέχεσθαι τῶν ὁσθενῶν and the like, as Chrys. forming one department of the διακονία of ver. 5: as do also *κυβερνήσεις*, a higher department, that of the presbyters or bishops—the direction of the various churches.

γένη γλωσσῶν] εἶδες ποῦ τέθεικε τοῦτ' ὃ χάρισμα, καὶ πῶς πανταχοῦ τὴν ἐσχάτην αὐτῷ νέμει τάξιν; Chrys. p. 287. There certainly seems to be intention in placing this last in rank: but I am persuaded that we must not, with Meyer, seek for a classified arrangement: here, as above, vv. 7—11, it seems rather suggestive than logical: the χαρ. ἰαμ. naturally suggesting the ἀντιλήμψεις,—and those again, the assistances to carry out the work of the church, as naturally bringing in the κυβερνήσεις, the government and guidance of it.

^{29, 30.]} The application of the

t Acts ii. 41.
x. 46, xii. 6.
ch. xiv. 2 &c.
u Luke xxiv.
27. Acts ix.
36. ch. xiv. 5,
13, 27 only t.
2 Maec. i. 36
only.
(νευτής,
ch. xiv. 28.)
v = (ch. xiv. 1).
39 (xiii. 4 & v.) only.
vii. 13 reff.

πάντες ¹⁰⁰ διδάσκαλοι; μὴ πάντες ¹¹ δυνάμεις; ⁵⁰ μὴ πάντες ¹² χαρίσματα ἔχουσιν ¹³ ἰαμάτων; μὴ πάντες ¹⁴ γλώσσαις ¹⁵ λαλοῦσιν; μὴ πάντες ¹⁶ διερμηνεύουσιν;

31 v Ζηλοῦτε δὲ τὰ ¹⁷ χαρίσματα τὰ ¹⁸ μεῖζονα καὶ ἔτι ¹⁹ καθ' ὑπερβολὴν ²⁰ ὁδὸν ὑμῖν δείκνυμι. XIII. ¹ ἔαυ ταῖς

Sir. li. 18.
z ch. iv. 17. 1 Kings xii. 23. see Acts xiii. 10 reff.

w ver. 4 reff.

x = ch. xiii. 13. xiv. 5.

y Rom.

31. om 1st τα F. rec for μεῖζονα, κρείττονα, with DFKL rel (-σσονα DF &c) latt copt(appy) arm Orig¹ Severn-c Chr Damasc² Phot Thl(οὐκ εἶπε τὰ μεῖζονα ἀλλὰ τὰ κρείττονα): txt ABCN m 17. 73 am Syr (syr²) ath Orig³ Thodor-cat Thdr⁴-comm Damasc⁵ Phot Jer⁶. om και F old-lat Syr. for ετι, ειτι D¹: ετει F. δεικ. bef υμιν F.

questions already asked vv. 17—19.

29. δυνάμεις] not, as Meyer, al., *accusative*, governed by ἔχουσιν—which involves a departure from the parallelism, besides the harshness of construction:—but *nominal*, in apposition with πάντες. The Apostle has above placed the concrete, ἀπόστολοι, προφῆται, διδάσκαλοι, in apposition with δυνάμεις and χαρίσματα. *ιαμ.*, and now proceeds with the same arrangement till he comes to χαρίσματα ἰαμάτων, which being too palpably unpredicable of *persons*, gives rise to the change of construction,—μὴ πάντες χαρ. ἔχουσιν ἰαμάτων; In the last two questions, he departs from the order of the last verse, and takes in again one particular from the former catalogue, ver. 10. Meyer compares Hom. II. v. 726—734. See Stanley's note and excursus.

31.] But (he has been shewing that all gifts have their value: and that all are set in the church by God: some however are more valuable than others) do ye aim at the greater gifts (μεῖζονα is explained ch. xiv. 5). This exhortation is not inconsistent with ver. 11: but, as we look for the divine blessing on tillage and careful culture, so we may look for the aid of the Spirit on carefully cultivated powers of the understanding and speech:—and we may notice that the greater gifts, those of προφητεία and διδασκαλία, consisted in the inspired exercise of the conscious faculties, in which culture and diligence would be useful accessories. "Spiritus dat, ut vult (ver. 11): sed fideles tamen libere aliud prae alio possunt sequi et exercere, c. xiv. 26." Bengel. Compare also xiv. 39. There is thus no need to explain away ζηλοῦτε, as Grot. ("agite cum Deo precibus ut accipiat") and others: or to depart from the known usage of χαρίσματα, and explain it to mean faith, hope, and love, as Morus, or the fruits of love, as Billroth. καὶ ἔτι.] And moreover: besides exhorting you to emulate the greatest gifts.

καθ' ὑπ. ὁδ.] An eminently excellent way, viz. of emulating the greatest gifts:

—so Theophyl.: καὶ μετὰ τούτων (τούτο γὰρ ὅλοισι τὸ καὶ ἔτι), ἐὰν ὕλως ζηλωταὶ ὑπάρχῃτε χαρισμάτων, δεῖξω ὑμῖν μίαν ὁδὸν καθ' ὑπερβολήν, τούτ' ἐστιν, ὑπερέχουσιν, ἥτις φέρει ἐπὶ πάντα τὰ χαρίσματα τὴν ἀγάπην δὲ λέγει. καθ' ὑπερβ.

must not be joined with the verb,—'est adhuc via quam vobis diligentissime demonstro' (Pagnini's version, and some mentioned by Estius): see reff. and cf. ἡ μάλιστα ἀναγνώρισις, Arist. Poet. ii. 6,—μάλα στρατηγόν, Xen. Hell. vi. 2. 39,—εὖ πράξις, Æsch. Agam. 262,—σφόδρα γυναικῶν, Plato, Legg. i. p. 639 c, and other examples in Bernhardt, Syntax, p. 338. The explanation of Estius and Billroth, that the way which he is about to shew them is 'multo excellentiorem iis donis de quibus haecenus egit' (Est.), is clearly wrong: the opening verses of ch. xiii. shewing, that he does not draw a comparison between love and gifts, but only shews that it is the only way, in which gifts can be made effectual in the highest sense. See also on ch. xiv. 1.

CHAP. XIII. 1—13.] THE PANEGRYRIC OF LOVE; as the principle without which all gifts are worthless (1—3): its attributes (4—7): its eternity (8—12): its superior dignity to the other great Christian graces (13). Meyer quotes from Valekmaer, p. 299: "Sunt figurae oratoriae, quae hoc caput illuminant, omnes sua sponte nate in animo heroico, flagrante amore Christi et huic amori divino omnia postponente." "It may," he adds, "without impropriety be called 'a Psalm of Love:—'the הַיְיִשִּׁי of the New Test. (see Ps. xlv. title). "On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm: the sentences move in almost rhythmical melody: the imagery unfolds itself in almost dramatic propriety: the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change of his style of

¹ γλώσσαις τῶν ^a ἀνθρώπων ¹ λαλῶ καὶ τῶν ^a ἀγγέλων, ^a so ch. iv. 9. ^b = 2 Cor. xii. 11. ^c Mark vi. 8. ^d Mt. xii. 41. ^e Rev. xviii. 12. ^f only. ^g Gen. i. 22. ^h Luke xii. 25 v. r.) ⁱ only. ^j Jer. xxviii. (l.) 42. ^k (χρὸς, Acts ii. 2.)

ἀγάπην δὲ μὴ ἔχω, ^b γέγονα ^c χυλκὸς ^d ἡχῶν ἢ ^e κύμβαλον ^f ἀλαλάζον. ² κὰν ἔχω ^b προφητεῖαν καὶ εἰδῶ τὰ ^h μυστήρια πάντα καὶ πᾶσαν τὴν ⁱ γνῶσιν, κὰν ^k ἔχω πᾶσαν τὴν ^k πίστιν ὥστε ^l ὁρῇ ^{lm} μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, ⁿ οὐθέν εἰμι. ³ κὰν ^o ψωμίσω πάντα τὰ ^p ὑπάρχοντά

c here only. 1 Chron. xiii. 8. f Mark v. 38 only. Josh. vi. 20. g = Rom. xii. 6, ch. xii. 10. xiv. 22 al. (Rev. i. 3.) see Sir. xxiv. 33. h Matt. xiii. 11. ch. xv. 51. Dan. ii. 18 al. i = ch. viii. 1. xii. 8 al. Prov. xxx. (xxiv.) 3. k Acts xiv. 9 reff. l Isa. liv. 10. m ἀνείν, here only t. (Luke xvi. 4. Acts xiii. 22. xix. 26. Col. i. 13 only. Judg. x. 16 A.) n ch. vii. 19 reff. o Rom. xii. 20 only. constr., here only. Num. xi. 4, 18 al. p = Matt. xix. 21. xxiv. 47. Heb. x. 34 al. Gen. xii. 5.

CHAP. XIII. 1. homœotel in N¹ from μη εχω to μη εχω next ver: supplied by N-corr¹. for γεγονα, ἐν εἰμι D¹ F (addg ἦ), [in] unum sum ut old-lat(viz, D-lat E-lat G-lat spec) aeth Augalig Pel Bede. αλαλαζων AD d.

2. rec (for κὰν) καὶ εαν in this ver and twice in next), with DF K(1st και αν) L(N) rel(om 2nd εαν εχω 47) Chr Thdrt Damasc, 1st (4th και αν) B, 4th 17: txt AC, 2nd and 3rd B, 1st 2nd and 3rd 17. for εἰδω, ουδα (= οἶδα) F: ιδω AD¹ 17. 47. ins τα bef παντα F. μεθισταναι BDFN-corr¹ m 17 Clem Thl: txt ACKL rel Orig, Chr Thdrt Damasc Ec. elz ουδεν, with D¹FK Clem, Meth Mac, Chr Thdrt: txt ABCD³LK Clem₁ Eph Bas Mac, Damasc Ec Thl-comm. for εἰμι, ωφελουμαι A Ambr.

3. elz ψωμιζω (corn, the force of the aor not being perceived), with K: txt ABCD

dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him." Stanley. 1.]

ἐὰν λαλῶ supposes a case which never has been exemplified: even if I can speak, or as E. V. though I speak. So Isocr. Areop. p. 142,—ἀλλ' ἐὰν μὲν κατορθώσωσι περὶ τινὰς πράξεις, ἢ διὰ τύχην, ἢ δι' ἀνδρὸς ἀρετὴν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν. See Matthew, § 523. 1. ταῖς γλώσσαις τ. ἀνθρ. κ. τ. ἀγγ.] ὅρα πόθεν ἄρχεται πρῶτον ἀπὸ τοῦ θαυμαστοῦ δοκοῦντος εἶναι παρ' αὐτοῖς καὶ μεγάλου, τὸν γλωσσῶν. Chrys. p. 289. It is hardly possible to understand γλῶσσαι here of any thing but articulate forms of speech: i.e. languages.

Meyer and De W., who deny that the speaking with tongues was ever in an articulate language, vehemently impugn such a rendering here. But their own rendering is to me undistinguishable from it, as far as the sense is concerned: 'tongues speaking in all possible ways,' surely, in the common acceptance of words, must mean, tongues speaking all possible languages, and the use of the word indifferently for the tongue and a tongue (a language), when this very gift is spoken of, e.g. Acts ii. 4, compared with 11, and here as compared with ch. xii. 30, is one of the strongest proofs that λαλεῖν γλώσσαις is to speak in languages: see note on Acts ii. 4.

Of men (generic) and of angels (generic): i.e. 'of all men and all angels,' whatever those tongues may be.

ἀγάπην] LOVE to all, in its most general

sense, as throughout the chapter: no distinction being here drawn between love to man and to God, but the general principle dealt with, from which both spring. The 'Caritas' of the Latin versions has occasioned the rendering 'charity' in most modern versions. Of this word Stanley remarks, "the limitation of its meaning on the one hand to mere almsgiving, or on the other to mere toleration, has so much narrowed its sense, that the simpler term 'Love,' though too general exactly to meet the case, is now the best equivalent."

γέγονα] I am become; the case supposed is regarded as present: 'if I can speak . . . I am become.'

χαλκ. ἡχ.] Brass, of any kind, struck and yielding a sound: i.e. ἀναλίσθητόν τι κ. ἄψυχον. Chrys. No particular musical instrument seems to be meant.

κύμβαλον] κύμβαλα ἦν πλατέα κ. μεγάλα χάλκεα, Jos. Antt. vii. 12. 3. The Heb. name is most expressive, דִּבְרֵי שִׁשְׁרִי;

There appear to have been two sorts, mentioned in Ps. cl. 5, כְּנָר וְחִיטָּה וְקִנְיָה, rendered by the LXX, κυμβάλοις ἐν ἡχοῖς—and κ. ἀλαλαγμοῦ, as here. Winer thinks the former answered to our castagnettes, the latter to our cymbals. The larger kind would be here meant. See Winer, Realw. art. 'Becken.' ἀλαλάζον] see Ps. cl. cited above. 2.]

τὰ μυστήρ. πάντα are all the secrets of the divine counsel,—see Rom. xi. 25 (note); xvi. 25,—and reff. The knowledge of these would be the perfection of the gift of prophecy. The verb belongs to both μυστ. and γνῶσιν. The full construction would be εἰδῶ μυστ. and ἔχω γνῶσιν. πᾶσαν

q = Acts xv.
26. Dan. iii.
r
Matt. xvi. 26.
Prov. x. 2.
t Matt. xviii.
26, 29. Luke
7.

1 Thess. v. 14.
Heb. vi. 15.
James v. 7.
Is. s. 2 Pet. d
iii. 9 only.
Prov. xix. 11. (-μία, Rom. ix. 22. -μως, Acts xxvi. 3.)
only t. (not found elsewhere. Lexx.) w Acts vii. 9 reff. u see Rom. ii. 4. 2 Cor. iv. 6. v here
z ch. vii. 36 only. Deut. xxv. 3. (-μοσύνη, Rom. i. 27. -μων, ch. xii. 23.) a ch. x. 24. Phil. ii. 21. f g h
b Acts xviii. 16 only (reff.). c = Rom. iv. 8, from Ps. xxxi. 2. d Rom. ii. 9 reff. e same. f g h
Matt. xviii. 13. Luke i. 14. Acts xv. 31. ch. xvi. 17. 2 Cor. vii. 13. Prov. xxiv. 19. f ch. xii. 26 reff. 1 m o

FLN rel.

παραδωσω F.

καυθησομαι DFL b² c d f h k 47 Mac Max-conf:

καυχησασθαι ABB 17 copt-ms aeth Ephr Jer (from gr-mss asserts *et cl Græcos ἱπποῖς ἱπποῦ ἐκτελεῖται diversa esse*, but thinks, *ob similitudinem καυθησασθαι et καυχασθαι apud Latinos errorem inolevisse*): txt CK rel vss Orig Chr Thdrt lat-ff Jac-nisib. ουθεν AN 17. 73 Bas-ms: txt BCDFKL rel Chr Thdrt.

4. om 3rd η αγαπη B a 17-9. 53. 73-4. 118-22¹ lect-17 vulg copt arm Clem Ephr Chr Thl Orig-int, Tert Cyr Ambrst Ambr. περπερεύεται Δ Ephr.

5. for τα εαυτης, το μη εαυτης B Clem,

om 1st τη F.

την πίστιν hardly, as Stanley, implies 'all the faith in the world,' but rather, 'all the faith required to,' &c.: or perhaps the art. conveys the allusion to our Lord's saying, Matt. xvii. 20; xxi. 21: 'all that faith,' so as, &c.

3.] The double accus. after ψαμίζω is found in the reff. to LXX: but here the accus. of the person is omitted, and left to be supplied from the context: **IF I bestow in food all my substance.** See the quotation from Coleridge in Stanley's note.

παραδ. τὸ σῶμ. μ. ἵνα καθῶ.] So ref. Dan., καὶ παρέδωκαν τὰ σώματα αὐτῶν εἰς ἐμπυρισμόν, LXX. πῦρ, Theod.: see also 2 Macc. vii. 37. He evidently means *in self-sacrifice*: for country, or friends. Both the deeds mentioned in this verse are such as ordinarily are held to be the fruits of love, but they may be done *without it*, and if so, are worthless. Stanley prefers *καυχῶμαι*—and Lachmann has edited it. The objections to it seem to me to be, (1) It leaves *παραδῶ* standing in a very vague and undefined meaning—"deliver, to what?" (2) It introduces an irrelevant and confusing element, a *boastful motive*, into a set of hypotheses which put forward merely an act or set of acts on the one side, and the absence of love on the other: and indeed, worse still, (3) it makes an hypothesis which would reduce the self-sacrifice to nothing, and would *imply* the absence of love; and so would render *ἀγάπην δὲ μὴ ἔχω* unnecessary.

4—7.] *The blessed attributes of love.*

4.] *μακροθυμεῖ* is the negative side, *χρηστεύεται* the positive, of a loving temper: the former, the withholding of anger; the latter, the exercise of kindness.

οὐ ζηλοῖ, 'knows neither envy nor jealousy': both are included under

the more general sense of ζηλος.

περπερεύεται.] The word occurs in Cicero ad Attic. i. 14: 'Di boni! quomodo ἐπερπερευσάμην novo auditori Pompeio!' and Marc. Antonin. v. 5: ἀρεσκείεσθαι, καὶ περπερεύεσθαι, κ. τοσαύτα ριπτάεσθαι τῇ ψυχῇ. Among the examples in Wetst. of πέρπερος and περπέρεια, is a good definition from Basil: τί ἐστι τὸ περπερεύεσθαι; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ καλλωπισμὸν περιλαμβάνεται περπερείας ἔχει κατηγορίαν. And the Etymol. Mag.,—ἀντὶ τοῦ, ματαιοῦται, ἀτακτεῖ, κατεπαίρεται μετὰ βλακείας ἐπαίρμενος. The nearest English expression would perhaps be *displays not itself*. See Wetst.

φυσ., see, for a contrast, ch. viii. 1. 5.] οὐκ ἄσχημονεῖ seems to be *general*, without particular reference to the disorders in public speaking with tongues. τὰ εαυτῆς—Love is so personified, as here to be identified with the man possessing the grace, who does not seek τὰ εαυτοῦ: see ch. x. 33.

οὐ λογίζ. τὸ κακόν.] imputeth not (the) evil: οὐδὲν πονηρὸν οὐ μόνον οὐ κατασκευάζει ἀλλ' οὐδὲ ὑποπτεῖ κατὰ τοῦ φιλουμένου, Chrys. Hom. xxxiii. p. 304: and so Theod. Theophyl., Estius, Rückert, Meyer: and this is better and more accordant with the sense of λογίζεται, than the more general rendering 'thinketh no evil.' And we must not overlook the article, which seems here to have the force of implying that the evil actually exists, 'the evil' which is,—but Love does not impute it. So Theodoret, συγγινώσκει τοῖς ἐπαισμένοις, οὐκ ἐπὶ κακῷ σκοπῷ ταῦτα γινώσκοντες ἰσχυροῦσιν.

6. οὐ χ. ἐπὶ τῇ ἁδ.] rejoices not at (the) iniquity, i. e. at its commission by others,—as is the habit of the unloving world.

συγχάρει τῇ ἁλ.] Most Commenta-

ἡ ἀληθεία, ἡ πάντα ἡ στέγει, πάντα ἡ πιστεύει, πάντα ἡ ἐλπίζει, πάντα ἡ ὑπομένει. ἡ ἡ ἀγάπη οὐδέποτε ἡ πίπτει. ἡ εἶτε δὲ ἡ προφητεῖται, ἡ καταργηθήσονται· ἡ εἶτε ἡ γλῶσσαι, ἡ παύσονται· ἡ εἶτε ἡ γνώσεις, ἡ καταργηθήσεται. ἡ ἡ ἐκ ἡ μέρους γὰρ γινώσκουμεν καὶ ἡ ἐκ ἡ μέρους ἡ προφητεύομεν· ἡ ὅταν δὲ ἡ ἔλθῃ τὸ ἡ τέλειον, τὸ ἡ ἐκ ἡ μέρους ἡ καταργη-

3. James i. 12. Wisd. xvi. 22.

note, and Acts xii. 7. Rom. ix. 6.

2 (reff.); o ch. i. 23 reff. 2 Cor. iii. 14.

xx. 1. Exod. ix. 33, 34. r ch. xii. 27 reff.

20. Rom. xii. 2. James i. 4 bis. 1 John iv. 18. Ps. cxxxviii. 23.

1 = Luke xvi. 17. 1 Kings iii. 19. ἔκπ., =

m so ch. xiv. 7. xv. 11. 2 Cor. viii. 23.

p Acts ii. 4 reff.

s ch. xi. 4, 5 reff.

James i. 11. see

Col. i. 5.

2 Thess. ii.

12. Rom. i.

18. 2 Tim.

iii. 8.

h ch. ix. 12.

1 Thess. iii. 1,

5 only t.

Sir. viii. 17

only.

i acc., Acts

xiii. 41 reff.

k constr. 2 Tim.

ii. 10. Heb.

x. 32. xii. 2,

n ver.

q absol. Acts

t = ch. ii. 6. xiv.

7. B¹ repeats πάντα στεγει.

8. om ἡ B.

rec ἐκπίπτει, with C²DFKLPN³ rel Clem Orig³ Mac Chr Thdr²

Damasc (Ec Thl lat-f: txt ABC¹N¹ 17. 47 Nys Orig-int Ambrst Aug.

om δε

C¹D¹FKP latt copt arm Did lat-f: ins ABC²D²3LN rel syr goth gr-f.

προφητεῖα

καταργηθήσεται B: προφητῖα καταργηθήσονται (sic) Δ.

γνώσεις [or -σις] καταρ-

γηθήσονται (to conform to the preceding clauses) AD³FN 17. 47 (Tert): γν. παύσεται P.

9. for γαρ, δε (perhaps because this sentence was regarded not as rendering a reason for the last, but as another assertion of the imperfection of knowledge and prophecy) KL rel Phot (in Ec: δε ἀντὶ τοῦ γάρ. αἰτία γάρ ἐστι τοῦ διὰ τὴ μέλλουσι καταργ. κ. παύσ.) (Ec: om 67² goth aeth Orig³ Eus Melet Chr: txt ABDFN m (17. 47, e sil) latt Orig¹ Thdr² Iren-int Hil.

10. rec ins τότε bef το εκ μερους (for emphasis and precision), with D²3KL rel syr Orig² Melet Chr Thdr²: om ABD¹FPN 17. 47 latt copt goth aeth arm Orig³ (and int₁) Eus₁ Ath Damasc Iren-int. καταργηθήσεται bef το εκ μερους D¹3F latt Syr goth Orig-int₅ Jer. τα εκ μ. F Iren-int.

tors, as the E. V., altogether overlook the force of the verb and the altered construction, and render, 'rejoiceth in the truth': those who respect the verb, make τῇ ἀλθ. = τοῖς εὐδοκίμοις (Chrys.), those to whom, as in 3 John 12, μεμαρτύρηται ὑπ' αὐτῆς τῆς ἀληθείας. But Meyer's rendering is the only one which preserves the force of both words: rejoices with the Truth, ἡ ἀλθ. being personified, and meaning especially the spread among men (as opposed to ἀδικία) of the Truth of the Gospel, and indeed of the truth in general,—in opposition to those who (ref. Rom.) τὴν ἀλθθειαν ἐν ἀδικίᾳ κατέχουσι,—who (ref. 2 Tim.) ἀνθίστανται τῇ ἀληθείᾳ.

7.] πάντα,—i. e. all things which can be borne with a good conscience. So Bengel, of all four: 'videlicet, quæ tegenda vel credenda, quæ speranda et sufferenda sunt.' στέγει.] bears: see note, ch. ix. 12. Hammond, Estius, Bengel (above),—'covers': but the variation in sense from ch. ix. is needless.

πιστ.] viz. without suspicion of another. ἐλπίζ.] viz., even against hope—hoping what is good of another, even when others have ceased to do so. ὑπομ.] viz. persecutions and distresses inflicted by others, rather than shew an unloving spirit to them.

8—12.] The eternal abiding of Love, when other graces have passed away. 8. πίπτει.] The exact word is that of the E. V., faileth: so Theod.: οὐ

διασφάλλεται, ἀλλ' αὐ μένει βαβαία κ. ἀσάλευτος κ. ἀκίνητος, ἐς αὐ διαιμένονσα. τοῦτο γὰρ διὰ τῶν ἐπαγομένων εἰδίδαξεν. Of the two readings, we may illustrate πίπτει by Plato, Phileb., p. 22 E, ἀλλὰ μὴν, ὦ Σώκρατες, ἐμοίγε δοκεῖ νῦν μὲν ἡδονῇ σοι πεπτακέναι καθαπερὲ πηλγεῖσα ὑπὸ τῶν νῦν δὴ λόγων: and Polyb. x. 33. 4, κἂν ποτε πέσῃ τὰ ὅλα, "in case the whole plan should fail:" id. i. 35. 5: and ἐκπίπτει by Plato, Gorg. p. 517, εἰ οὗτοι ῥήτορες ἦσαν, οὔτε τῇ ἀληθινῇ ῥητορικῇ ἐχρῶντο (οὐ γὰρ ἂν ἐξέπεσον) οὔτε τῇ κολακικῇ: where Heindorf,—"proprie usurpatur de actoribus, eitharædis, aliisque, qui a spectatōribus exploduntur et exsibilantur:" and by the celebrated passage in Demosthenes περὶ στεφ. p. 315,—ἐπιταγωνίσσεις, ἐγὼ δ' ἐσεώρων. ἐξέπιπτες, ἐγὼ δ' ἐσύριπτον: where also, by the way, ἐπιπτες is a various reading.

By εἶτε, εἶτε, εἶτε, the general idea, χαρίσματα, is split into its species—be there prophesings,—be there (speaking in) tongues,—be there knowledge. Chrys., al., understand the two first futures, καταργ., παύσ., of the time when, the faith being every where dispersed, these gifts should be no longer needed. But unquestionably the time alluded to is that of the coming of the Lord: see ver. 12, and this applies to all these, not to the last (γνώσις) only. The two first, προφ. and γλῶσσ., shall be absolutely superseded: γνώσις, relatively: the imperfect, by the perfect. 9, 10.]

u gosp. and Acts, passim. θήσεται. 11 ὅτε u ἤμην v νήπιος, ἐλάλουν ὡς v νήπιος, ABDE
Paul, Gal. i. 10, 22 only. w ἐφρόνουν ὡς v νήπιος, x ἐλογιζόμεν ὡς v νήπιος. ὅτε γέ- LPS a
Neh. ii. 15. γονα ἀνὴρ, °κατήργηκα y τὰ τοῦ v νηπίου. 12 βλέπομεν c d e f
ἡμεθα, Matt. xliii. 30 bis. οἱ γὰρ ἀρτι δι' z ἐσόπτρου ἐν a αἰνίγματι, τότε δὲ b πρόσωπον h k l
Acts xxviii. 37. Eph. iii. 3. ἡ b πρὸς b πρόσωπον ἀρτι γινώσκω ι εκ ρ μέρους, τότε δὲ o 17. 4
v ch. iii. 1 refl. Gal. iv. 1, 3. c ἐπιγνώσομαι d καθὼς καὶ c ἐπεγνώσθην. 13 e νυνὶ δὲ
w absol., here only. Isa. xlii. 18.
x = Rom. ii. 3.
y Rom. viii. 5 refl.
xii. 8. Sir. xxxix. 3. z James i. 23 only +. Wisd. vii. 26. Sir. xii. 11 only. a here only. Num.
i. 32. Matt. xi. 27 bis. Jer. v. 5. (absol., Acts ix. 30 only.) b Gen. xxxii. 30, see 2 John 12. 3 John 11. Num. xii. 8. c = Rom.
vi. 22. vii. 6, 17 al. Job xxx. 1, 9. d ch. xii. 11 refl. e Rom.

11. aft 1st *οτε* ins *δε* D¹ fuld. rec *ως νηπιος* bef the verb (3 times), with DFKLP
rel fuld syr goth arm Orig Epiph Chr Thdrt₁ Thl (Ec lat-II; 1st time, m: txt ABN 17
vulg copt ath Clem Bas Nys (Did) Thdrt₁ Damase Orig-int₂ Jer Aug₁. rec aft
2nd *οτε* ins *δε*, with D²FKLPN¹ rel syr copt ath arm Orig₁ Meth Epiph Chr Thdrt₁
Tert : om ABD¹(and lat) N¹ am (with harl¹ tol, agst fuld al) goth Orig₁ Did Hil.
for γεγονα, εγενομεν B Orig₁. τα του νηπιου bef κατηργηκα DF syr goth Bas Orig-
int₂ lat-II. (not F-lat Aug.)

12. om γαρ D¹FP latt goth arm Clem Cyr Tert Cypr Ambrst. ins *ως* bef δι
εσοπτρου D-gr b g o Syr syr-w-ast arm Clem₂ Thdrt₂ Tert. ins και bef εν αινιγματι
LP f 63. 109-78 Orig_{sapre} Hil Gaud₁. in 2nd *τοτε, τε* is written over the line by
N-corr¹. ins *εγω* bef *επεγνωσθην* F D-lat G-lat tol Cypr.

13. for νυνι δε μινει, μινει δε F (μινει) Clem Hil.

Reason given;—that our knowledge, and our prophesying (utterance of divine things) are but *partial*, embracing *but a part*: but when that which is *perfect* (entire—universal) shall have come, this *partial* shall be abolished—superseded. See Eph. iv. 11—13, where the same idea is otherwise expressed.

11.] *Analogical illustration of ver. 10.* νήπιος and τέλειος are used in contrast ch. ii. 6—iii. 1; xiv. 20. ἐλάλουν, ἐφρόνουν, ἐλογιζόμεν—I spoke, I felt (was minded), I judged. There can hardly be an allusion, as Theophyl., Ecce, Bengel, Olsh., al., think, to the *three gifts, of tongues* (ἐλάλ.), *prophecy* (ἐφρόν.), which suits but very lamely), and *knowledge* (ἐλογιζ.). ὅτε γέγ. κ.τ.λ.] Now that I am become a man, I have brought to an end the ways of a child: not, as E. V., ‘when I became a man, I put away . . .’, as if it were done on a set day, and as if γέγ. and κατήργ. were aorists. For this use of ὅτε, cf. Demosth. Olynth. 1, init. ὅτε τοίνυν ταῖθ’ οὕτως ἔχει, προήκηκε προήκεις διελειν ἀκούειν: see Kühner, § 813. 2.

12.] *Contrast between our present sight and knowledge,—and those in the future perfect state.* γάρ justifies the analogy of the former verse: for it is just so with us.

ἀρτι, in our present condition, until the Lord’s coming. δι’ ἐσόπτρου, through a mirror: i. e. as Billroth, Meyer, and De W.—according to the popular illusion, which regards the object, really seen behind the mirror, as seen through it. We must think, not of our mirrors of glass, but of the imperfectly-

reflecting metallic mirrors of the ancients. The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage (e.g. ‘omnes prophetæ viderunt per specular obscurum, et Moses doctor noster vidit per specular lucidum’ [Wetst.]: and see numerous examples in his Hor. Hebr. i. 616 ff.), and followed by many Commentators, is inconsistent with the usage of ἐσόπτρον, which (Meyer) is *always* a MIRROR (Pind. Nem. vii. 20: Anaer. xi. 2; xx. 5. Lucian, Amor. xlv. 48: see also refl.): the window of *lapis specularis* being δίοπτρα (Strabo, xii. 2, p. 540).

ἐν αἰνίγματι.] There is a reference to ref. Num., στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἶδει, καὶ οὐ δι’ αἰνιγμάτων. Many take the words adverbially,—‘enigmatically’ (so E. V., ‘darkly’): but this cannot be, because αἰνίγμα is objective, not subjective: ‘a dark hint given by words.’ I agree with Meyer, notwithstanding De Wette’s strong objections, in believing ἐν αἰνίγματι to mean ‘in a dark discourse,’ viz. the revealed word, which is dark, by comparison with our future perfect knowledge. So also Luther: in cinem dunkeln Wort. Thus, as M. observes, ἐν will denote, as ἐν τῷ κρυπτῷ, Matt. vi. 4, the local department, in which the βλέπειν takes place. τότε = ὕταν ἔλθῃ τὸ τέλειον, ver. 10: ‘at the Lord’s coming, and after.’

πρὸς πρόσωπ. πρὸς πρόσωπ.] Face towards face, i. e. by immediate intuition: so Heb. in refl. I shall thoroughly know even as I was (during this life: he places himself in that state, and uses the aor. as of a thing gone by) tho-

ἔμεινεν πίστις ἐλπίς ἀγάπη, τὰ τρία ταῦτα· ἡ μείζων δὲ τούτων ἡ ἀγάπη.

XIV. ¹ Διώκετε τὴν ἀγάπην, ¹ ἡξηλοῦτε δὲ τὰ ^k πνευματικά, μᾶλλον δὲ ἵνα ¹ προφητεύητε. ² ὁ γὰρ ^m λαλῶν ^m γλώσσει οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ [τῷ] θεῷ· οὐδεὶς γὰρ ⁿ ἀκούει, ^o πνεύματι δὲ λαλεῖ ^p μυστήρια· ³ ὁ δὲ ¹ προ-

reff. 1 ch. xi. 4, 5 reff.

m ch. xii. 30 reff. p ch. xiii. 2 reff.

n = Mark iv. 33. Gen. xi. 7. xlii. 23.

CHAP. XIV. 2. γλωσσais D-gr F-gr b o G²-lat arm Chr₁ Cyr Aug. οὐχ ἅ (see Acts ii. 7 digest). ἀνθρώπους F (so in ver 3). om τῷ [bef θεῷ] (for conformity with ἀνθρ.?) BD¹FPN¹ I Chr-comm: ins AD³KLN³ rel Thdrt Damasc Thl Cc. οὐθις ἅ. for πνευματι, πνευμα F-gr G D-lat am² with (fuld flor) Pel Vig Bede.

3. for ο δε, ει γαρ ο F-gr G; nam qui vulg (and F-lat) D-lat.

roughly known. In this life we are known by God, rather than know Him: see Gal. iv. 9; ch. viii. 3, note,—and cf. Philo de Cherub. 32, vol. i. p. 159, ὅν τε ζῶμεν, κρατούμεθα μᾶλλον ἢ ἄρχομεν, κ. γνωρίζομεθα μᾶλλον ἢ γνωρίζομεν. The sense of this aor. ἐπεγνώσθη must not be forced, as in E. V., to a present, or to a future, as by some Commentators.

13.] *Superiority of Love to the other great Christian graces.* Some gifts shall pass away—but these three great graces shall remain for ever—FAITH, HOPE, LOVE. This is necessarily the meaning,—and not that love alone shall abide for ever, and the other two merely during the present state. For (1) **νυνὶ δέ** is not ‘but now,’ i.e. in this present state, as opposed to what has just been said ver. 12,—but ‘*rebus sic stantibus*,’ ‘*quæ cum ita sint*,’—and the inference from it just the contrary of that implied in the other rendering: viz. that since tongues, prophesying, knowledge, will all pass away, we have left but THESE THREE.

(2) From the position of **μένει**, it has a strong emphasis, and carries the weight of the clause, as opposed to the previously-mentioned things which καταργηθήσεται.

(3) From τὰ τρία ταῦτα, a pre-eminence is obviously pointed out for faith, hope, and love, distinct from aught which has gone before. This being the plain sense of the words, how can faith and hope be said to endure to eternity, when faith will be lost in sight, and hope in fruition? With hope, there is but little difficulty: but one place has inscribed over its portals, “Lasciate ogni speranza, voi ch’ entrate.” New glories, new treasures of knowledge and of love, will ever raise, and nourish, blessed hopes of yet more and higher,—hopes which no disappointment will blight. But how can faith abide,—faith, which is the evidence of things not seen,—where all things once believed are seen? In the form of

holy confidence and trust, faith will abide even there. The stay of all conscious created being, human or angelic, is dependence on God; and where the faith which comes by hearing is out of the question, the faith which consists in trusting will be the only faith possible. Thus Hope will remain, as anticipation certain to be fulfilled: Faith will remain, as trust, entire and undoubting:—the anchor of the soul, even where no tempest comes. See this expanded and further vindicated in my Quebec Chapel Sermons, Vol. i. Sermon viii. **μείζων τ.**] The greater of these,—not ‘greater than these.’ “The greater,” as De Wette beautifully remarks, “because it contains in itself the root of the other two: we believe only one whom we love,—we hope only that which we love.” And thus the forms of Faith and Hope which will there for ever subsist, will be sustained in, and overshadowed by, the all-pervading superior element of eternal Love.

CHAP. XIV. 1—25.] *Demonstration of THE SUPERIORITY OF THE GIFT OF PROPHECY OVER THAT OF SPEAKING WITH TONGUES.*

1.] *Transition from the parenthetical matter of the last chapter to the subject about to be resumed.* Pursue after Love (let it be your great aim,—important and enduring as that grace has been shewn to be): meantime however (during that pursuit; making that the first thing, take up this as a second) strive for spiritual gifts, but more (more than πν. in general: i.e. more for this than for others) that ye may prophesy (sc. ἡηλοῦτε, ἵνα . . . as the aim of your ἡλος). 2—20.] *Prophecy edifies the BRETHREN more than speaking with tongues.*

2.] For he that speaks in a tongue, speaks not to men but to God; for no one understands him (so ἀκούω in reff. and Athen. ix. p. 382, ἔλεγεν ῥήματα ἃ οὐδὲ εἰς ἤκουσεν

4 — Rom. xiv.
19 refl.
r — Rom. xii.
s refl.
s here only +
Wisl. xix.
12 only.
t — θιον,
Phil. ii. 1.
u — Θεοῦ,
1 Thess. ii.
11.)
t = Acts ix. 31
refl.
u = ch. xii. 31.
xiii. 13.
v ch. xv. 2.
1 Tim. v. 19 only.

φητεῦν ἄνθρώποις λαλεῖ ⁴ οἰκοδομὴν καὶ ¹ παράκλησιν
καὶ ² παραμυθίαν. ⁴ ὁ ^m λαλῶν ^m γλώσση ἑαυτὸν ^t οἰκοδομεῖ,
ὁ δὲ ¹ προφητεῦν ἐκκλησίαν ^t οἰκοδομεῖ. ⁵ θέλω δὲ πάντας
ὑμᾶς ^m λαλεῖν ^m γλώσσαις, μᾶλλον δὲ ἵνα ¹ προφητεύητε
^u μείζων δὲ ὁ ¹ προφητεύων ἢ ὁ ^m λαλῶν ^m γλώσσαις, ^v ἐκτὸς
^v εἰ μὴ ^w διερμηνεύη, ἵνα ἡ ἐκκλησία ^q οἰκοδομὴν λάβῃ.
⁶ ἄν ὑν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς ^m γλώσσαις ^m λαλῶν,

ABDI
LPS:
c d e f
h k l
o 17.

w ch. xii. 30 refl.

x ch. xii. 18 α1.

4. for λαλῶν, λαλεῖ F(G adds *aut* λαλῶν). γλώσσαις D 46 arm Mac. aft
ἐκκλησίαν ins θεοῦ F-gr G vulg-cd(not am demid fuld tol F-lat) Pel Bede.

5. υμᾶς bef πάντας A Ambrst. γλώσσαις bef λαλεῖν A am Chr Thl: om λαλεῖν
K¹. for ἵνα προφητεύητε, προφητεύει D¹ vulg Jer Pel Bede. rec (for δε aft
μείζων) γαρ, with DFKLX³ rel vss Chr Thdrt Jer Ambrst: txt ABPN¹ 39 copt.
add ἐστιν F. διερμηνεύει (the later mss confound ει and η to a very great extent:
see the original collations *passim*) KL a b c d f g h k l o 47 Chr Thl: διερμηνεύων
D¹, η ο διερμηνεύων F-gr (and G-gr).

6. rec νυν, with D³KL rel Chr Thl (Ec: txt ABD¹FPN Chr-ms Thdrt Damasc.

ἄν, i. e. as a *general rule*, the assembly do not understand him; some, who have the gift of interpretation of tongues, may,—but they are the exception), but (opposed to οὐδεὶς γὰρ ἀκούει) in the spirit (in his spirit, as opposed to in his understanding: his spirit is the organ of the Holy Ghost, but his understanding is unfruitful, see vv. 14, 15) he speaks mysteries (things which are hidden from the hearers, and sometimes also from himself): 3.] but (on the other hand) he who prophesies, speaks to men edification (genus) and (species) exhortation and (species) consolation. See the definition of *prophecy* given on ch. xii. 10:—and Stanley's excursus introductory to this chapter. παραμυθία occurs Plato, *Axiach.* p. 365,—ἀσθενῇ τὴν ψυχὴν, πᾶν ἐνδὲα παραμυθίας: and *Ælian*, V. H. xii. 1, fin., παρεμυθίσαστο Ἀρταξέρξην, κ. τὸ τῆς λύπης ἰάσατο πάθος, εἰζαντος τοῦ βασι. τῇ κηδεμονίᾳ, κ. τῇ παραμυθίᾳ πεισθέντος συνενῶς.

4.] ἑαυτ. οἰκ. does not necessarily involve his understanding what he speaks: the exercise of the gift in accordance with the prompting of the Spirit may be regarded as an οἰκοδομή: the intensity of the feeling of prayer or praise in which he utters the words is edifying to him, though the words themselves are unintelligible. This view is necessary on account of what is said in ver. 5, that if he can interpret, he can edify not only himself but the church. ἐκκλησίαν] not, as Meyer, a congregation, but = τὴν ἐκκλησίαν: the art. being often omitted when a noun in government has an emphatic place before the verb: accordingly in ver. 5, it is ἡ ἐκκλ. which is edified.

5.] He shows that it is from no antipathy to or jealousy of the gift of tongues that he thus

speaks: but (force of the δέ) that he wished them all to speak with tongues, but rather that they should prophesy. The distinction between the acc. and inf. after θέλω, as the simple direct object of the wish, and ἵνα with the subj., as its higher and ulterior object, has been lost in the E. V. The second δέ is opposed to the subordinate λαλ. γλ., as in ver. 1 to τὰ πνευματικά.

μείζων δέ] δέ is transitional.
μείζων] see refl.,—superior in usefulness, and therefore in dignity. ἐκτὸς εἰ μὴ is a mixture of two constructions, ἐκτὸς εἰ, and εἰ μὴ. It is not a Hebraism, as Grot. supposes; Wetst. gives examples from *Demosth.*, *Aristides*, *Lucian*, *Sextus Empiricus*: and from *Thom. Mag.*, φαμέν, ἐκτὸς εἰ μὴ τόδε, καὶ ἐκτὸς εἰ τόδε.

διερμηνεύη] viz. ὁ λαλῶν γλώσση, not τις, as suggested by Platt. On the subj. with εἰ, giving a sense not distinguishable from the ind., see *Winer*, edn. 6, § 41. b. 2 end, and *Herm.*, on *Soph. Ant.* 706. 6.] Example of the unprofitableness of speaking with tongues without interpreting,—expressed in the first person as of himself. νυν δέ] ‘quod cum ita sit’—viz. that there is no edification without interpretation.

ἐὰν ἔλθω] Chrys. understands the first person to imply ‘not even I myself should profit you,’ &c. But then αὐτὸς ἐγὼ or some expression similarly emphatic would have been used. The second ἐὰν is parallel to the first, not dependent on ὠφελήσω. It is the negative side of the supposition, as ἐὰν ἔλθω κ.τ.λ. was the affirmative. On this double apodosis *Hermann* remarks, *Soph. Aj.* 827,—Est enim hæc verborum complexio ex eo genere, cujus jam apud *Homerum* exempla inveniuntur, quod duplicem habet apodosin, alteram

τι ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἔν' ἀποκαλύ-
ψῃ ἢ ἔν' ἰγνώσει ἢ ἔν' ἀπροφητεία ἢ ἔν' διδασχῇ;
7 ὅμως τὰ ἄψυχα φωνὴν ὀδιδόντα, εἴτε αὐλὸς εἴτε
ἡ κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς
γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; 8 καὶ
γὰρ ἐὰν ἄδηλον ὁ φωνὴν ὁ σύλπιγξ δῶ, τίς παρα-
σκευάζεται εἰς πόλεμον; 9 οὕτως καὶ ὑμεῖς διὰ τῆς
γλώσσης ἐὰν μὴ εὔσημον λόγον ὀδῶτε, πῶς γνωσθή-
σεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

29. Isa. xlii. 10. ἡχώ διδοῦσα θόρυβον, Eur. Hec. 1093. f ch. xlii. 8 reff.
i Rom. i. 12 reff. 1 Kings x. 5 al. (Ἀλῆης, Matt. ix. 23.) h Rev. v. 8. xiv. 2. xv. 2 only. Gen. ii. 21 al.
17 || L. only. k Rom. x. 18 only, from Ps. xviii. 4. Wisd. xix. 18 only. 1 Matt. xi.
1. 6 [8]. 2 Macc. vii. 34 only. Polyb. viii. 3. 2. ἀηλοὶ ἐλπίδες, and al. (-ἄως, ch. ix. 26. -λόγη, p Acts
1 Tim. vi. 17.) o Matt. xxiv. 31. Rev. i. 10. viii. 13. Exod. xix. 16, 19. r here
x. 10. 2 Cor. ix. 2, 3 only. Jer. xlii. 5. q arrangt. of words, 2 Cor. ii. 4 reff.
only. Ps. lxxx. 3 only. s ch. ix. 26 reff. e = Matt. xxiv.

μιν P. om 1st ἢ N c 17 syr copt.
om 2nd εν: om harl² F-lat D-lat om 3rd.)

7. μη bef διαστολὴν τ. φθογῶν. D¹F. for τοῖς φθογγοῖς, φθογγον B tol D-lat
arm Ambrst. διδω D³FLP rel Thdrt Damase Thl: δῶτε K: txt ABD³N f Orig
Chr Eccl. γνωσθῇ (for -θησεται) DF.
8. σαλπ. bef φωνὴν AP³ d 17. 119 copt Orig. δῶ D¹. παρασκευάζεται A Orig.
9. for εὐσημον, εὐσχημον D¹ 21-32. 80. for δῶτε, δῶ L.

præmissam, sequentem alteram: quæ ratio
ibi maxime apta est, ubi in magno animi
motu, quasi non satis sit id quod præmissum
est, aliud infertur secunda apodosis, quod
gravius sit et fortius.' ἢ ἐν ἀποκ. . . .]
It seems best here, with Estius, to under-
stand 'duo juga, ut conjugata sint reve-
latio et prophetia, ac rursus conjugata
scientia et doctrina.' So also Meyer, who
observes that the ground of *προφητεία* is
ἀποκάλυψις, and that of *διδασχῇ*, *γνώσις*:
the former being a *direct speaking in the*
Spirit, and the latter a *laying forth by the*
aid of the Spirit of knowledge acquired.
Thus ἐν, as referred to ἀποκ. and γνῶσ.,
denotes the *internal element*:—as referred
to προφ. and διδ., the *external element*, of
the spiritual activity. 7—11.] *Instances*
to shew that unintelligible discourse profits
nothing. And first,—7—9.] *from musical*
instruments. 7.] ὅμως occurs here
and in the two other places where it is used
in the N. T. (reff.) at the beginning of the
sentence, out of its logical order, which
would be before ἐὰν διαστολὴν . . ., thus:
Things without life which yield sound,
whether flute or harp, yet, if they do not,
&c. The renderings, 'even things with-
out life' (E. V.), or 'things which, though
without life, yet give sound' (Winer, edn.
6, § 61. 5. f), are inadmissible,—the former
because of the usage of ὅμως, the latter
because no such idea as any surprise at a
thing without life yielding sound is here
in place. φων. διδ.] so δίδου φωνάν

Pind. Nem. v. 93. ἐὰν διαστ.] If
they (the ἄψυχα φ. δ.) shall not have
yielded a distinction (of musical inter-
vals) in their tones, how shall be known
that which is being played on the flute
or that which is being played on the
harp (i. e. *what tune is played* in either
case: the art. being repeated to shew
that two distinct instances are contem-
plated, not necessarily 'one tune, either
piped, or harped' = τὸ αὐλούμενον ἢ
κιθαριζόμενον;) The observation of
Meyer, that this example is decisive against
foreign languages being spoken in the
exercise of this gift, is shewn to be irre-
levant by the next example, from which
the contrary might be argued—the ἄδηλος
φωνή of the trumpet being exactly analo-
gous to an *unknown language*, not to an
inarticulate sound. But the fact is that
all such inferences, from pressing analo-
gies close, are insecure. 8.] ἄδηλον,
uncertain, in its meaning: for a particular
succession of notes of the trumpet then,
as now, gave the signals for attack, and
retreat, and the various evolutions of an
army. The giving the signal for battle with
the trumpet is called by Dio Cassius τὸ πο-
λεμικὸν βοᾶν, by Elian τὸ παρορητικὸν
ἐμπνεῖν: see Wetst., where many examples
are to be found. 9.] Application of
these instances. διὰ τ. γλώσσης is
most naturally understood *physically*, by
means of your tongue, as answering to the
utterance of the sound by the musical in-

τέιτε, ἵνα ^e περισσεύητε. ¹³ διὸ ὁ ^f λαλῶν ^f γλώσση ^e ^{absol., Matt. v. 20. ch. viii. 8.}
^g προσευχέσθω ^g ἵνα ^h διερμηνεύη. ¹⁴ ἐὰν γὰρ προσεύχω- ^f ^{vv. 2 &c.}
 μαι γλώσση, τὸ ⁱ πνευμά μου προσεύχεται, ὁ δὲ νοῦς ^g ^{Matt. xxiv. 30 || Mk. Mark xiv. 35.}
 μου ^k ἄκαρπός ἐστιν. ¹⁵ ¹ τί οὖν ἐστιν; προσεύξομαι τῷ ^{Phil. i. 9. Col. i. 9.}

i. 9. iv. 3. 2 Thess. i. 11. iii. 1.
 k Matt. xiii. 22 || Mk. Eph. v. 11. Tit. iii. 14.

h ch. xii. 30 reff.
 2 Pet. i. 8. Jude 12 only.

i = Acts xvii. 16 reff.
 Jer. ii. 6. Wisd. xv. 4 only.

12. πνευματικῶν P 23-mg 73 spec sah ambr. (G-lat has both.) for περισσεύητε, προφητεύητε A 73 Ambrst.

13. rec διοπερ. with KLX³ rel Chr Thdrt Thl (Ec: txt ABDFP³ 17 Damasc.

14. om γὰρ BF sah arm: ins ADKLP³ rel vulg (and F-lat) E-lat syrr copt Chr Thdrt Damasc (Ec Thl Orig-int₁ Ambrst Aug₁ Pel Sedul Bede. (17 def.)

15. om τιουν ἐστιν K. προσευξομαι (twice) ADFP 47: -ξομαι and -ξομαι X: txt

find no instance of ζητῶ ἵνα thus used: ch. iv. 2 is no case in point, see note there) as in E. V. 'seek that ye may excel (abound in them) to the edifying of the church.'

13.] *Hortatory inference from the foregoing examples.* There is some difficulty in the construction of this verse. **προσευχ.** ἵνα **διερμ.** is rendered by Chrys., Theodoret, Theophyl., Erasm., Beza, Calv., Grot., Estius, Wetst., Bleek, Rückert, Olsh., al., 'pray that he may interpret.' But the next verse shews that this is untenable. For the act of **προσεύχεσθαι** γλώσση is there introduced in strict logical connexion with this verse, so as to shew that the **προσευχέσθω** here must have the same meaning as there, viz., that of *praying in a tongue*, openly in the church. Seeing this, Luther, Rosenm., al., render it, 'let . . . so pray, that he may interpret;' i.e. 'not pray, unless he can interpret.' But this rendering of ἵνα is hardly allowable even where οὕτω is expressed, see note on ch. ix. 24. The knot of the difficulty lies in the relation of ἵνα to verbs of this kind. It may be doubted whether in such expressions as **προσεύχεσθαι ἵνα** (see reff.), the conj. ever represents the mere *purport* of the prayer, as in our "to pray, that." The idea of *purpose* is inseparably bound up in this particle, and can be traced wherever it is used. Thus **προσεύχ.** ἵνα seems always to convey the meaning, "to pray, in order that." At the same time, *prayer* being a *direct seeking* of the fulfilment of the purpose on account of which we pray,—not, like many other actions, *indirectly* connected with it,—the *purport* and *purpose* become compounded in the expression. This will be illustrated by **γρηγορεῖτε κ. προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν**: where it is plain enough that ἵνα μὴ represents the *ulterior object* of **γρηγορεῖτε**, and, *now that it is joined with γρηγορεῖτε*, of **προσεύχεσθε**: but had it been *merely*, **προσεύχεσθε ἵνα μὴ κ.τ.λ.**, the above confusion would have occurred. Now this

confusion it is, which makes the words **προσευχέσθω ἵνα διερμηνεύη** so difficult. Obviously, the **προσευχέσθω** is not *merely* used to express a *seeking by prayer* of the gift of interpretation, on account of the sense in the next verse: but as plainly, there is in **προσευχέσθω** a *sense* which passes on to ἵνα **διερμηνεύη**. The rendering of Meyer and De Wette, 'pray, with a view to interpret (what he has spoken in a tongue),' is unobjectionable, but does not give any reason for the choice of **προσευχέσθω**, any more than **εὐχαριστέτω**, or the like. I believe the true rendering to be pointed out by the distinction in the next verse. If a man *prays in a tongue*, his *spirit prays*, but his *understanding is barren*. This prayer of his *spirit* is, the intense direction of his will and affections to God, accompanied by the utterance of sounds to him unintelligible. 'Let then him who speaks with a tongue, pray, when he does pray, with an earnest striving (in this prayer of his spirit) after the gift of interpretation.' The meaning might be more strictly given thus in English: **wherefore let him who speaketh with a tongue, in his prayer (or, when praying), strive that he may interpret.** 14.] This verse has been explained above. It justifies the necessity of thus aiming at the gift of interpretation. **τὸ πν. μου**, not as in ver. 32, and Chrys. (Hom. xxxv. p. 325) **τὸ χάρισμα τὸ δοθέν μοι καὶ κινῶν τὴν γλῶσσαν**,—but as in reff., **my (own) spirit**, taking himself as an example, as above, ver. 6: a use of the word familiar to our Apostle, and here necessary on account of ὁ νοῦς μου following, 'When I pray in a tongue, my higher being, my spirit, filled with the Holy Ghost, is inflamed with holy desires, and rapt in prayer: but my intellectual part, having no matter before it on which its powers can be exercised, bears no fruit to the edification of others (nor of myself: but this is not expressed in ἄκαρπος; cf. the usage of καρπός by Paul,—Rom. i. 13; vi. 21, 22; xv. 28; Gal. v. 22, al.).

m here bis, Rom. xv. 9, from Ps. xvii. 48, 19. James v. 13 only.
 n ch. x. 16 reff.
 o ch. x. 16 reff.
 p ch. x. 16 reff.
 q ch. x. 16 reff.
 r 2 Cor. i. 20.
 s Rev. v. 14. Neh. v. 13. viii. 6 al.
 t Acts xv. 24 reff.
 u Acts xxiv. 3 reff.
 v Acts ix. 1 reff.
 w ch. vii. 37 reff.
 x abs., ch. xi. 24 reff.
 y Jos.
 z Acts ix. 31 reff.
 a Rom. i. 8 reff.
 Philo, Place. 12, vol. ii. p. 531, προσβεντοῦ τάς ἐκπλήσας. Tac. Ann. iv. 38, "locum principem impleam."
 p = here only. Sir. xii. 12. q Acts iv. 13 reff.
 t = Acts xi. 19. 2 Cor. xii. 21. Heb. viii. 1.
 w ch. vii. 37 reff.
 x abs., ch. xi. 24 reff.
 y Jos.
 z Acts ix. 31 reff.
 a Rom. i. 8 reff.

BKL rel latt Orig₁ Eus₂ (see note). om 1st δε FKP 35. 46. 109-14 latt Syr sah arm Orig₁ (om kai also) Damasc Orig-int₁ lat-II: ins ABDL₁ rel syr Orig₁ Eus₂ Chr Thdrt (Ec Thl). om τω [bef 2nd πνευματι] FP. om 2nd δε BF 46. 109 latt Syr sah aeth arm Orig₁ (where he has the 1st δε) Cas Ps-Ath₁ Max-conf Damasc Thl Orig-int₂ lat-II: ins ADKLPS rel syr copt Orig₁ Eus₁ Ath₁ Chr Thdrt (Ec Damasc) and 47 voi to voi).

16. rec ευλογησης, with FKL rel Chr Thdrt Ec Thl; benedixeris latt: txt ABDPN b¹ o 17 Damasc. rec ins τω bef πνευματι (to conform to last ver: but see note), with KL rel Chr Thdrt: εν B (sic: see table) DN³: εν τω P: om AFS¹ 17 Damasc. om το F. for επειδη, επει B. ουκ οιδεν bef τι λεγεις F (not F-lat) E-lat G-lat Jer Aug.

17. αλλα B 1.

18. rec aft τω θεω ins μου (addn from such places as ch i. 4, Rom i. 8 &c: 38 aeth arm even further add περ), with KL rel Thdrt Damasc Ambst Pel: om ABDFPS 17 E-lat G-lat am (with tol, agst demid harl) syrr copt aeth arm Chr Thdrt-ins Jer Sedul Bede. (om θεω F-lat.) ins οτι bef παντων F latt syrr copt lat-II.

15.] What then is (the case) (i. e. as our 'What then?' Cf. τί οὖν, Rom. iii. 9; vi. 15. 'What is my determination thereupon?')? I will pray (on the reading προσεύξωμαι, see note on Rom. v. 1) with the (my) spirit: I will pray also with my mind (i. e. will interpret my prayer for the benefit of myself and the church), &c. This resolution, or expression of self-obligation, evidently leads to the inference, by and by clearly expressed, ver. 28, that if he could not pray τῷ νοῖ, he would keep silence. ψαλῶ] hence we gather that the two departments in which the gift of tongues was exercised were prayer and praise. On the day of Pentecost it was confined to the latter of these. 16.] The discourse changes from the first person to the second, as De W. observes, because the hypothesis contains an imputation of folly or error. εἰς εὐλ.] if thou shalt have blessed in spirit (no art. now: the diff. is now merely of the manner in which, the element; not of the specific instrument, as in the last verse), how shall he that fills (i. e. is in) the situation of a private man (ιδιώτης, in speaking of any business or trade, signifies a lay person, i. e. one unacquainted with it as his employment. Thus in state matters, it is one out of office—δημοσθένει ὄντι ιδιώτῃ, Thuc. iv. 2: in philosophy, one uneducated and rude—ἡμεῖς μὴν οἱ ιδιώται οὐ δεδοικαμεν, ὑμεῖς

δὲ οἱ φιλόσοφοι δειλιᾶτε, Diog. Laert. Aristipp. ii. 71, &c. &c. See examples in Wetst. So here it is, one who has not the gift of speaking and interpreting. The word τόπον is not to be taken literally, as if the ιδιώται had any separate seats in the congregation: the expression, as in ref., is figurative) say the AMEN (the Amen always said: see Dent. xxvii. 15—26 Heb. and E. V. (LXX, γένοιτο); Neh. viii. 6. From the synagogue,—on which see Wetst., Schöttg. in loc., Winer, Realw., art. Synagogen, and Philo, Fragm. vol. ii. p. 630—συνεδρεύουσι . . . οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἴ τι προσεπιφημίσαι τοῖς ἀναγινωσκομένοις νομίζεται,—it passed into the Christian church; so Justin Mart. Apol. i. 65, p. 82, οὐ (scil. τοῦ προεστῶτος) συνετέλεσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ἑκαστος παρὼν λαὸς πανευφημεῖ λέγων, ἀμήν. See Suicer, sub voc. and Stanley's note here) to (at the end of) thy thanksgiving, since what thou sayest he knows not? This is, as Doddridge has remarked, decisive against the practice of praying and praising in an unknown tongue, as ridiculously practised in the church of Rome.

17.] καλῶς is not ironical, but concessive: it is not the act of thanksgiving in a tongue that the Apostle blames, for that is of itself good, being dictated by the Spirit: but the doing it not to the edification of others. ὁ ἕτερος, the ιδιώ-

ὑμῶν μᾶλλον^b γλώσση^b λαλῶ. ¹⁹ ἀλλὰ ἐν ἐκκλησίᾳ^c θέλω^b
 πείτε λόγους τῷ νοῖ μου λαλῆσαι, ἵνα καὶ ἄλλους^d κατ-
 ηγήσω, ²⁰ ἢ^e μυρίους λόγους ἐν γλώσση. Ἀδελφοί,
 μὴ παιδία γίνεσθε ταῖς φρεσίν^g ἀλλὰ τῇ^h κακίᾳⁱ νηπιύ-
 ζετε, ταῖς δὲ φρεσίν^k τέλειοι γίνεσθε. ²¹ ἐν τῷ νόμῳ γέ-
 γραπται Ὅτι ἐν^l ἑτερογλώσσοις καὶ ἐν^m χεῖλεσινⁿ ἑτέρων

^b Matt. 2, &c.
^c here only.
^d Mace. xiv.
^e 12.
^f Acts xviii. 25
^g rell.
^h constr., Matt.
ⁱ xviii. 8, 9 ||
^j Mk. Luke
^k xv. 7. xvii.
^l 2. Gen.
^m xxxviii. 26.
ⁿ f Matt. xviii.
^o 21. ch. iv. 15
 only. Esth.

iii. 9. g here bis only. Prov. xviii. 2.
 i here only. (-πίος, ch. xiii. 11.) k = ch. ii. 6.
 only +. (Isa. xxviii. 11.) Ps. cxlii. 1 Aq.
 iii. 13. Heb. (xi. 12.) xiii. 15. 1 Pet. iii. 10 only.

h Rom. i. 29. ch. v. 8. Eph. iv. 31 al. Ps. li. 3 (5).
 Heb. v. 14 al. 1 Chron. xxv. 8. l here
 m = Matt. xv. 8 || Mk. (from Isa. xxix. 13.) Rom.
 n = Acts ii. 4. Exod. xxx. 9.

γλώσση hef μαλλον F: om μαλλον 41¹ D-lat Chr-ms.—*omnium vestrum lingua loquor*
 vulg (and F-lat). rec γλωσσais, with BKLP rel syr copt aeth Chr Thdrt Orig-int:
 txt ADP¹⁸ 17 latt arm Damase Ambrst Pel Bede. rec λαλων (the bare present *afst*
ευχ. was not understood, and thus some helped it with οτι, some by turning λαλω into
λαλων. Or λαλων was understood to belong to ευχαριστω, 'I give thanks, speaking,'
&c.), with KL rel Chr Thdrt Damase: om A: txt BDFP¹⁸ c 17 latt syr copt arm (Ec
Orig-int lat-fl.

19. [αλλα, so ABD: om N¹.] rec δια του νοος (see note. If τω νοι had come
 from ver 15, μου would prob have been om), with KL rel D-lat syr Mac Chr Thdrt
 Max-conf Phot Thl Ec: δια τον νομον (omg μου) Meion-e, per legem Ambrst-txt; in
 lege Paulin: txt ABD(F)N m (17) vulg Syr copt Nys Epiph, Marc-mon Damase lat-fl.
 — τω ν. μ. bef π. λογ. 17. — λαλη ο μιν (sic) bef τω ν. μ. F.

20. ινα ταις φρ. τελ. γενησθε, omg δε, F D-lat Orig-int Ambrst Aug Gaud.
 21. αψ νομω ins τι N¹(N³ disapproving). for ετερογλωσσοις, ετεραις γλωσσais
 F lect-8 vulg copt goth Tert. rec ετεροις, with DKLP rel vss Orig Constt Chr
 Damase Thl (Ec lat-fl: txt ABN 17. (Meyer thinks the dat a mere mechanical corr to

της spoken of before. 18, 19.] *De-*
claration of his own feeling on the matter,
highly endowed as he was with the gift.
I thank God, I speak with a tongue (have
the gift of speaking with tongues) more
than you all. This juxtaposition of two
clauses, between which 'that' is to be sup-
plied in the sense, is not unusual: βούλει
σκοπῶμεν: 'fac videas,'—Eur. Hippol.
567, ἐπισχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω.
Hom. Od. β. 195, Τηλεμάχῳ δ' ἐν πῦσιν
ἐγὼν ὑποθήσσομαι αὐτός, Μητέρα ἦν ἐς
πατρός ἀνωγέτω ἀπονέεσθαι. See Har-
tung, Partikell. ii. p. 134. 19.] ἐν ἐκ-
κλησίᾳ, in (the) assembly, 'in the congrega-
tion,'—not 'in an assembly,' as Meyer.
The art. is omitted after a preposition: so
Middleton, ch. vi. § 1; the logical account
of which is, that the prep. serves to cate-
gorize the substantive following it, and
so make it general instead of particular.

θέλω . . . ἢ, as βούλωμαι, ἢ,
 Il. a. 117: similarly ἐπιθυμέω, ζητέω,—
 see Hartung, ii. p. 72. δια τοῦ νοός has
 probably been a correction, because λαλεῖν
 τῷ νοῖ was found harsh, the understand-
 ing being only the indirect instrument.

20.] With this exhortation he con-
 cludes this part of his argument, in which
 he reproves the folly of displaying and being
 anxious for a gift in which there was no
 edification. 'ἄδελφοί suavem vim ha-
 bet,' Bengel. ταῖς φρεσίν, in your

understandings, as this preference shews
 you to be. τῇ κακίᾳ—dat. of reference,
 as regards vice: see Winer, edn. 6, § 31. 6.

21—25.] By a citation from the
 O. T. he takes occasion to shew that
 tongues are a sign to the unbelieving only:
 and that even for them they are profitless
 in comparison with prophecy. 21.]
 ἐν τῷ νόμῳ, as John x. 34; xii. 34; xv. 25;
 —where the Psalms are thus quoted. The
 passage stands in the LXX: διὰ φανλισμὸν
 χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλή-
 σουσι τῷ λαφ τούτῳ . . . κ. οὐκ ἠθέλησαν
 ἀκούειν. The context is thus: The scoffers
 in Jerusalem (see ver. 14) are introduced
 as scorning the simplicity of the divine
 commands, which were line upon line, pre-
 cept upon precept, as if to children (vv. 9,
 10). Jehovah threatens them that, since
 they would not hear these simple com-
 mands, He would speak to them by men
 of other tongues, viz. the Assyrians, their
 captors. Here as in many other cases,
 the historical sense is not so much con-
 sidered, as the aptness of the expressions
 used for illustrating the matter in hand;
 viz. that belief would not be produced in
 the unbelieving by speaking to them in
 strange tongues. The ὅτι answers in the
 LXX to 'for;' or 'yea verily,' as Louth.

It forms part of the citation, not of the text.
 ἐν ἑτέρῳ.] in (in the person of)
 men of other tongues: Heb. with another

σ = ch. v. 1
 ρ = Rom. v. 12
 ρ Matt. vi. 7.
 Luke i. 13.
 Acts x. 31.
 Heb. v. 7
 only. Deut.
 i. 43.
 ρ so εἰς μαρ-
 τυρίον, &c.
 Matt. viii. 4
 cf. fr. Jer.
 ix. 22.
 i. 3 reff.
 a ver. 16.

λαλήσω τῷ λαῷ τούτῳ, καὶ ὁ οὐδ' οὕτως ἡ εἰσακούσονται
 μου, λέγει κύριος. ²² ὥστε αἱ ἡγλώσσαις εἰς ἡ σημεῖον
 εἰσὶν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἠπίστοις, ἡ δὲ ἡ προ-
 φητεία οὐ τοῖς ἠπίστοις ἀλλὰ τοῖς πιστεύουσιν. ²³ εἰ
 οὖν ^{wx} συνέλθῃ ἡ ἡ ἐκκλησία ἡ ὅλη ^{xz} ἐπὶ τὸ αὐτὸ καὶ πάντες
 λαλῶσιν γλώσσαις. εἰσέλθωσιν δὲ ἡ ἰδῶται ἡ ἡ ἄπιστοι, οὐκ

t Rom. iv. 11 reff. u = ch. vi. 6 reff. v ch. xiii. 2 reff. w = Acts
 x ch. xi. 20. Josh. ix. 2. y Rom. xvi. 23 reff. z Acts i. 15 reff.

suit the other datives.)

for ουδ ουτως, ουδεπω F.

εισακουσεται F(not lat)

43. 113 lect-1-4.

22. for (2nd) πιστευουσιν, πιστοις F.

23. om ουν F 672 old-lat goth Ambrst Ambr.

for συνελθῃ, ελθῃ BG¹.

ολη

bef η εκκλησια DF latt goth lat-ff.

rec παντες γλωσσαις λαλουν, with KL rel

vulg(amd F-lat) syrr arm Chr-txt Thdr Damase (Ec Vict-vit Beale: λαλ. παν. γλ. ομῃ
 αθη Chr-comm Ambrst: λαλ. γλ. παν. D¹⁻³ goth: txt ABFPN Bas Thl. om η
 απιστοι B Ambrst.

tongue;—and it is placed *second*. The Apostle personifies it and gives it the prominence.

ἐν. χ. ἐτ.] *in* (as speaking in using as the organ of speech) *lips of others* (strangers, see reff.): Heb. *in* (by) *stammerers of lip*: Louth, *with a stammering lip*.

τῷ λαῷ τούτῳ] in Isa., the Israelites: here taken generally for the unbelieving world.

οὐδ' οὕτως εἰσακούσ.] This is the point of the passage for St. Paul's argument: see ver. 23: —“for them, and not for us: but even for them, profitless in the main:”—not even under such circumstances will they listen to me: even this sign will be for them ineffectual.

22.] ὥστε,—viz. according to the words of the foregoing prophetic passage.

αἱ γλ.] the tongues, in the then acceptance of the term. He is not interpreting the prophecy, nor alluding to the tongues there spoken of, but returns back to the subject in hand—the tongues about which his argument was concerned.

εἰς σημ. εἰσίν] serve for a sign: but there is no emphasis on the words,—the meaning being much the same as if εἰς σημεῖον were omitted, and it stood ὥστε αἱ γλ. εἰσὶν οὐ τοῖς π. Not seeing this, Commentators have differed widely about the meaning of σημεῖον. So Chrys. (Hom. xxxvi. p. 335): εἰς σημεῖον, τουτέστιν, εἰς ἐκπληξιν:—Bengel: ‘quo allecti aurescunt debent:’—Calvin: ‘linguae, quatenus in signum datae sunt:’ &c. &c. All dwelling on the word σημεῖον would introduce an element foreign to the argument, which is, that tongues are (a sign) for the unbelieving, not for the believing.

οὐ τ. πιστ.] not to men who believe, but to unbelievers, i. e. ‘men who do not believe:’ not, as Neander, Billoth, Rückert, and in substance

De Wette, ‘men who will not believe:’ ἄπιστος must be kept to the same sense through this whole passage, and plainly by ver. 23 it is not one who will not believe, but an unbeliever open to conviction. The mistake has been occasioned by regarding those to whom the prophecy was directed, and interpreting Paul by Isaiah, instead of by himself.

ἡ δὲ προφ.] scil. ἐστίν, as Meyer, or εἰς σημ. ἐστίν, as De Wette: it seems to me to import little which we supply, seeing that εἰς σημ. is of so very slight weight in the preceding clause. If emphatic meaning had been attached to σημεῖον as belonging to αἱ γλ., we must not have supplied it here: but if it be a mere indifferent word, to be interpreted according to the sense in which αἱ γλ. and ἡ προφ. were σημεῖα, there can be no objection to it here: and the uniformity of construction seems to require it.

Both here and above, τοῖς ἀπίστοις. and the other are datives *commodi*—for, not ‘to,’ the unbelieving. ἡ προφητεία was a sign to the unbelieving, see vv. 24, 25. Prophecy, i. e. inspired and intelligent exposition of the word and doctrine, was eminently for believers, but, as below, would be also profitable to unbelievers, furnishing a token that God was truly among his assembled servants.

23–25.] Instances given of the operation of both on the ungifted or the unbeliever.

23.] οὖν, following up the axiom just laid down, by supposing a case = if then The first case put answers to the former half of ver. 22: the second, to the latter. The supposition is this: that all the (Corinthian) church is assembled, and all its members speak with tongues (not in a tumultuary manner—that is not part of the present hypothesis, for if it

ἐροῦσιν ὅτι ^b μαίνεσθε; ²⁴ ἐὰν δὲ πάντες ^c προφητεύουσιν, ^b εἰέλθῃ δέ τις ^d ἄπιστος ἢ ^e ἰδιώτης, ^d ἐλέγχεται ὑπὸ πάντων, ^e ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ ^f κρυπτὰ τῆς καρδίας αὐτοῦ ^g φανερὰ ^g γίνεται, καὶ ^h οὕτως ⁱ πεσὼν ἐπὶ ⁱ πρόσωπον ^k προσκυνήσει τῷ θεῷ, ^l ἀπαγγέλλον ὅτι ^m οὕτως ὁ θεὸς ⁿ ἐν ὑμῖν ἐστίν. ²⁶ ^o Τί οὖν ἐστίν, ἀδελφοί;

g. xxvi. 39. Luke v. 12. xvii. 16. Rev. xi. 16. Num. xvi. 4. xx. 6.

11 only. dat., Matt. ii. 2 al. fr. Ps. xxviii. 2.

i. 9. Heb. ii. 12. 1 John i. 2, 3 only. Gen. xiv. 13.

v. 5 al. Num. xxii. 37 only.

n = 2 Cor. xiii. 5.

k Paul, here and Acts xxiv.

l gospp. and Acts, passim. elsw., 1 Thess.

m = Mark xi. 32. Luke xxiii. 47. 1 Tim.

o Acts xxi. 22. ver. 15.

24. for 2nd δε, τε Α Syf (æth).

om ανακ. υ. π. (homæot) K.

25. rec ins και ουτω bef τα κρυπτα (from below,—the result being imagined better to begin here; the folly κ. ουτως being by some om'd, as Chr Ambr, by some carelessly left, or reintroduced without erasing this former. So Meyer), with D²KL rel syr Chr₁. Thdrt: om ABD²FN 17 latt Syr copt goth (æth arm) Orig Bas Chr, Cyr lat-ff. αναγγελλον F(not G). rec ο θεος bef ουτως, with KL rel syr Chr Thdrt: om ουτως k 3. 32 Thdrt-comm: txt AB(DFN) h 17 latt Syr copt goth æth arm Orig-lat-ff. — om ο D¹FN¹ l¹ 109¹ Orig₁ Chr₁.

were, it must apply equally to ver. 24, which it clearly cannot:—but that all have the gift, and are in turn exercising it):—then ἰδιῶται, ‘plain believers,’ persons unacquainted with the gift and its exercise, come in. It is obvious that the hypothesis of all being assembled, and all having the gift, must not be pressed to infer that no such ἰδιώτης could be found: no one hypothesizes thus rigidly. If any will have it so, then, as Meyer, we may suppose the ἰδιῶται to come from another congregation: but the whole difficulty seems to me mere trifling. The ἰδ. plainly cannot be, as De W. maintains, an unbeliever, for his case is separately mentioned. Such plain men, or perhaps a company of unbelievers, have come in:—they have no understanding of what is going on: the γλῶσσαι sound to them an unmeaning jargon; and they come to the conclusion, ‘These men are mad;’ just as men did infer, on the day of Pentecost, that the speakers were drunken.

24.] But if all (see above) prophesy (i. e. intelligibly lay forth, in the power of the Spirit, the Christian word and doctrine) and there enter any (singular now, setting forth that this would be the effect in any case: plural before, to shew that however many there might be, not one could appreciate the gift) unbeliever or plain man (ἄπιστος first now, because the great stress is on the power of prophecy in its greatest achievement, the conversion of the unbeliever; but ἰδιῶται was first before, because the stress there was on the unprofitableness of tongues, not only to the ἄπιστοι, but to the ἰδιῶται), he is convicted by all (the inspired discourse penetrating, as below, into the depths of his heart,—by all, i. e.

by each in turn), he is searched into by all (each inspired speaker opening to him his character), the hidden things of his heart become manifest (those things which he had never before seen are revealed,—his whole hitherto unrecognized personal character laid out. Instances of such revelations of a man to himself by powerful preaching have often occurred, even since the cessation of the prophetic gift); and thus (thus convicted, searched, revealed to himself:—in such a state of mind) having fallen on his face, he will worship God, announcing (by that his act, which is a public submission to the divine Power manifest among you: or, but not so well, aloud, by declaration of it in words) that of a truth (implying that previously he had regarded the presence of God among them as an idle tale; or, if a plain Christian, had not sufficiently realized it) God is among you (or in each of you: by His Spirit). In this last description the ἰδιώτης is thrown into the background, and (see above) the greater achievement of prophecy, the conviction and conversion of the ἄπιστος, is chiefly in view. “For a similar effect of the disclosure of a man’s secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the ‘conviction’ and ‘judgment’ of his questions in the Athenian market-place. Grote’s Hist. of Greece, viii. 609—611.” Stanley. 26—35.] Regulations respecting the exercise of spiritual gifts in the assemblies.

26.] The rule for all, proceeding on the fact of each having his gift to contribute when they come together: viz. that all things must be done with a view to edification. τί οὖν ἐστίν] See ver. 15.

ὅταν ^w συνέρχησθε, ἕκαστος [ὑμῶν] ^p ψαλμὸν ἔχει, ⁱ διδά-
 χην ἔχει, ^q ἀποκαλύψιν ἔχει, γλώσσαν ἔχει. ^r ἐρμηνείαν
 ἔχει πάντα ^s πρὸς ^s οἰκοδομὴν ^t γινέσθω. ²⁷ εἴτε γλώσση
 τὶς λαλεῖ, ^u κατὰ δύο ἢ ^v τὸ ^v πλεῖστον τρεῖς, καὶ ^w ἀνά
 μέρος καὶ εἰς ^x διερμηνευέτω. ²⁸ ἂν δὲ μὴ ^y διερμηνευ-
 τῆς, ^z σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω καὶ τῷ θεῷ.
²⁹ ἀπροφήται δὲ δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι
^b διακρινέτωσαν. ³⁰ εἰ δὲ ἄλλος ^c ἀποκαλυφθῇ καθημένως,

where only. (Isa. ix. 3.)
 x ch. xii. 20 reff.
 y here only.
 z Acts xii. 17 reff.
 a Acts xi. 27 reff.
 b ch. vi. 5.
 c ch. ii. 10 reff.

26. om ὑμῶν ABN¹ a 17 copt: ins DFKLN³ rel vss Chr Thdrt Damasc lat-II.
 om διδάχ. εχει (homæotel) A k. rec γλώσσαν εχει αποκαλυψιν εχει (the clauses
 dropped out by homæotel, and were then confusedly reinserted), with L rel Chr Thdrt
 Damasc: om αποκαλυψιν εχει in 35-9. 42-7. 63 arm Chr-mss: om γλώσσαν εχει K
 35-9. 42-3. 57. 91¹. 106-77. 238: lat ABDFN 17 latt syrr copt lat Bas Thl Ec-com
 lat-II. διερμηνειαν DF. rec γενησθω, with Damasc: txt ABDFKLN rel
 Chr Thdrt &c.
 28. for διερμ., ἐρμηνευτης BD¹F, pref δ D¹F. for εαυτω, αυτω F.
 29. om οι D¹FL P¹. ανακρινετωσαν D¹F.
 30. om δε D¹F latt Orig-int Ambrst. [κα in καθημενω is written over the line,
 ο π having been first written, and then marked for erasure by N¹.]

ὅτ. συν.] whenever ye happen
 to be assembling together: the present
 vividly describes each coming with his gift,
 eager to exercise it. ψαλμὸν] most
 probably a hymn of praise to sing in the
 power of the spirit, as did Miriam, De-
 borah, Symeon, &c. See ver. 15.
 διδάχην] an exposition of doctrine or
 moral teaching: belonging to the gift of
 prophecy, as indeed do also ψαλμ. and
 ἀποκάλ., the latter being something re-
 vealed to him, to be prophetically uttered.
 γλώσσαν] a tongue, i.e. an act
 of speaking in tongues: see vv. 18, 22.
 ἐρμηνείαν] See below, and ver. 5.
 πάντ. πρ. οἰκ. γιν. THE GENERAL
 RULE, afterwards applied to the several
 gifts: and 27, 28.] to the speaking
 with tongues. εἴτε begins the construc-
 tion, but is not carried on, ver. 29, where
 προφήται δὲ answers to it. 27.] κατὰ
 δύο (scil. let it take place), by two (at each
 time, i.e. in one assembly: not more than
 two or three might speak with tongues at
 each meeting) or at the most three, and
 by turn (one after another, not together):
 and let one (some one who has the gift,—
 and not more than one) interpret (what
 is said in the tongue). 28.] But if
 there be not an interpreter (Wieseler, in
 the Stud. und Krit. for 1838, p. 720, would
 render it, 'if he be not an interpreter,' viz.
 himself. But this would exclude the pos-

sibility of others interpreting, which we
 know from ch. xii. 10 might be the case.
 And thus the preceding εἰς could hardly
 bear its proper meaning. Wieseler tries to
 make it mean 'one at a time.' Besides,
 the emphatic position of ἢ seems to require
 more stress than this sense would give,
 which would be better expressed by εἰν δὲ
 διερμηνευτῆς μὴ ἢ), let him (the speaker
 in a tongue, see reff.) be silent in the
 church: but (as if σιγάτω had been μὴ λα-
 λεῖτω) let him speak for himself and for
 God: i.e. in private, with only himself and
 God to witness it. Chrys. καθ' ἑαυτὸν
 φηγγέσθω: which Theophyl. enlarges to
 τούτῃστιν ἀποφητὶ καὶ ἡρέμα καθ' ἑαυτὸν:
 which does not seem to agree with λα-
 λεῖτω, the speaking being essential to the
 exercise of the gift. 29—33.] Similar
 regulations for PROPHECY. 29.]
 δέ, transitional. δύο ἢ τρεῖς, viz. at
 one assembling;—not together; this is
 plainly prohibited, ver. 30. There is no τὸ
 πλεῖστον as in the other case, because he
 does not wish to seem as if he were limit-
 ing this most edifying of the gifts.
 οἱ ἄλλοι, scil. προφήται,—or perhaps, any
 person possessing the gift of διακρίσεις
 πνευμάτων, mentioned ch. xii. 10 in im-
 mediate connexion with προφητεία. Such
 would exercise that gift, to determine
 whether the spirit was of God: see ch. xii.
 3; 1 John iv. 1—3. 30.] But if

ὁ πρῶτος ²σιγάτω. ³¹ δύνασθε γὰρ ^u καθ' ἓνα πάντες ^{d ch. xi. 4, 5}
^d προφητεύειν, ἵνα πάντες ^{e = Rom. xii.} μαθητεύσιν καὶ πάντες ^e παρα-
καλῶνται. ³² καὶ ^{f = ch. xii. 10} πνεύματα ^g προφητῶν ^h προφήταις ^h ὑπο-
τάσσεται. ³³ οὐ γὰρ ἐστὶν ⁱ ἀκαταστασίας ὁ ⁱ θεός, ἀλλὰ
^j εἰρήνης, ὡς ἐν ^k πάσαις ταῖς ^k ἐκκλησίαις τῶν ^l ἁγίων.
³⁴ Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις ^z σιγάτωσαν οὐ γὰρ
^{iii. 16 only. Prov. xxvi. 28. Tobit iv. 13 only. (-στατος, James i. 8.)}
^{k Rom. xvi. 16. ch. vii. 17. 2 Cor. viii. 18. xi. 28 only.} ^{l Rom. i. 7. Acts ix. 13 reff.} ^{j Rom. xv. 33 reff.}

^{31.} παντες bef καθ ενα DF h¹ latt Syr arm: om παντες 17 Ambrst: εκαστοι 6. 67²: εκαστοι παντες 38. 72.

^{32.} for πνευματα, πνευμα DF 1. 43. 52. 67². 213 Syr aeth Orig^s (and int) Thdrt lat-f: txt ABKL^s rel vulg (and F-lat) syr copt Orig^s (and int.) Epiph Did, Chr Thdrt-ms Damase Eccl Thl Tert. (*The plur was corrd to the sing because, One Spirit inspiring all the prophets, πνευματα was not understood.*) ^{υποτασσονται} L.

^{33.} ο θεος bef ακαταστασις A 57 Syr copt: om ο F. [αλλα, so ABD^s e g k 47.]
at end ins διδασκω (*from ch iv. 17*) F b o 2. 10. 39 vulg (not am) syr-w-ast Chr; διατασσομαι Chr-ms, Damase.

Vv. 34, 35 are placed aft ver 40 in DF 93 fuld Ambrst Sedul.

^{34.} rec aft γυναikes ins υμων, with DFKL rel Syr syr-w-ob Chr Thdrt Ec Ambrst Ambr Sedul: om ABN 17 vulg (and F-lat: *vestrae* is written over υμων in the gr column) coptt aeth arm Meon-e Epiph Dial Orig^s Nys Damase (Cyp) Pel Bede.

a revelation shall have been made to another (prophet) while sitting by, let the first (who was prophesying) hold his peace (give place to the other: but clearly, not as ejected by the second in any disorderly manner: probably, by being made aware of it and ceasing his discourse). The rendering of Grot., al., 'let him (the second) wait till the first has done speaking,' q. d., 'let the first have left off,' is ungrammatical. See also vv. 28, 34.

31, 32.] He shews that the *ὁ πρῶτος σιγάτω* is no impossibility, but in their power to put into effect. For ye have the power (the primary emphasis of the sentence is on *δύνασθε*, which is not merely permissive, as E. V., 'ye may,' but asserts the possession of the power;—the secondary on *καθ' ἓνα*) one by one all to prophesy (i. e. you have power to bring about this result—you can be silent if you please), in order that all may learn and all may be exhorted (or, comforted):

32.] and (not, *for*: but a parallel assertion to the last, 'ye have power, &c. and') spirits of prophets (i. e. their own spirits, filled with the Holy Spirit: so Meyer, and rightly: not, as De Wette, the Spirit of God within each: and so ver. 12: the inspired spirit being regarded as a *πνεῦμα* in a peculiar sense—from God, or otherwise. See the distinction plainly made 1 Johm iv. 2: *ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. πᾶν πνεῦμα κ.τ.λ.* The omission of the art. generalizes the assertion, making it applicable to all genuine Christian prophets) are subject

to prophets (i. e. to the men whose spirits they are. But very many Commentators, e. g. Theophyl. (alt.), Calvin, Estius, and more recently Bleek and Rückert, take *προφήταις* to signify other prophets—*τὸ ἐν σοι χάρισμα, καὶ ἡ ἐνέργεια τοῦ ἐν σοι πνεύματος, ὑποτάσσεται τῷ χαρίσματι τοῦ ἐτέρου τοῦ κινήντος εἰς τὸ προφητεύειν* (Theophyl.). But the command *ὁ πρῶτος σιγάτω* would be superfluous, if his gift was in subjection to another).

33.] Reason of the above regulations. The premiss, *that the church is God's church*, is suppressed. He is the God of peace, not confusion: therefore those assemblies which are His must be peacefully and orderly conducted. And this character of God is not one dependent for its truth on preconceived views of Him:—we have a proof of it wherever a church of the saints has been gathered together. 'In all the churches of the saints, God is a God of peace: let Him not among you be supposed to be a God of confusion.' I am compelled to depart from the majority of modern critics of note, e. g. Lachmann, Tischendorf (ed. 7), Billroth, Meyer, De Wette, and to adhere to the common arrangement of this latter clause. My reason is, that taken as beginning the next paragraph, it is harsh beyond example, and superfluous, as anticipating the reason about to be given *οὐ γὰρ κ.τ.λ.* Besides which, it is more in accordance with St. Paul's style, to place the main subject of a new sentence first, see 1 Tim. iii. 8, 11, 12;

^x ἀγνοεῖ, ^x ἀγνοεῖτω. ³⁹ ὥστε, ἀδελφοί [μου], ^z ζηλοῦτε ^{x = 2 Pet. ii. 12.}
^{λν-} τὸ ^a προφητεύειν, καὶ τὸ ^b λαλεῖν μὴ ^c κωλύετε ^b ἐν ^b γλώσ-
 σαις, ⁴⁰ πάντα δὲ ^d εὐσχημόνως καὶ κατὰ ^e τάξιν ^f γινέσθω.

XV. ¹ Ἐ Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ
 ref.). c = Matt. xix. 14. Luke xxiii. 2 al. Exod. xxxvi. 6. d Rom. xiii. 13. 1 Thess. iv. 12
 only τ. (-μων, ch. xii. 24.) e Luke i. 8. Col. ii. 5. Heb. v. 6, 10 & vi. 20 (from Ps. cix. 4), vii. 11,
 &c. only. L.P.H. Job xxxviii. 12. f = ver. 26. ch. xvi. 14. g ch. xii. 3 reff. 2 Cor. viii. 1.

38. for ἀγνοεῖτω, ἀγνοεῖται D¹(-τε) F(ηγν-) N¹ 17 Orig¹ and perhaps A¹(ω is written secunda manu, the original letter being erased): *ignoratur* D-lat: *ignorabitur* vulg G-lat Orig-int lat-It: *non cognoscetur* Hil: txt A²BD³KL^N rel syrr copt aeth arm Orig² Chr Thdrt Damasc Thl Ec. (There appears no reason why the indic should have been altered to the imperat; but the form of exprn in ch viii. 2, 3 may perhaps have occasioned an alteration of the imperat into the indic, esp if, as Meyer supposes, in writing ἀγνοεῖτω ὥστε, one ω had dropped out, and left the last letter of ἀγνοεῖτ. to be supplied.)

39. aft ἀδελφοί ins μου AB¹D²3N c g m o syrr copt Chr Thdrt Damasc: om B²(sic: see table) D¹FKL rel latt basm arm Ambrst Pel. om 1st το F. om 2nd το B 48. rec γλωσσais bef μη κωλύετε, with DFKL rel latt syrr aeth arm Chr Thdrt Ambrst: txt ABPN in 17 Damasc.—rec om εν (λαλ. γλ. being the more usual exprn!), with AD³KL^N rel vulg(and F-lat) syrr Chr Thdrt Ambrst: ins BD¹(and lat) F¹ G-lat coptt. (P?)

40. rec om δε (because there appeared to be no contrast?), with KL rel basm Thl Ec Orig-int, Ambr: ins ABDFPN 17 a m vulg Syr copt arm Chr Thdrt Damasc Pel Bede.

CHAP. XV. 1. [aft γνωρίζω N¹ has written α, but erased it.]

‘these regulations which I am now making.’ κυρίου, emphatic: the Lord’s [commandment]: carrying His authority. No more direct assertion of inspiration can be uttered than this. “Paul stamps here the seal of apostolic authority: and on that seal is necessarily Christ.” Meyer.

38. ἀγνοεῖτω] implying both the hopelessness of reclaiming such an one, and the little concern which his opposition gave the Apostle. The other reading, ἀγνοεῖται, gives a passable sense—‘he is ignored,’ scil. by God: cf. ch. viii. 2, 3; xiii. 12; Gal. iv. 9.

39.] ζηλοῦτε and μὴ κωλύετε express the different estimations in which he held the two gifts.

40.] δέ, only provided, that . . . κατὰ τάξιν] i.e. in right time, and due proportion.—Meyer compares Jos. B. J. ii. 8. 5, of the Essenes: οὔτε κραυγὴ ποτε τὸν οἶκον οὔτε θόρυβος μολύνει, τὰς δὲ λαλίας ἐν τάξει παραχωροῦσιν ἀλλήλοις. See Stanley, edn. 2, pp. 293 f.

CHAP. XV.] OF THE RESURRECTION OF THE DEAD; WHICH SOME IN THE CORINTHIAN CHURCH DENIED.

For the enquiry, who they were that denied the Resurrection, see note on ver. 12.

1—11.] The Apostle lays the foundation of his intended polemical argument in the historical fact of the RESURRECTION OF CHRIST. But he does not altogether assume this fact. He deals with its evidence, in relating minutely the various

appearances of the Lord after His Resurrection, to others, and to himself. Then, in ver. 12, the proclamation of Christ’s Resurrection as the great fact attending the preaching of the gospel, is set against the denial of the Resurrection by some of them, and it is subsequently shewn that the two hang together, so that they who denied the one must be prepared to deny the other; and the consequences of this latter denial are pointed out. But it by no means follows, as De W. (in part) and Meyer have assumed, that the impugnors were not prepared to deny the Resurrection of Christ. The Apostle writes not only for them, but for the rest of the Corinthian believers, shewing them the historical certainty, and vital importance of Christ’s Resurrection, and its inseparable connexion with the doctrine which they were now tempted to deny.

1, 2.] δέ transitional. γνωρίζω, not, as most Commentators, aft. Ec., ὅλον ὑπομνησάσκω, nor as Rück., ‘I direct your attention to’ (both which meanings are inadmissible, from the usage of the word: see reff.),—but as E. V. I declare: i.e. ‘declare anew?’ not without some intimation of surprise and reproach to them.

τὸ εὐαγγ.] the (whole) Gospel: not merely the Death and Resurrection of Christ, which were ἐν πρώτοις parts of it; the reproach still continues; q. d. ‘I am constrained to begin again, and declare to you the whole gospel which I preached to

h constr. acc. & h εὐηγγελισάμην ὑμῖν, ὁ καὶ ⁱ παρελάβετε, ^j ἐν ᾧ καὶ ^k ἔστήκατε, ^l δι' οὗ καὶ ^m σώζεσθε, τίνι λόγῳ εὐηγγελισά-
 μην ὑμῖν εἰ ⁿ κατέχετε, ^o ἐκτὸς ^p εἰ μὴ ^q εἰκὴ ^r ἐπιστεύσατε.
³ ^p παρέδωκα γὰρ ὑμῖν ^q ἐν ^r πρώτοις ὁ καὶ ⁱ παρέλαβον,
 ὅτι χριστὸς ἀπέθανεν ^r ὑπὲρ τῶν ^s ἁμαρτιῶν ἡμῶν ^s κατὰ
 41 Rom. v. 2. (2 Cor. i. 24.) Col. iv. 12. k pres., Acts ii. 47. ch. i. 18. 2 Cor. ii. 15. 1 Pet. iii. 21. iv. 14. Isa. xlv. 20.
 1 ch. xi. 2 reff. n ch. xiv. 5. 1 Tim. v. 19 only. n Rom. xiii. 4 reff. o = Acts xix. 2. Rom.
 xiii. 11. ch. iii. 5. Eph. i. 13. p = ch. xi. 2 reff. q here only. see note. Gen. xxxiii. 2.
 r Heb. v. i. vii. 27. x. 12. Ezek. xlv. 22. s Ps. xxi. 16. Isa. liii. 5. Dan. ix. 24. Zechar. xiii. 7.

εὐαγγελισαμην D Orig-cath.

for εστηκατε, στηκετε D¹F latt copt Ambrst.

2. aft λογω ins και D¹(and lat); quod et sermone Ambrst.

for ει κατεχετε,

οφειλετε κατεχειν D¹(and lat) F G-lat lux Ambrst.

you.' δ καὶ παρ.] The thrice repeated καὶ indicates a climax:—**which ye also received** (see especially ref. John), in which moreover ye stand, by means of which ye are even being saved (in the course of salvation).

τίνι λόγῳ.] if ye hold fast, with what discourse (not, as Moulton supposes me to interpret [in his Wiener, Gr. Gr. p. 211, note 2,] = the discourse with which) I preached to you: the clause τίνι λόγῳ being prefixed for emphasis' sake. λόγος, of the import, not the grounds of his preaching: for of this he reminds them below, not of the arguments. Some Commentators take τίνι λόγῳ κ.τ.λ. as a mere epexegetis of εὐαγγέλιον,—*'the gospel . . . , with what discourse I preached to you,'* as οἰδᾶ σε, τίς εἶ. But as Meyer has remarked, in that case,—(1) σώζεσθε and εἰ κατέχετε being altogether severed from one another, εἰ κατέχετε becomes the conditional clause to γνωρίζω ὑμῖν, with which it has no logical connexion: (2) εἰ κατέχετε would be inconsistent with ἐν ᾧ καὶ ἔστήκατε, which would thus be an absolute assertion: (3) the words ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ. would have to be referred as a second conditional clause to εἰ κατέχετε (see below).

ἐκτὸς εἰ μὴ εἰκὴ ἐπιστ.] The only chance, if you hold fast what I have taught you, of your missing salvation, is the hardly supposable one, that your faith is vain, and the gospel a fable; see ver. 14, of which this is an anticipation:—**unless** (perchance) ye believed (not as E. V. 'have believed,' which confuses the idea: it is, 'became believers,' see reff.) in vain (εἰς κενόν, as ver. 14). So Chrys., who remarks: νῦν μὲν ὑπεσταλμένως αὐτό φησι, προῖων δὲ καὶ διαθερμαίνουσιν: γυμνῇ λοιπὸν τῇ κεφαλῇ βοᾷ καὶ λέγει Εἰ δὲ χριστὸς οὐκ ἐγγήγερται, κ.τ.λ., ver. 14. Hom. xxxviii. p. 352. This explanation of the words appears to me the only tenable one. Meyer, and in the main De W., understand them of a vain and dead faith, which the Apostle will not suppose them

to have. But surely if the previously expressed condition of κατέχετε were fulfilled, their faith could not be vain or dead; and again the aorist is against this interpretation: unless ye became believers in vain, not, 'unless your faith has been a vain one.' A still further reason is, the parallelism of εἰκὴ ἐπιστεύσατε here and οὕτως ἐπιστεύσατε, ver. 11: leading to the inference that εἰκὴ here relates, not to the subjective insufficiency of their faith, but to the (hypothetical) objective nullity of that on which their faith was founded. (Ec., Theophyl., Theodoret, Luther, Calv., Estius, and De W. connect ἐκτὸς εἰ μὴ (see above) as a second conditional clause to εἰ κατέχετε, supplying between κατέχετε δὲ πάντως (Theophyl.): but this is arbitrary and unnatural.

3—11.] A detail of the great facts preached to them, centering in the RESURRECTION OF CHRIST.

3. ἐν πρώτοις] in primis, with relation not to order of time (as Chrys.: ἐξ ἀρχῆς), but to importance (as Theophyl.: οἶονε γὰρ θεμέλιός ἐστι πάσης τῆς πίστεως). So Plato, Rep. vii. 6, p. 522: τοῦτο τὸ κοινὸν . . . ὁ καὶ παντὶ ἐν πρώτοις ἀνάγκη μανθάνειν.

ὁ καὶ παρέλαβον] viz. (see ch. xi. 23 and note) from the Lord himself, by special revelation. Before his conversion he may have known the bare fact of the death of Jesus, but the nature and reason of that Death he had to learn from revelation:—the Resurrection he regarded as a fable,—but revelation informed him of its reality, and its accordance with prophecy. On the following clauses, 'the earliest known specimen of what may be termed the creed of the early Church,' see Stanley's notes, and dissertation at the end of the section.

ὑπὲρ τ. ἁμ. ἡμ.] ON BEHALF OF OUR SINS: viz. to atone for them. Meyer makes the important remark, that this use of ὑπὲρ with τῶν ἁμαρτιῶν ἡμ. shews, that when Paul uses it in speaking of Christ's sufferings with ἡμῶν only, he does not mean by it 'loco nostri.' He also quotes from Butt-

τὰς ¹γραφάς, ⁴καὶ ὅτι ⁵ἐτάφη, καὶ ὅτι ⁶ἐγήγερται τῇ ἡμέρᾳ ⁷τῇ τρίτῃ ⁸κατὰ τὰς ⁹γραφάς, ¹⁰καὶ ὅτι ¹¹ᾤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. ¹²ἔπειτα ¹³ᾤφθη ¹⁴ἐπάνω πεντακοσίοις ἀδελφοῖς ¹⁵ἐφάπαξ, ἐξ ὧν ¹⁶οἱ ¹⁷πλείονες ¹⁸μένουσιν ¹⁹ἕως ²⁰ἄρτι, ²¹τινὲς δὲ [καὶ] ²²ἐκοιμήθησαν· ²³ἔπειτα ²⁴ᾤφθη Ἰακώβῳ,

xxvi. 19.

w PSA. xv. 10.

ISA. liii. 9, 10.

HOSEA vi. 2.

JON. i. 17 (ii. 1).

see Matt. xii. 40.

x Acts ii. 3 reff. 1 Tim. iii. 16. in this ref., = ἐφάνη or ἐφανερώθη, (Mk. xvi. 9—20) John. See Stanley, y = Mark xiv. 5 only. Exod. xxx. 14 al. elsw. of place or authority. See Winer, edn. 6, § 37. 5. z = here (Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10) only †.

23. Phil. i. 23.

c ch. iv. 13 reff.

a ch. ix. 19 reff.

d = ch. vii. 39 reff.

† plur., Acts xvii. 2.
u Matt. viii. 21, 22 || L. xiv. 12. Luke xvi. 22. Acts ii. 20. v. 6, 9, 10 only. Gen. xxiii. 4. v = Matt. x. 8. xiv. 2. xvi. 21 al. Isa.

4. rec τη τριτη ημ. (see Matt xvi. 21; xvii. 23. Here τη ημ. τη τρ. is solemn and emphatic), with FKL^p rel vulg Syr basin goth Meion-e Dial Eus Chr Thdrt Iren-int Tert: txt ABD⁸ m 17 syr copt Cyr-jer Cyr₂ Hil.

5. επειτα AN in 17 Eus Cyr-jer Chr: και μετα ταυτα D¹F am goth. for δωδεκα, ειδικα D¹F nonnulli-condices-in-Aug latt syr-mg goth arm-use Archel Damase Phot Jer.

6. rec πλειους, with KLP rel Orig₁ Eus₁ Chr Thdrt Damase: txt ABD⁸FN¹ k m 17 Orig Eus₁ Cyr. aft δε ins εξ αυτων K. om και (not perceiving its force or confusion from ε και εκοι) Δ¹(perhaps) BD¹FN¹ latt syr copt goth arm lat-f: ins Λ²D³KLPN³ rel Syr æth Orig Archel Eus Chr Thdrt Damase.

7. for 1st επειτα, ειτα D copt: txt ABFKLPN¹ 17 rel Orig Cyr-jer Chr Damase.

mann (Index to Meidias, p. 188), on the distinction between ὑπὲρ and περὶ: "id unum interest, quod περὶ usu frequentissimo teritur, multo rarius usurpatur ὑπὲρ, quod ipsum discrimen inter Lat. præp. de et super locum obtinet."

It may be noticed, that in 3 Kings xvi. 19, where it is said that Zimri ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ ὧν ἐποίησεν, it is for his own sins, as their punishment, that he died. So that ὑπὲρ may bear the meaning that Christ's death was the punishment of the sins of that our nature which he took upon Him. But its undoubtedly inclusive vicarious import in other passages where ὑπὲρ ἡμῶν and the like occur, seems to rule it to have that sense here also.

κατὰ τὰς γρ.] This applies to Christ's Death, Burial, and Resurrection on the third day: see reff.

4. ἐγήγερται] the perfect marks the continuation of the state thus begun, or of its consequences: so Herod. vii. 8, ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό οἱ τιμωρῆσθαι: see Kühner, § 441. 6.

5.] That the following appearances are related in chronological order, is evident from the use of the definite adverbs of sequence, εἶτα, ἔπειτα, ἔσχατον δὲ πάντων. See examples in Wetstein. Wieseler, Chron. Synops. der vier Evv. pp. 420 f., attempts to disprove this, but certainly does not succeed in getting over ἔσχατον πάντων, ver. 8.

ᾤφθη Κηφᾷ] See Luke xxiv. 34.

τοῖς δώδεκα] used here popularly, as *decemviri*, and other like expressions, although the number was not full. The occasion referred to seems to be that in John xx. 19 ff.; Luke xxiv. 36 ff. Clearly we must not with Chrys., suppose *Mat-*

thias to be included as possibly having seen Him *after His ascension*: for the appearance is evidently *one and the same*.

6.] He drops the construction with ὅτι, dependent on παρέδωκα, and proceeds in a direct narration. But evidently the sense of the former construction continues: he is relating what he had received and preached to them.

ἐπάνω πεντακ. ἀδ. ἐφάπ.] From Matt. xxviii. 17, it appears (see note there) that others besides the eleven witnessed the appearance on the mountain in Galilee. But we cannot say that it is the appearance here referred to:—nor indeed is it likely that so many as 500 believers in Jesus would have been gathered together in Galilee: both from its position in the list, and from the number who witnessed it, this appearance would seem rather to have taken place at Jerusalem, and before the dispersion of the multitudes who had assembled at the passover: for we find that the church of Jerusalem itself (Acts i. 15) subsequently contained only 120 persons.

ἐφάπαξ] not here in its commoner meaning of 'once for all,' but at once, at one and the same time; as Theodoret, οὐ καθ' ἓνα, ἀλλ' ὁμοῦ πᾶσιν.

μένουσιν] survive; see reff. The circumstance of most of them remaining alive is mentioned apparently by way of strengthening the evidence: q. d. "and can attest it, if required?"—hardly for the reason suggested by Stanley, that the dead among them would have been worse off even than others, if there were no resurrection, having been "tantalised by the glimpse of another world in the vision of their risen Lord."

7. Ἰακώβῳ] Probably,

c adv., here only. Numb. xxxi. 2.
f neut., see Mark xii. 28, and note.
g here only. Jos. Antt. iii. 7. 1. Diod. Sic. iii. 39.
h here only. Job iii. 16.
i = Matt. iii. 11. 2 Cor. iii. 5. Exod. iv. 10. constr., 2 Tim. ii. 2.
k ch. i. 2 reff. xxiii. 47. 11 Pet. i. 10. m = Acts iv. 25 (from Ps. ii. 1), vv. 14, 59. 1 Thess. ii. 1. Deut. n adv., Mark vii. 36. Heb. vi. 17. vii. 15.

ἔπειτα τοῖς ἀποστόλοις πᾶσιν. ⁸ ἔσχατον δὲ ¹ πάντων
ὡς περὶ τῷ ἑκτρώματι ^x ὥφθη καί μοι. ⁹ ἐγὼ γάρ εἰμι ὁ
ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμι ⁱ ἱκανὸς καλεῖσθαι
ἀπόστολος, διότι ^j ἐδίδωξα τὴν ^k ἐκκλησίαν τοῦ ^k θεοῦ.
¹⁰ χάριτι δὲ θεοῦ εἰμι ὅς εἰμι, καὶ ^h ἡ χάρις αὐτοῦ ^h ἡ εἰς ἐμέ
οὐ ^m κενὴ ἐγενήθη, ἀλλὰ ⁿ περισσώτερον αὐτῶν πάντων

rec (for 2nd *επειτα*) *ετα*, with BDLPS³ rel Chr Thdrt: txt AFK⁸ a c e g 17 Orig
Eus Cyr-jer Damasc.

8. *ὡς περ* (for *-περὶ*) D¹ Eus².

om τω F lect-19 sah.

καὶ ἐμοι F.

10. om 2nd *ἡ* D¹ F, *gratia ejus in me* latt lat-fl. for *ου κενη εγενηθη, πωχη ουκ*
εγενηθη D¹: *πωχη ου γεγονεν* F: *pauper*[a] non fuit D-lat G-lat lat-fl(not Jer Aug:

from no distinguishing epithet being added, *the celebrated James, the brother of the Lord*: see Gal. i. 19. So Chrys.: *ἐμοὶ δοκεῖ, τῷ ἀδελφῷ τῷ ἑαυτοῦ*, p. 355. See notes on ch. ix. 5, Matt. xiii. 55, and the Prolegg. to the Epistle of James. On Wieseler's view that this is the appearance on the road to Emmaus, see note on Luke xxiv. 13. This appearance cannot however be identical with that traditional one quoted by Jerome (from the Gospel according to the Hebrews), Catal. Script. Eccles. ii. vol. ii. p. 831 f.: "Juraverat enim Jacobus, se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a mortuis." This would imply that the appearance was very soon after the Resurrection, and before any of those to large collections of believers, in which James would naturally be present.

ἀποστ. πᾶσιν] This is decisive for the much wider use of the term *ἀπόστολος* than as applying to the Twelve only: and a strong presumption that James, just mentioned, and evidently here and Gal. i. 19, included among the *ἀπόστολοι*, was not one of the Twelve. Chrys. (ubi supra) extends the term to the Seventy of Luke x. and others: *ἦσαν γὰρ καὶ ἄλλοι ἀπόστολοι, ὡς οἱ ἐβδομήκοντα*.

8.] But last of all (not *masc.*, as Meyer, who refers it to τῶν ἀποστόλων,—for others than the Apostles have already been mentioned,—but *neut.*, as in ref. and in the expression πάντων μάλιστα [Plato, Protag. p. 330]), as to the abortively born (τῷ pointing out the Apostles as a family, and himself as the abortion among them,—the one whose relation to the rest in point of worthiness, was as that of the immature and deformed child to the rest of the family. That this is the meaning is evident from ver. 9, which drops the figure. On *ἐκτρωμα*, see examples in Wetstein.

It is not, as *tives* in Theophyl., τὸ ὕστερον γέννημα, 'a weakling child of old age.' The grammarians find fault with the term, and prefer *ἀμβλωμα* or *ἐξάμβλωμα*: but it occurs in Aristotle, de generatione animalium, iv. 5,—ὁ δύναται τελειοῦν, ἀλλὰ κνήματ' ἐκπίπτει παραπλήσια τοῖς καλουμένοις *ἐκτρώμασιν*. The suggestion of Valeknaer, al., that τῷ is τῷ for τινι, is equally inconsistent with usage and the sense of the passage), *He appeared to me also: viz. on the road to Damascus*. This, and this only, can here be meant; as he is speaking, not of a succession of visions, but of some one definite apparition.

9, 10.] Digressive, explanatory of *ἐκτρώματι*. 9. *ἐγὼ*] The stress is on *ἐγὼ*, 'I, and no other.' ὅς] 'ut qui' assigns the reason.

ἱκανός] see refl. *καλεῖσθαι* 'to bear the honourable name of an Apostle.'

10. *χάρ. δὲ θεοῦ*] "With the humiliating conviction of his own unworthiness is united the consciousness of that higher Power which worked on and in him,—and this introduces his chastened self-consciousness of the extent and success of his apostolic labours." De Wette. The position of *χάριτι δὲ θεοῦ*, and the repetition of *ἡ χάρις αὐτοῦ* afterwards, shew the emphatic prominence which he assigns to the divine Grace.

ὁ εἰμι] viz. in my office and its results. The church has admirably connected this passage, as Epistle for the 11th Sunday after Trinity, with that other speech of a Pharisee, Luke xviii. 11,—ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων: see note there. *ἡ εἰς ἐμέ*] which was (manifested) towards me: see ref. and Rom. viii. 18.

ἀλλὰ opposed to *κενὴ ἐγ.*—'by means of God's grace' being understood after ἀλλὰ, as afterwards explained. *περισσότερον*] adverbial, as in refl.: or perhaps neut. accus. governed by *ἐκοπίασα*.

^ο ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ θεοῦ ᾧ σὺν ἐμοί. ¹¹ ἢ εἴτε οὖν ἐγὼ ἢ εἴτε ἐκεῖνοι, οὕτως ἱ κηρύσσομεν, καὶ οὕτως ^ς ἐπιστεύσατε. ¹² εἰ δὲ ἰ χριστὸς ἱ κηρύσσεται * ἐκ ^υ νεκρῶν ὅτι ^υ ἐγγέρται, ^ω πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι

passim. Exod. xxxii. 5.

s = ver. 2 reff.

t see Acts viii. 5 reff.

Matt. vi. 28.
Acts xx. 35.
Rom. xvi. 6,
12. Phil. ii.
16. 1e.
cxxxvi. 1.
p Acts xiv. 4.
q cli. xiii. 8 reff.
r absol., Matt
iii. 1, and
u Matt. xvii.
John ii. 22. xii. 1.
v = ver. 4 al. fr.

9. (ἡγ. ἀπὸ τ. ν., Matt. xiv. 2 al. not in Mk., who has ἐκ ν. ἀναστ., vi. 14.) Luke ix. 7. John ii. 22. xii. 1.
9, 17. xxi. 14. Acts iii. 15 al. 2. Paul, passim. Heb. xi. 19. 1 Pet. i. 21.
w = Rom. vi. 2. Gal. ii. 14. iv. 9.

ege^{na} Hil). om αυτων D¹-gr L¹: παντων bef αυτων α. απαντων (but α erased) N. [αλλα, so ABD¹N 17.] rec ins η bef συν (see note), with A D-corr(2 or 3 p) KLPN³ rel sah aeth arm Ath Chr Cyr Thdr² Damasc² Thl (Ec Orig-int² Jer²: om BD¹FN¹ latt goth Orig(gr and int₆) lat-ff.

11. for ουν, δε autem D¹F goth Iren-int: enim vulg Tert Pel.

πιστευσατε N¹.

12. * rec ὅτι ἐκ νεκρῶν, with ABD²KLPN rel vulg(and F-lat) Iren-(gr and int) Chr Thdr²: εκ νεκρων οτι D¹-3(and lat) F G-lat Orig². rec τινες bef εν υμιν, with DFKL rel goth arm Epiph Chr² Thdr² Ambrst Promiss: quidam dicunt in vobis latt Tert: txt ABPN α 17 syrr Orig(gr and int) Chr₁(and 2-mss) Damasc.

αὐτῶν πάντων] either, 'than any of them,' or 'than them all,' scil. together. Meyer prefers the latter, on account of τοῖς ἀπ. πᾶσιν, ver. 7. But it seems hardly necessary, and introduces an element of apparent exaggeration. ἐκοπίασα]

Spoken of his apostolic work, in all its branches; see reff., especially Phil.

οὐκ ἐγὼ δέ] explanatory, to avoid misapprehension: it had been implied (see above) in the ἀλλά:—not I, however, but the Grace of God with me (see var. readd.): scil. ἐκοπίασεν κ.τ.λ.

That is,—the Grace of God worked with him in so overwhelming a measure, compared to his own working, that it was no longer the work of himself but of divine Grace. Augustine, de Grat. et Lib. Arb. § 5 [12], vol. x. p. 889, hardly expresses this: "Non ego autem, i. e. non solus, sed gratia Dei mecum: ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo:"—for he overlooks the entire preponderance of Grace, which Paul asserts, even to the exclusion of his own action in the matter. The right view of this preponderance of Grace prevents the misunderstanding of the words which has led to the insertion of the article, ἡ σὺν ἐμοί, whereby Grace becomes absolutely the sole agent, which is contrary to fact. On the coagency of the human will with divine Grace, but in subordination, see Matt. x. 20; 2 Cor. v. 20; vi. 1, and ch. iii. 9, note.

11.] He resumes the subject after the digression respecting himself:—it matters not whether it were I or they (the other Apostles)—SUCH is the purport of our preaching—SUCH was your belief:—οὕτως, after this manner, viz. that Christ died, was buried, and rose again, as vv. 3, 4.

12—19.] On the fact of Christ's Resurrection, announced in his preaching, and confessed in their belief, he grounds (nega-

tively) the truth of the general Resurrection:—If the latter be not to happen, neither has the former happened:—and he urges the results of such a disproof of Christ's Resurrection.

12.] introduces the argument for the resurrection, by referring to its denial among a portion of the Corinthian church.

δέ belongs to the whole question, and is opposed to οὕτως κηρ. and οὕτ. ἐπιστ. of the foregoing verse.

The position of χριστός before the verb gives it the leading emphasis, as an example of that which is denied by some among you: But if CHRIST is preached that He is risen from the dead (if an instance of such resurrection is a fact announced in our preaching), how say some among you (how comes it to pass that some say) that a resurrection of the dead does not exist (οὐκ ἔστ. as ver. 13)? If the species be conceded, how is it that some among you deny the genus? τινες]

It is an interesting question, WHO these τινες were; and one which can only be answered by the indications which the argument in this chapter furnishes. (1) Were they Sadducees? If so, the Apostle would hardly have begun his argument with the fact of the Resurrection of Jesus. And yet we must remember that he is arguing not with the deniers, but with those who being as yet sound, were liable to be misled by them. But the opposition between Sadduceism and Christianity was so complete, that we have little reason to think that any leaven of the Sadducees ever found its way into the church. (2) Were they Epicureans? Probably not for two reasons: (α) the Epicurean maxim, "Let us eat and drink," &c., is represented as a legitimate consequence of adopting their denial of the resurrection, not as an accompaniment of, much less as the ground of it: and (β) had the Epicurean element entered to any

x Matt. xxii. 31 only in 20^{pp}. Acts xvii. 32 al⁴. Paul, Rom. i. 4. here &c. 4 times only. Heb. vi. 2. see Acts iv. 2. refl. x. 41 refl. y Ver. 4. z ver. 10. a 2 Cor. v. 15. Gal. iii. 29. see Rom. vii. 3, 25. d Matt. xxvii. 60 only +. see Acts vi. 13. 15. Acts xxiii. 11 al. 1. = here only. Xen. Cyrop. i. 2. 16, ταῦτα μὲν δὲ κατὰ πάντων Ἑερσῶν ἔχομεν λέγειν. Arist. Eth. Nic. i. 10. 7, ἀληθεύσεται κατ' αὐτοῦ.

13. om ει δε το εστιν (homæotel) N¹ (ins N-corr¹) a d 17. — for ει, εαν F.
 14. om ει το εγγη. (homæotel) D¹. rec om 1st και (as superfluous), with BLN³ rel Ps-Ign Constt Epiph Cyr-jer Chr Thdr¹ Damasc Jac-nisib: ins ADFKIPN¹ d (.) f² l m 17. 47 G-lat basin goth Dial Ec Tert. (D-lat lat-lf express neither και nor ara.) rec aft κενη ins δε, with D³KL rel (am) syr Ps-Ign Constt Chr Thdr¹ Thl (Ec: om ABDIEPN¹ a¹ m 17. 47 latt coptt Cyr-jer Dial Damasc lat-lf. ημων BD¹ 67². 73. 91. 106 sah goth Ps-Ign-2-mss Dial Cyr-jer Ec Ruf Arnob Bede.

extent into the Corinthian church, we certainly should have had more notice of its exceedingly antichristian tenets. It is possible that the deniers may have been, or been in danger of being, *corrupted by mixture* with Epicureans *without*, from the warning of ver. 33. (3) *Were they Jews?* If not Sadducees, hardly Jews at all, or Judaizers: a strong tenet of Pharisaism was *this very one* of the Resurrection, see Acts xxiii. 6: and we know of no tendency of Essenism which should produce such a denial. (4) They must then have been *Gentile believers*, inheriting the unwillingness of the Greek mind to receive that of which a full account could not be given, see vv. 35, 36: and probably of a philosophical and cavilling turn. Meyer argues, from the antimaterialistic turn of the Apostle's counter-arguments, vv. 35 ff.,—that the objections were antimaterialistic also: De W. infers the very opposite, which certainly seems to me more probable. No trace whatever is found in the argument of an *allegorizing* character in the opponents, as was that of Hymenæus and Philetus, who maintained that the resurrection was past already, 2 Tim. ii. 17, 18,—as Olsh. after Grot. supposes. Whether the Apostle regarded the resurrection of the body as inseparably bound up with a future existence of the soul, does not very clearly appear in this chapter. From the use of the word ἀπώλοντο, ver. 18, which must refer, not to annihilation, but to *perdition*, it would seem that he admitted an independent existence of the soul; as also from Phil. i. 23. But from ver. 32, εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν κ. πίωμεν, αὖριον γὰρ ἀποθνῄσκομεν, it would seem that the Apostle regarded the denial of the resurrection as involving that of the future state and judgment. On the question, to which of the (supposed) Corinthian parties the oppo-

nents belonged, I have nothing to say, not recognizing the divisions into the Pauline, Apollonian, Petrine, and Christine parties as having any historical foundation; see note on ch. i. 12.

13.] δέ is the but argumentandi, frequent in mathematical demonstrations. ἀν. νεκ. οὐκ ἔστιν]

the words (οὐκ) of the deniers. οὐδὲ χριστ. ἐγήγερται] This inference depends, as Grot. observes, on the maxim, “Sublato genere tollitur et species;” the Resurrection of Christ being an *instance* of the *rule*, that dead *men* rise; inasmuch as *He is man*. This is enlarged on, vv. 20—22.

14.] δέ, again introducing a new inference.

οὐκ ἐγ.] Again repeating and using as matter of fact (οὐκ) the inference of the last verse; q. d. εἰ δὲ χρ. οὐκ-ἐγήγερται.

κενόν] idle, ‘empty,’ without result: placed first for emphasis.

ἀρα] then: ‘rebus ita comparatis’ (Meyer).

καί] also, q. d. “If Christ’s Resurrection be gone, then also our faith is gone.” Without the copula δέ, the clause is much more forcible:—idle also is our preaching, idle also is your faith. Thus καί both times refers to the hypothesis, εἰ χρ. οὐκ ἐγήγ.

15.] Not to be joined with the former verse, as Lachm., al., and Meyer: for it does not depend on εἰ δὲ χρ. κ.τ.λ., but has its reason given below.

δὲ καί, moreover.

ψευδ. τοῦ θ.] false witnesses concerning God (gen. obj.), not ‘belonging to God’ (gen. subj.), as Billroth: and false witnesses, as *bearing false testimony* (see below), not, as Knapp, as *pretending to be witnesses, and not being*:—there is no such distinction as Müller attempts to lay down (Diss. Exeget. de loco Paul. 1 Cor. xv. 12—19, cited by De Wette) between ψευδεῖς μάρτυρες, ‘qui falsum testimonium dicunt,’ and ψευδομάρτυρες, ‘qui mentiuntur se esse testes:’ see refl., and compare (De

οἱ ἡγίειρεν τὸν χριστόν, ὃν οὐκ ἡγίειρεν εἴπερ ἄρα
νεκροὶ οὐκ ἐγείρονται. ¹⁶ εἰ γὰρ νεκροὶ οὐκ ἐγείρον-
ται, οὐδὲ χριστὸς ἐγήγερται ¹⁷ εἰ δὲ χριστὸς οὐκ
ἐγήγερται, ¹⁸ ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς
ἁμαρτίαις ὑμῶν ¹⁹ ἄρα καὶ οἱ κοιμηθέντες ἐν χριστῷ
ἀπώλονται. ²⁰ εἰ ἐν τῇ ζωῇ ταύτῃ ἐν-χριστῷ ἡλπι-
κότες ἐσμὲν μόνοι, ἑλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

²⁰ s νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἡ ἀπαρχὴ τῶν

i. 12.
Acts xxv. 10 reff.
t ver. 12.

p perf., John v. 45. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17 only.
r Rev. iii. 17 only + compar., ch. xiii. 13 reff.
u Rom. viii. 23 reff.

g = Rom. viii.
9 (reff.), 17.
1 Pet. ii. 3.
h ch. iii. 20 reff.
i John viii. 24
bis. ix. 34.
k = ch. vii. 39
reff.
l = 1 Thess. iv.
16. Rev. xiv.
13.
m = Rom. xiv.
15 reff.
n = Phil. i. 20.
James iv. 14.
1 Pet. iii. 10,
from Ps.
xxxiii. 12.
o 4 Kings xviii.
5. see Eph.
q constr.,
s = ch. xiii. 13 reff.

15. om και D¹ goth arm Tert. aft χριστον ins αυτου N¹(N³ disapproving).
om ειπερ το εγειρονται D 43 harl¹ Syr sah goth Iren-int. ins oi bef νεκροι F.
16. om ει το εγειρ. (homæotel) P am(with fuld). ins o bef χρ. P.
17. aft υμων ins εστιν BD¹ (vss [not arm]). ins και bef ετι AN¹ Syr sah æth
Damasc: ετι γαρ Orig lat-ff.
19. rec ηλπικότες εσμεν bef εν χριστω, with D³KLP rel (vss) Orig, Chr Thdrt Œc:
txt ABD¹FN m 17 latt goth (Orig) Chron (Thl) Iren-int Ambr Ambrst. 2nd
εσμεν bef παντων ανθρωπων D latt goth Orig, lat-ff: omnibus sumus hominibus Iren-int.
20. for νυνι, νυν F Dial. ins των bef νεκρων F Damasc-comm.

Wette) ψευδοδιδάσκαλος, ψευδοκατήγορος.

κατὰ τοῦ θεοῦ] not, as commonly, and even Meyer, 'against God?' but as E. V., of, or concerning God: see, besides reff., Plut. de Liberis Educandis, § 4:—δ κατὰ τῶν τεχνῶν κ. τῶν ἐπιστημῶν λέγειν εἰώθαμεν, ταῦτόν καὶ κατὰ τῆς ἀρετῆς φατέον ἐστίν. ὥς εἰς τὴν παντελῆ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, κ. λόγον, κ. ἔθος.

εἴπερ ἄρα] if in reality, as they assert, . . . , compare Plato, Protag. p. 319 (§ 27), ἡ καλὸν, ἦν δ' ἐγὼ, τέχνημα ἄρα κέκτησθαι, εἴπερ κέκτησθαι, and see Hartung, Partikellehre, i. 343.

16.] Repetition of the inference in ver. 13, for precision's sake.

17, 18.] Repetition of the consequence already mentioned in ver. 14, but fuller, and with more reference to its present and future calamitous results.

17. ματαία] from μάτην, and thus more directly pointing at the frustration of all on which faith relies as accomplished,—e.g. the removal of the guilt and power of sin;—and of all to which hope looks forward, e.g. bliss after death for those who die in Christ. This is so, because Christ's Resurrection accomplished our justification (Rom. iv. 25), and, through justification, our future bliss, even in the disembodied state (for that seems here to be treated of).

18. ἄρα καί] then also. οἱ κοιμ.] those who fell asleep in Christ, perished (i. e. passed into misery in Hades). He uses the aorists, speaking of the act of death, not of the continuing state: the act of falling asleep in Christ was to them ἀπώλεια.

ἐν χρ., in communion with, membership of Christ. On κοιμηθέντες

Meyer quotes a beautiful sentence from Photius (Quæst. Amphiloeh. 168 [al. 187 or 197], vol. i. p. 861, Migne): ἐπὶ μὲν οὖν τοῦ χριστοῦ θάνατον καλεῖ, ἵνα τὸ πάθος πιστώσῃται ἐπὶ δὲ ἡμῶν κοίμῃσιν, ἵνα τὴν ὁδὸν νην παραμυθῇσθαι. ἐνθα μὲν γὰρ παρεχώρησεν ἡ ἀνάστασις, θαρρῶν καλεῖ θάνατον. ἐνθα δὲ ἐν ἐλπίσιν ἔτι μένει, κοίμῃσιν καλεῖ.

19.] Assuming this ἀπώλεια of the dead in Christ, the state of Christians is indeed miserable. It has perhaps not been enough seen that there are here two emphases, and that μόνον belongs to the aggregate of both. According to the ordinary interpretation, 'If in this life only we have hope in Christ . . .,' it would be implied that in reality we shall have hope in Christ in another state also, which would not agree with the perfect ἡλπικότες ἐσμέν. The right arrangement of the Greek gives the key to the sentence: εἰ [ἐν τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλπικότες ἐσμέν] μόνον,—'if all we have done is merely having hoped in Christ in this life,' 'if it is there to end, and that hope have no result . . .'

The perf. ἡλπικότες ἐσμ. implies the endurance of the hope through our lives. ἑλεειν. πάντ.] We are most to be pitied (most miserable) of all men; viz. because they, all other men, live at ease,—we on the contrary are ever exposed to danger and death: because our hope is more intense than that of all others, and leads us to forego more: and to be disappointed in it, would be the height of misery.

20—28.] Reassertion of the truth that Christ is risen from the dead,—and prophetic exposition of the consequences of that great event.

Acts xv. 21
104f.
ver. 13 reff.
Antioch. 2.
ch. vii. 14.
2 Cor. v. 19.
Col. i. 16.
Gal. ii. 17.
Eph. i. 4.
iii. 11.
Rom. iv. 17
104f.

^k κεκοιμημένων. ²¹ ἔπειδὴ γὰρ δι' ἀνθρώπου [ὁ] θάνατος, καὶ δι' ἀνθρώπου ἡ ἀνάστασις ἡ νεκρῶν. ²² ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ἡ ζωοποιηθήσονται. ²³ ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι ἡ ἀπαρχὴ Χριστός. ἔπειτα οἱ τοῦ Χριστοῦ

z here only. 1 Kings iv. 10. 2 Kings xxiii. 13.

a w. gen., see Rom. xvi. 10, 11. ch. i. 11.

rec at end adds *εγενετο* (supplemental gloss), with D³KL rel syrr goth Orig-int, Thdrt Damasc: γενομενος SO: om ABD¹FPS 17 latt copt arm Orig₂ (and int₂) Dial Iren-int Hil.

21. δια (twice) F. om o [bef θανατος] ABD¹KN 17 (appy) Orig, Dial Ath, Ps-Ath Damasc (appy to conform to *αναστ.* below: *this is more prob than to suppose with Meyer that it has been introd from Rom v. 12*): ins D³FLP rel Orig, Eus, Ath, Cyr-jer (but η ζωη afterwards) Chr (but η *αναστ.* also) Thdrt Eucher.

23. δε is written over the line by N¹.

rec om του [bef χριστου] (by a mistake

20.] νυνί, 'as matters now stand:' see reff.

ἀπαρχ. τ. κεκοιμ.] (as) (the) first-fruit of them that sleep (anarthrous, because categorematical). For the construction Meyer compares Eur. Or. 1098: Ἐλένην κτάναμεν, Μενελέω λύπην πικράν. The sense is, 'Christ, in rising from the dead, is but the firstling or earnest of the resurrection of the whole number of those that sleep.' There does not appear to be any intended reference to the legal ordinance of the first-fruits (Lev. xxiii. 10, 11): but however general the application of the analogy may be, it can hardly fail to have been suggested to the mind of a Jew by the Levitical ordinances, especially as our Lord rose on the very morrow after the Paschal Sabbath, when (i. e.) the first-fruits were offered.

τῶν κεκοιμημένων, from the logical connexion, should mean, not the dead in Christ, but all the dead; see next verse: but it is the Christian dead who are before the Apostle's mind, when he calls our risen Lord ἀπαρχὴ τῶν κεκ.

21.] ΜΑΝ the bringer-in both of death and life: explanation (not proof) of Christ being the ἀπαρχὴ τ. κεκοιμ.: and (1) in that He is ΜΑΝ: it being necessary that the first-fruit should be as the lump. The verity lying at the root of this verse is, that by ΜΑΝ ONLY can general effects pervading the whole human race be introduced.

22.] (2) In that He is (and here the fact of His being the Lord of Life and Righteousness, and the second and spiritual Head of our nature, is assumed) to us the bringer-in of LIFE, as Adam was the bringer-in of DEATH.

ἐν τῷ Ἀδ., ἐν τῷ Χριστῷ] in community with, as partakers in a common nature with, Adam and Christ: who are respectively the sources, to the whole of that nature (πάντες), of death, and life, i. e. (here) physical death, and rescue from

physical death. The practice of Paul to insulate the objects of his present attention from all ulterior considerations, must be carefully here borne in mind. The antithesis is merely between the bringing in of death by Adam, and of life (its opposite) by Christ. No consequence, whether on the side of death or of life, is brought into consideration. That death physical involved death eternal—that life eternal (in its only worthy sense) involves bliss eternal, is not so much as thought of, while the two great opposites, Death and Life, are under consideration. This has been missed by many Interpreters, and the reasoning thereby marred. But the ancients, Chrys., Theophyl., Theodoret, Geum., and Olsh., De Wette, and Meyer, keep to the universal reference. Theophylact's note is clear and striking: αἰτίαν προστίθησι δι' ἧς πιστοῦται τὰ εἰρημένα· ἔδει γὰρ, φησιν, αὐτὴν νικῆσαι τὴν ἡττηθεῖσαν φύσιν, καὶ τὸν καταβληθέντα, αὐτὸν ἐννικῆσαι· καὶ γὰρ ἐν τῷ Ἀδὰμ, τοῦτέστι διὰ τὸ τοῦ Ἀδὰμ πταίσμα, πάντες τῷ θανάτῳ ὑπέπεσον· οὕτως οὖν ἐν Χριστῷ πάντες ἀναστήσονται· τοῦτέστι διὰ τὸ εὑρεθῆναι τὸν Χριστὸν ἀναμάρτητον κ. ἀνένοχον τῷ θανάτῳ, καὶ ἐκόντα μὲν ἀποθανεῖν, ἀναστῆναι δέ, καθὼ οὐκ ἦν δυνατόν αὐτὸν κρατεῖσθαι ὑπὸ τῆς φθορᾶς, τὸν ἀρχηγὸν τῆς ζωῆς. See on the great antithesis, Rom. v. 12 ff., and notes.

23.] But in this universal Resurrection, ALL SHALL NOT HOLD THE SAME RANK. Chrys. rightly, εἶτα, ἵνα μὴ τὴν ζωοποίησιν κοινὴν ἀκούσας, καὶ τοὺς ἀμαρτωλοὺς νομίσης σώζεσθαι, ἐπήγαγεν ἕκαστος δὲ κ.τ.λ. Hom. xxxix. p. 367.

τάγμα is not order of priority, but rank, or 'troop in an army,' so Plut., Otho, p. 1072 (Wetst.): λεγεῶνες, οὕτω γὰρ τὰ τάγματα Ῥωμαῖοι καλοῦσιν ἐκίκλησιν. The three ranks are mentioned in order of priority, but this does not constitute their distinctive character:—Christ is the ἀπαρχὴ

β ἐν τῇ^{bc} παρουσίᾳ αὐτοῦ, ²⁴ εἶτα τὸ ^d τέλος, ὅταν ^e παρὰ-
 διδοῖ τὴν βασιλείαν ^f τῷ θεῷ καὶ ^g πατρί, ὅταν ^h καταρ-

3, &c. James v. 7, 8 al. (ch. xvi. 17 reff.)
 xi. 27. f = Acts xx. 25 al.

d = Matt. xviii. 6, 14. 1 Pet. iv. 7. e = Matt.
 g see Rom. xv. 6 reff. h ch. i. 28 reff.

αργῶ). *ins oi bef εν τη παρουσια and add ελπισαντες F G-lat vulg-ed lat-fl. (qui in adventu[m] ejus crediderunt demid fuld, sperantes is written over ελπ. in the gr column of F: on the other hand, an D-lat F-lat have in adventu ejus; fri Aug, in presentia ejus.)*

24. rec παραδω (alteration to conform to καταργηση, the propriety of the pres being overlooked: see note), with KL rel Orig² Ens, Chr Thdrt Damasc: παραδιδω ADP⁸ Hip Eus, Ath Did Bas Nys: txt BF. (17 def.) . του θῷ N¹.

—this is His ἴδιον τάγμα, see Col. i. 18:—
 οἱ τοῦ χριστοῦ follow at His coming, who
 are the φύραμα (as understood by the con-
 text, and implied by ἀπαρχή), in the proper
 and worthiest sense, made like unto Him
 and partaking of His glory; then (after how
 long or how short a time is not declared,
 and seems to have formed no part of the
 revelations to Paul, but was afterwards re-
 vealed,—see Rev. xx. 4—6: compare also
 1 Thess. iv. 15—17) shall come THE END,
 viz. the resurrection of the rest of the dead,
 here veiled over by the general term τὸ
 τέλος,—that resurrection not being in this
 argument specially treated, but only that of
 Christians. The key to the understanding
 of this passage is to be found in the pro-
 phesy of our Lord, Matt. xxiv., xxv., but
 especially in the latter chapter. The re-
 surrection and judgment of οἱ τοῦ χριστοῦ
 forming the subject of vv. 1—30 there,
 and τὸ τέλος,—the great final gathering
 of πάντα τὰ ἔθνη, of vv. 31—46.

ἀπαρχή, therefore necessarily the first
 τάγμα: and hence the word stands first.

οἱ τοῦ χρ.] = οἱ νεκροὶ ἐν χριστῷ,
 1 Thess. iv. 16. No mention occurs here of
 any judgment of these his ἴδιοι δοῦλοι, as in
 Matt. xxv., for it does not belong to the
 present subject.

ἐν τῇ παρ. αὐτ.] ἐν
 as forming part of, involved in, His appear-
 ing,—which, as the great event of the time,
 includes their resurrection in it. It ought
 to be needless to remind the student of the
 distinction between this παρουσία and the
 final judgment; it is here peculiarly impor-
 tant to bear it in mind.

24. εἶτα.]
 then, next in succession, introducing the
 third τάγμα,—see above.

τὸ τέλος]
 the end κατ' ἐξοχήν: not the end of the
 resurrection, as Meyer, after Theodoret,
 Œcum., Bengel, al.:—nor, of this present
 world, as Chrys., al.,—which properly hap-
 pens at the παρουσία: nor exactly, of the
 Kingdom of Christ, as Grot. and Billroth:
 but generally, THE END, when all shall
 be accomplished, the bringing in and ful-
 ness of the Kingdom by the subjugation
 of the last enemy, the whole course of
 mediatorial work of Christ, the salvation of

the elect; the time indicated by Matt. xxv.
 ult.: καὶ ἀπελεισθόνται οὗτοι εἰς κλάσιν
 αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ὅταν παραδιδῶ] when He (Christ) gives
 up (the pres., for that which is certainly at-
 tached to the event as its accompaniment—
 ὅταν indicating the uncertainty of the
 time when, and the verb being probably
 subjunctive: see Winer, Moulton's Trans.
 p. 360, note 2), the Kingdom to God, and
 the Father (reff.: to Him who is God and
 His Father). Then the rest of the sec-
 tion as far as ver. 28, is in explanation of
 the giving up the kingdom. And it rests
 on this weighty verity: the KINGDOM OF
 CHRIST over this world, in its beginning,
 its furtherance, and its completion, has one
 great end,—THE GLORIFICATION OF THE
 FATHER BY THE SON. Therefore, when
 it shall be fully established, every enemy
 overcome, every thing subjected to Him,
 He will,—not, reign over it and abide its
 King, but DELIVER IT UP TO THE FATHER.
 Hence as in ver. 25, His reign will endure,
 not, like that of earthly kings, WHEN He
 shall have put all enemies under His feet,
 but only TILL He shall have, &c.,—and
 then will be absorbed in the all-pervading
 majesty of Him for whose glory it was from
 first to last carried onward. It may be
 observed that the whole of this respects
 the mediatorial work and kingdom: the
 work of redemption,—and that Lordship
 over dead and living, for which Christ both
 died and rose. Consequently nothing is
 here said which can affect either (1) His
 coequality and coeternity with the Father
 in the Godhead, which is prior to and inde-
 pendent of this mediatorial work, and is
 not limited to the mediatorial kingdom; or
 (2) the eternity of His Humanity: for that
 Humanity ever was and is subordinate to
 the Father; and it by no means follows
 that when the mediatorial kingdom shall
 be given up to the Father, the Humanity,
 in which that kingdom was won, shall be
 put off: nay, the very fact of Christ in
 the body being the first-fruits of the resur-
 rection, proves that His body, as ours, will
 endure for ever: as the truth that our

i = Rom. viii.
38 (reff.).
k = Rom. viii.
1 A., 1 B.
l = A. 13, 12
10 ff.
m = ch. 13, 8
10 ff.
n = Matt. xxii.
14, 1 A. 1 B.
3, & Heb. 1.
12, 8, 13,
from Ps. xix.
108, 1.

o Rom. viii. 20
reff. Ps. viii. 6.
xxvi. 73 only.

γῆσιν πᾶσαν ἰ ἀρχὴν καὶ πᾶσαν ἰ ἐξουσίαν καὶ ἰ δύναμιν.
25 ἰ δεῖ γὰρ αὐτὸν ἰ βασιλεύειν, ἄχρι οὗ ἰ θῆ πᾶντας τοὺς
ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἰ ἔσχατος ἐχθρὸς
ἰ καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ὁ ὑπέταξεν ὑπὸ
τοὺς πόδας αὐτοῦ. ὅταν δὲ ἰ εἶπη ὅτι πάντα ἰ ὑποτέ-
τακται, ἰ δὴλον ἰ ὅτι ἰ ἐκτὸς τοῦ ὁ ὑποτάξαντος αὐτῷ τὰ

p ellipsis, ch. vi. 16 (reff.). q Gal. iii. 11 only. r as above (q). Matt.
s = Acts xxvi. 22. Isa. xxvi. 13.

25. rec *αχρὶς*, with B²DFKL³ rel: txt AB¹PN¹ 17 Chr-cat Damasc. rec
aft *αχρὶ οὐ* ins *αν* (perhaps from Matt xxii. 42 ||, or, as Meyer, from LXX, Ps cix. 1),
with D²-KL³ rel Orig² Marcell² Eus¹ Cæs Chr Thdrt: om ABD¹FPN¹ a² 17 Hip
Orig² Eus² Ath Epiph² Damasc. aft *εχθροὺς* ins *αυτου* AF 17 Syr coptt goth
aeth Orig² (and int²) Marcell² Eus² Cæs Cyr-jer Tert Hil: om BDKLP³ rel vulg (with
am demid, agst harl F-lat) Syr arm Iren Hip Orig² (and int²) Marcell² Eus² Ath Chr
Thdrt Damasc Hil. om *αυτου* F Jer¹. (not F-lat.)

26. This ver in D⁸-corr¹ tol harl¹ goth aeth Ambrst Jer stands after *ποδας αυτου*
ver 27: om ver 26 and 1st clause of ver 27 (*homœotel*) 17. 92(sic).

27. om 1st clause N¹ (ins [but see above] N-corr¹⁻³). om 1st *οτι* B vulg D-lat
Iren Hip lat-ff. (not F-lat Aug.) ins *τα* bef 2nd *παντα* N. aft *υποτετακται*
ins *αυτω* ei F (vss) Iren Hip Orig Hil Ambr; bef *υτ.*, Epiph. om *τα* F.

humanity, even in glory, can only subsist before God *by virtue* of His Humanity, makes it plain that He will be VERY MAN to all eternity.

τὴν βασιλείαν] That kingdom, which in its fullest sense is then first His. At this very time of τὸ τέλος, Matt. xxv. 34, He first calls Himself by the title of ὁ βασιλεύς. The name will no sooner be won, than laid at the feet of the Father, thus completing by the last great act of Redemption the obedience which He manifested in His Incarnation, and in His Death.

ὅταν καταργήσῃ] (aor.) when He shall have brought to nought, &c.: see above.

πᾶς. ἀρχ. κ.τ.λ.] not only, as Meyer, &c., *hostile* power and government, but as the *context necessities*, ALL power. Christ being manifested as universal King, *every* power co-ordinate with His must come under the category of *hostile*: all *kings* shall submit to Him: the *kingdoms* of the world shall become the *kingdoms* of the Lord and of His Christ:—and see the similar expressions Eph. i. 21, where speaking proleptically, the Apostle clearly indicates that *legitimate* authorities, all the powers that be, are included. Compare by all means Rev. xi. 15.

25.] See on the last verse:—this is the divine appointment with regard to the mediatorial kingdom,—that it should last *till*, and only *till*, all enemies shall have been subdued to it.

Θῆ, viz. Christ, not the Father, as Beza, Grot., Est., Billr., al.: it is parallel with *καταργήσῃ*, and included in the mediatorial acts of Christ, who in His world's course goes forth *νικῶν καὶ ἵνα νικήσῃ*, Rev. vi. 2. It is otherwise with *ὑπέταξεν*, ver. 27: see there.

Connect ἔσχατ. ἐχθρός together; not as Bloomf., “last of all, the enemy Death is to be destroyed,” which is ungrammatical. If ἔσχ. is to stand alone, ἐχθρός καταργεῖται must be “is destroyed as an enemy.” Death is the last enemy, as being the consequence of sin: when he is overcome and done away with, the whole end of Redemption is shewn to have been accomplished. Death is personified, as in Rev. xx. 14.

καταργεῖται,—pres., either as a prophetic certainty as *παράδοι* above,—or as an axiomatic truth. 27.] Scriptural proof of the above declaration.

ὑπέταξ. viz., from the Psalm,—God, the Father. See on the Psalm itself, Heb. ii. 6 ff. notes.

εἶπη, scil. ὁ θεός, the same subject as ὑπέταξεν. Meyer alone, as it seems to me, gives the right construction of ὅταν . . . ὑποτέτακται. “The aor. εἶπη must be rendered regularly, not in the present sense, but as a *futurum exactum*: see Luke vi. 26: Plato, Parm. p. 143, C (τί δ’ ὅταν εἶπω οὐδία τε καὶ ἐν, ἀρα οὐκ ἀμφοτέρω;),—Ion, p. 535, B (ὅταν εὖ εἴπῃς ἔπη καὶ ἐκπλήξῃς μάλιστα τοὺς θεωμένους). The time referred to, is that when the as yet unfulfilled πάντα ὑπέταξεν shall be fulfilled and completed: hence it is no longer the aor., but the perf. ὑποτέτακται. The meaning then is: ‘when God, who in Ps. viii. 6 has announced the ὑπόταξις, shall hereafter have declared that this ὑπόταξις is come to pass,’ . . . This form of expression was suggested to the Apostle by his having already expressed himself in the words of a *saying of God*.” I render then, But when God shall have declared that all things have been

πάντα.²⁸ ὅταν δὲ ὁ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καί] ^{t = Col. iii. 11. (ch. xii. 6.)} αὐτὸς ὁ υἱὸς ὁ ὑποταγήσεται τῷ ὁ υποτάξαντι αὐτῷ τὰ ^{Herod. iii. 157, πάντα ἦν ἐν τοῖσι βαβυλωνίοις Ζώπυρος. Polyb. v. 26. 5.} πάντα, ἵνα ^{u = Mark xi. 5. John xi. 47. Acts xxi. 13.} ἡ ὁ θεὸς πάντα ἐν πᾶσιν. ²⁹ ἐπεὶ ^u τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως

τὸ ὅλως αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς.
v Matt. v. 34. ch. v. l. vi. 7 only t.

28. om 1st clause (homocotet) N¹ (ins N-corr¹) m. αὐτῷ bef υποταγῇ D Iren¹ Eus¹ Orig-int¹. om και BD¹ F 17 am (with fuld harl mar tol, agst demid) Syr goth Orig² Marcell Iren-int Ps-Ath-int Hil² Jer: ins AD³ KL P N rel syr coptt Ps-Ign Hip Dial Eus² Ath Ps-Ath Cæs Cyr-jer Chr Thdrt Damasc Orig-int² Tert Hil². ο θεος bef η D¹. rec ins τα bef 3rd παντα, with D³ FKLP N rel Orig¹ Marcell² Eus² Dial Ath Tit Epiph Cæs Cyr-jer Chr Thdrt Damasc: om ABD¹ 17 Hip Orig² Marcell Eus².

29. ποιήσουσιν m 47, ποιουσιν F.

aft ὅλως ins οι P.

subjected to Him, it is evident that they have been subjected (ellipsis of the predicate of the foregoing sentence after δῆλον ὅτι and οἶδ' ὅτι is common; so Plato, Gorg. p. 475, c, 'οὐκοῦν κακῶ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἢν εἴη τοῦ ἀδικεῖν θαι,'—'δῆλον δὴ ὅτι,'—scil. κάκιον ἢν εἴη. Kühner, § 852, d) with the exception of Him who subjected all things to Him.

28.] On the sense, see above. "The interpretations, that *subjection* is only an hyperbolic expression for the *entire harmony of Christ with the Father* (Chrys., Theophyl., (Ec.):—the limitation of it to His human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then become plain to all, that Christ even in regard of His kingship, is, on the side of His Humanity, dependent on the Father (Flatt)—and the addition, that Christ will then in His divine nature reign with the Father (Calv.:—regnum—ab humanitate sua ad gloriosam divinitatem quodammodo traducet');—the interpretation (of αὐτὸς ὁ υἱὸς!) as referring to Christ's *mystical Body*, i. e. the Church (Theodoret),—are idle subterfuges (leere Aufschüßte)." De Wette. The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination of the Son*, is contained in the three precise and unambiguous words, αὐτὸς ὁ υἱὸς. ἵνα ἡ ὁ θ. πάντα ἐν πᾶσιν] that God (alone) may be all things in all,—i. e. recognized as sole Lord and King: 'omnia erunt subordinata Filio, Filius Patri.' Bengel. Numerous examples of πάντα in this sense (less commonly τὰ πάντα, Kühner, § 422) may be found in Wetst.

29—34.] ARGUMENTS FOR THE REALITY OF THE RESURRECTION, from the practice (1) of those who were baptized for the dead, (2) of the Apostles, &c., who submitted to daily peril of death.

29.] ἐπεὶ resumes the main argument, which has been interrupted by the explanation since ver. 23 of ἕκαστος

ἐν τῷ ἰδίῳ τάγματι. After it is an ellipsis of 'if it be as the adversaries suppose.'

τί ποιήσουσιν] There is in these words a tacit reprehension of the practice about to be mentioned, which it is hardly possible altogether to miss. Both by the third person, and by the art. before βαπτ., he indirectly separates himself and those to whom he is writing from participation in or approval of the practice:—the meaning being, *what will become of*—'what account can they give of their practice?'

οἱ βαπτιζόμενοι] those who are in the habit of being baptized—not οἱ βαπτισθέντες. The distinction is important as affecting the interpretation. See below.

ὑπὲρ τῶν νεκρῶν] on behalf of the dead; viz. the same νεκροί who are spoken of in the next clause and throughout the chapter as the subjects of ἀνάστασις—not νεκροί in any figurative sense. τῶν νεκρ., the art. marking the particular dead persons on behalf of whom the act took place. Before we pass to the exegesis, it will be well to go through the next question—εἰ ὅλως κ.τ.λ. If dead men are not raised at all, why do they trouble themselves (τί καί as in ref.) to be baptized for them? Thus much being said as to the plain meaning of the words used, there can be no doubt as to their interpretation. The only legitimate reference is, to a practice, not otherwise known to us, not mentioned here with any approval by the Apostle, not generally prevalent (οἱ βαπτ.), but in use by some, of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism. With the subsequent similar practices of the Cerinthians (Epiph. Hær. xxviii. § 6, p. 114) and Marcionites (Chrys., Tertull. de resurr. 48, vol. ii. p. 864, adv. Marc. v. 10, p. 494 f.) this may or may not have been connected. All we clearly see from the text, is that it unquestionably did exist. With regard to the other interpretations, Bengel well says, "Tanta

v ver. 4.
 x here bis.
 [Rom. viii.
 24.]
 y Acts xix. 27
 reff. (-vos, 2 Cor. xi. 26.)

νεκροὶ οὐκ ^v ἐγείρονται, ^x τί ^x καὶ βαπτίζονται ὑπὲρ ^{ABD}
 αὐτῶν; ³⁰ ^x τί ^x καὶ ἡμεῖς ^y κινδυνεύομεν ^z πᾶσαν ^z ὥραν; ^{CD}
 24. ^{h k}
 z here only. Exod. xviii. 22, 26. Levit. xvi. 2. ^{o 17}

rec (for αὐτῶν) τῶν νεκρῶν (*mechanical repetition of the above*), with D³L rel Syr Chr Thdr̄t (Ec Thl Jac-nisib: αὐτῶν τῶν νεκρῶν in 43. 52: txt ABD¹FKP⁸ a d 17. 47 latt syr coptt goth arm Orig₁ Dial Ephr Epiph.

est interpretationum varietas, ut is, qui non dicam varietates ipsas, sed varietatum catalogos colligere velit, *dissertationem scripturus sit.*" I will give a few of them, mostly in the words of their authors: Chrys. (Hom. xl. p. 379):—ὕπὲρ τῶν νεκρῶν, τούτεστι τῶν σωμάτων. καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ, τῇ τοῦ νεκροῦ σώματος ἀναστάσει, πιστεύων ὅτι (Migne reads τὴν τ. ν. σ. ἀνάστασιν πιστ., ὅτι) οὐκ ἐτι μένει νεκρὸν. καὶ σὺ μὲν διὰ τῶν ῥημάτων λέγεις νεκρῶν ἀνάστασιν ὃ δὲ ἱερεύς, ὥσπερ ἐν εἰκόνι τιπὶ . . . δείκνυσί σοι . . . διὰ τοῦ ὕδατος· τὸ γὰρ βαπτίζεσθαι κ. καταδύεσθαι, εἰτα ἀνανεῖν, τῆς εἰς ἄδου καταβάσεως ἐστὶ σύμβολον κ. τῆς ἐκείθεν ἀνόδου. διδὸ κ. τάφον τὸ βάπτισμα ὃ Π. καλεῖ (Rom. vi. 4),—Theophyl.: φησὶν οὖν, ὅτι οἱ πιστεύσαντες ὅτι ἐστὶ ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ἐπὶ τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; τί δὲ ὅλως καὶ βαπτίζονται ἀνθρωποι ὑπὲρ ἀναστάσεως, τούτεστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ ν. οὐκ ἐγ. and so in the main, Pelag., Œcum., Phot., Corn.-a-Lap., Wetst.—Theodoret: —ὃ βαπτίζομενός, φησι, τῷ δεσπότηρ συνάπτεται, ἵνα τοῦ θανάτου κοινωνήσας καὶ τῆς ἀναστάσεως γένηται κοινωνός· εἰ δὲ νεκρὸν ἐστὶ τὸ σῶμα, καὶ οὐκ ἀνάστασις, τί δήποτε καὶ βαπτίζεται; and so Castal., al. All these senses would require τί ποιήσετε βαπτισθέντες, to say nothing of the impossibility of thus understanding ὑπὲρ τῶν νεκρῶν. Estius explains ὑπὲρ τῶν νεκρ. as = 'jamjam morituri,' and Calvin justifies this, 'baptizari pro mortuis erit sic baptizari ut mortuis non vivis prosit.' So too Epiph. (l. c.),—of catechumens who πρὸ τῆς τελευτῆς λουτροῦ καταβαίνονται:—and Bengel:—"baptizantur super mortuis ii, qui mox post baptismum ad mortuos aggregabuntur." But against this ὑπὲρ τῶν νεκρῶν is decisive, —as is ὑπὲρ against 'over the dead,' i.e. over their sepulchres (Luth., al.): this local sense of ὑπὲρ not being found in the N.T. Le Clerc, Hammond, Olsh., al., explain ὑπ. τ. νεκρ., 'to fill the place of the dead.' But, as Meyer observes, such an idea can hardly be gathered from the words, but would want explaining in the context;—and besides, the question would thus be irrelevant, because, the place of the dead being supplied by their successors, it would

be no matter to them, whether the dead themselves rose or not: whereas now, the benefits of baptism being supposed to be conveyed to the dead by the baptism of his substitute, the proceeding would be stultified, if the dead could never rise to claim those benefits. This, the only justifiable rendering, is adopted by Ambrose, and by Anselm, Erasmus, Grotius, al., and recently by Billroth, Rückert, Meyer, De Wette, al. The ordinary objection to it is, that thus the Apostle would be giving his sanction to a superstitious usage, or at all events mentioning it without reprobation. But this is easily answered, by remembering that if the above view of τί ποιήσουσιν is correct, he does not mention it without a slur on it;—and more completely still, as Rückert (in Meyer), "usurpari ab eo morem, qui ceteroqui displiceret, ad errorem, in quo impugnando versabatur, radicatus evellendum; ipsius autem reprehendendi aliud tempus expectari." See a multitude of other interpretations in Pool's Synopsis and in Stanley's note. His concluding remarks are worth quoting: "On the whole, therefore, this explanation of the passage (*that given above*) may be safely accepted, (1) as exhibiting a curious relic of primitive superstition, which, after having, as the words imply (?), prevailed generally in the apostolical church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance: (2) as containing an example of the Apostle's mode of dealing with a practice, with which he could have no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, however distorted, of their better feelings." 30.] *Not only the practice of those just spoken of, but his own, and that of those like him, who lived a life of perpetual exposure to death, were absurd, if there be no resurrection.* Observe that the argument here applies equally to the future existence of the soul; and so Cicero uses it, Tusc. Quæst. i. 15: "Nescio quomodo inhaeret in mentibus quasi seculorum quoddam augurium futurorum . . . quo quidem demto, quis tam esset amens, qui semper in laboribus et periculis viveret?" 31.] *To die daily* is a strong expression for to be daily in sight of death and expecting it. See 2 Cor. iv. 11. This he strengthens by an

31 ^a καθ' ἡμέραν ἀποθνήσκω, ^b νὴ τὴν ^c ὑμετέραν ^{de} καύχη- ^a Acts ii. 46
 σιν, ἀδελφοί, ἣν ^e ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ^b here only.
 32 εἰ ^f κατὰ ἄνθρωπον ^g ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ^h Gen. xlii. 15,
^h ὄφελος; εἰ νεκροὶ οὐκ ^w ἐγείρονται, ⁱ φάγωμεν καὶ πίνωμεν ^l 16 only.
^k αὐρίον γὰρ ἀποθνήσκομεν. 33 μὴ ^l πλανᾶσθε. ^m φθείρου- ^c Rom. xi.
 31. φόβῳ
 τῷ ὑμετέρῳ,
 Thucyd. i.
 33. see Rom. .
 xv. 4.
 d Rom. iii. 27
 g here only +
 i Isa. xxii. 13.
 k adv., Matt. vi. 30. Luke xii.
 l ch. vi. 9 ref.

reff. e Rom. xv. 17. f see note, and ch. iii. 3 ref.
 h James ii. 14, 16 only. Job xv. 3 only. i Isa. xxii. 13.
 28. xiii. 32, 33. Acts xxiii. 20, xxv. 22. James iv. 13. Exod. viii. 29.
 m = ch. iii. 17 reff.

31. Steph *ημετεραν*, with A a (h¹?) k m 2². 4. 44¹. 51-6. 72¹. 89. 120-2 lect-14 aeth Orig₃: txt BDFKLP rel vss. rec om *αδελφοι*, with DFL rel arm-zoh Orig₃ Chr Thdrt Damase Ambrst: ins ABKPN m 17 vulg fri syrr coptt aeth Dial Aug Pel Bede. om χρ. ιησ. τω και ημ. D¹(and lat) Ambrst.

32. om το D¹F Clem.

asseveration, grounded on his boast of them as his work in Christ: not that this is immediately or proximately at stake in the matter, but much as we should say, "As I love you, it is true." He would not think of deceiving those of whom he boasted before God in connexion with Christ.

ὑμετ.] gen. obj., see reff. *νὴ*, the affirmative, as *μή* is the negative particle of adjuration: but *ναὶ μή* is often found in an affirmative sense: see Kühner, § 701.

32.] The stress of the first clause is on *κατὰ ἄνθρωπον*, and its meaning, merely as man, i.e. 'according to this world's views,' 'as one who has no hope beyond the grave;' see ref. If *thus* only he fought, &c., where was his profit (seeing he despised all those things which *κατὰ ἄνθρωπον* might compensate for such a fight,—fame, praise, &c.)? The renderings, *ὅσον τὸ εἰς ἀνθρώπους* (Chrys. p. 381), i.e. 'so far as one can be said *θριομαχεῖν* against men,'—and *κατὰ ἀνθρώπων λογισμὸν θρίων ἐγενόμην βορά* (Theodoret),—*exempli causa* (Semler, Rosenmüller),—*ut hominum moreloquar* (Estius and Bloomf.), are all constrained, and scarcely to be extorted from the words.

ἐθριομάχησα] I fought with beasts (aor. referring to one special occasion). How? and when? Most ancient and modern Commentators take the expression figuratively, as used in Appian, B. C. ii. p. 763 (Wetst.), where Pompey says, *οἷοις θηρίοις μαχόμεθα*,—and Ignat. ad Rom. 5, p. 689 f., *ἀπὸ Σουλᾶς μέχρι Ῥώμης θριομαχῶ διὰ γῆς κ. θαλάσσης, δεδεμένος δέκα λεοπάρδοις, ὅ ἐστι στρατιωτικὸν τέγμα*. So, of our text, Tertull. de Resurr. 48, vol. ii. p. 865: "Depugnavit ad bestias Ephesi, illas scilicet bestias Asiaticæ pressuræ."

And this explanation must be right: for his Roman citizenship would have precluded his ever being literally thrown to beasts: and even supposing him to have waived it, and been miraculously rescued, as Ambrst., Theodoret, Erasm., Luther,

Calv., al. suppose, is it conceivable that such an event should have been altogether unrecorded in the Acts? Adopting the figurative rendering,—we cannot fix on any recorded conflict which will suit the words. His danger from Demetrius and his fellow-craftsmen (Acts xix.) had not yet happened (see Prolegg. § vi. 2): but we cannot tell what opposition, justifying this expression, the *ἀντικείμενοι πολλοί* of ch. xvi. 9 may ere this have made to his preaching.

εἰ νεκρ.] If dead men rise not, i.e. 'if none of the dead rise.' These words are best joined with the following, as Chrys., Theophyl., Beza, Bengel, Griesb., Meyer, De Wette, al.—not with the preceding, as Theodoret, Grot., Est., Luther, al. For *κατὰ ἄνθρωπον* already expresses their meaning in the preceding sentence; and the form of ver. 29 seems to justify this arrangement, besides that otherwise *φάγ. κ. πίνωμεν*, &c., would stand awkwardly insulated.

φάγ. κ. πίνωμεν . . .] In Isa. the words represent the recklessness of those who utterly disregard the call of God to weeping and mourning, and feast while their time lasts. Wetst. has collected very numerous parallels from the classics. The most striking perhaps is Herod. ii. 78.

33.] The tendency of the denial of the resurrection, represented by the Epicurean maxim just quoted, leads him to hint that this denial was not altogether unconnected with a practice of too much intimacy with the profligate society around them.

μὴ πλαν., as in ref., introduces a warning against moral self-deception.

φθείρ. ἤθη . . .] These words (according to the reading *χρήσθ*), which has, however, hardly any support) form an Iambic trimeter, and occur in this form in a fragment of the Thais of Menander; but Clem. Alex. Strom. i. 14 [59], p. 350 P., says, *πρὸς γοῦν Κορινθίους . . . ἱαμβεῖον συγκεκρηγται τραγικῶ*—but this may be a mere inac-

ποιεῖται, ἐὰν μὴ ^z ἀποθάνῃ. ³⁷ καὶ ὁ σπείρεις, οὐ τὸ ^{z = John xii. 24.} σῶμα τὸ γεννησόμενον σπείρεις, ἀλλὰ ^{a = here only.} ^{b Matt. xiii. 31 ||. xvii. 20 ||. John xii. 24 only.} ^{c ch. xiv. 10 only (reiff).} ^{d John xii. 24. Acts xxvii. 38 al. epp., here only.} ^{e = ver. 23. Acts i. 25 al.} ^{f Luke x. 34. Acts xxiii. 24. Rev. xviii. 13 only. Num. xx. 4, 8, 11. Cyr. i. 4. 11. h Matt. vii. 10 al. epp., here only. g here only +. Job v. 7 Aq. Xen. i John iii. 12. Phil. ii. 10 al. Ps.} ³⁸ ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ³⁹ οὐ πᾶσα σὰρξ ἡ αὐτῇ σὰρξ· ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ ^f κτηνῶν, ἄλλη δὲ σὰρξ ^h πτηνῶν, ἄλλη δὲ ^h ἰχθύων. ⁴⁰ καὶ σώματα ⁱ ἐπουράνια,

f Luke x. 34. Acts xxiii. 24. Rev. xviii. 13 only. Num. xx. 4, 8, 11.

Cyr. i. 4. 11. h Matt. vii. 10 al. epp., here only.

lxvii. 15. 2 Macc. iii. 39 only. Dan. iv. 23 (26) Theod.-A. (οὐρ., B.F.)

g here only +. Job v. 7 Aq. Xen. i John iii. 12. Phil. ii. 10 al. Ps.

ζωογονεῖται A 89. 108¹ Epiph, and (but not *ad loc*) Chr₁ Thdrt₁. aft ζωπ. ins eis την (but marked for erasure) N¹. aft αποθανη ins πρωτον D: pref, F latt(not fri) Iren Dial Orig-int.

37. om 2nd σπείρεις N¹ (ins N-corr¹).

for εἰ, η Α.

38. rec αυτω bef διδωσιν, with DFKL rel fri Orig₁ Chr Thdrt Ambrst: txt ABPN b d m o 17 vulg (and F-lat) syrr (copt) Orig₁ (and int₁) Dial Epiph Damasc Tert. rec ins το bef ιδιον, with KLN³ rel Orig Chr Thdrt Damasc Thl Ec: om ABDFPN¹ 17 Epiph.

39. om 2nd σαρξ F (not F-lat) Syr Chr-2-mss.

om αλλα D¹ fri aeth Dial Chr.

rec aft αλλη μεν ins σαρξ, with Syr arm: om ABDFKLPN rel syr copt aeth gr-lat-ff. ανθρωπου D¹ Syr Dial Tert.

om 3rd σαρξ D¹ F 17 latt (exc fri) Syr Chr

Tert: om 3rd clause K k m 47 harl. κτηνους D¹ F Syr Tert. om 2nd δε D¹.

rec om 4th σαρξ, with AKLP rel fri syrr Chr Thdrt Aug Pel: ins BDFN 17 47 am

(with demid fuld harl tol) copt (Damasc) Thl Orig-int₁ Tert Ambrst. rec ιχθυων

αλλη δε πτηνων, with FKL rel syr Thdrt Ec Orig-int₁: txt ABDFPN 17. 47 vulg fri Syr

copt aeth arm Chr (Damasc) Thl Orig-int₁ Tert.

pearing from nature. The same analogy was used by the Rabbis, to prove that the dead would rise *clothed*: 'ut triticum nudum sepelitur et multis vestibus ornatum prodit, ita multo magis justī,' &c.

37.] Before, the *death* of the seed was insisted on: now, the *non-identity* of the seed with the *future plant*. There is a mixture of construction, the words ὁ σπείρεις being *pendent*, as the sentence now stands. The two constructions as De W. observes are, εἴ τι σπείρεις, οὐ τὸ σ. τὸ γεν. σπείρεις, — and ὁ σπείρεις, οὐ τὸ σ. τὸ γεν. ἐστιν.

He names the *plant* τὸ σῶμα τὸ γεννησόμενον, having already in his eye the application to the Resurrection. εἰ τύχοι.]

if it should so happen,—peradventure: not, 'for example.' See on ch. xiv. 10.

τῶν λοιπῶν, scil. σπερμάτων. 38.] ἠθέλησεν, *willed*, viz. at the creation: the aor.

setting forth the *one act* of the divine Will giving to the particular seed the particular development at first, which the species retains: whereas θέλει would imply a fresh act of the divine Will giving to every individual seed (not ἐκάστῳ τῶν σπερμάτων, but ἐκάστῳ σπέρματι, or rather ἐκάστῳ κόκκῳ) his own body. But the *whole gift* to the species being God's, to continue or withhold, the pres. διδωσιν still holds good.

ἐκάστ. τῶν σπερμ.] to each of the (kinds of) seed; see above: τῶν is generic. ἴδιον σῶμα.] a body of its own.

Such then being the case with all

seeds, why should it be thought necessary that the *same body* should rise *as was sown*, or that God cannot give to each a resurrection-body, as in nature? 39—41.]

And the more,—because we have examples from analogy of *various kinds of bodies*; viz. (1) in the *flesh* of animals (ver. 39): (2) in *celestial and terrestrial bodies* (ver. 40): (3) in the *various characters of light* given by the sun, moon, and stars.

σάρξ] *animal organism* (De W.). Dean Stanley's former rendering (corrected in his 3rd edn.) of οὐ πᾶσα σὰρξ, ἡ αὐτῇ σὰρξ, 'no flesh is the same flesh,' is contrary to the usage of the passages which he alleged to defend it, where the *negative*

is always attached to the verb; οὐ δικαιοθήσεται πᾶσα σὰρξ, Rom. iii. 20; Gal. ii. 16. See Matt. xxiv. 22 ||; Acts x. 14; ch. i. 29; 1 John iii. 15; Rev. vii. 16; ix. 4. On the other hand, where the

negative is attached to πᾶς, as here, the sentence is a particular negative, not an universal: e. g. Rom. x. 16, ἀλλ' οὐ πάντες

ὑπήκουσαν: ix. 6, 7; Heb. iii. 16; Matt. vii. 21, οὐ πᾶς ὁ λέγων μοι κύριε κύριε

εἰσέλυσται εἰς τὴν βασιλείαν τῶν οὐρανῶν,

—where the rendering in question would involve portentous consequences indeed.

I observe that Conyb. also, although dis-

approving on the ground of the sense, adds, "the words of the Greek text no

doubt admit of such a rendering."

κτηνῶν] properly (κτέανος, κτῶμαι) ani-

1. here only.
John ii. 12
2. (not v. 1.)
Iud. ii. 105
iii. 19. James
iii. 15 only.
1 = here only.
see Luke ix.
20.

m = Acts xxii.
11 reff.

n Epp., here
only. Acts
ii. 20 reff.

o Paul, here
only.

Matt. ii. 2.

&c. xxiv. 29

Mk. Jude

13. Rev. i.

16 all¹³. Gen.

i. 16.

p = and constr.,

Gal. vi. 1 only.

Gal. vi. 21. ver. 50.

reff.

iii. 16 only. L.P.

ii. 14. James iii. 15.

Jude 19 only†.

καὶ σώματα ^κ ἐπίγεια· ἀλλὰ ^ι ἑτέρα μὲν ἢ τῶν ^ι ἐπουρα-
νίων ^μ δόξα, ^ι ἑτέρα δὲ ἢ τῶν ^κ ἐπιγείων. ⁴¹ ἄλλη

^μ δόξα ἡλίου, καὶ ἄλλη ^μ δόξα ^ν σελήνης, καὶ ἄλλη ^μ δόξα
^ο ἀστέρων· ^ο ἀστήρ γὰρ ^ο ἀστέρος ^ρ διαφέρει ἐν ^μ δόξῃ.

⁴² οὕτως καὶ ἡ ^α ἀνάστασις τῶν ^ν νεκρῶν. ^ι σπείρεται ἐν
^ς φθορᾷ, ἐγείρεται ἐν ^ι ἀφθαρσίᾳ· ⁴³ ^ι σπείρεται ἐν ^υ ἀτιμίᾳ,

ἐγείρεται ^ν ἐν ^ν δόξῃ· ^ι σπείρεται ἐν ^ω ἀσθενείᾳ, ἐγείρεται
^κ ἐν ^κ δυνάμει· ⁴⁴ ^ι σπείρεται σῶμα ^ν ψυχικόν, ἐγείρεται σῶμα

^π πνευματικόν. εἰ ἔστιν σῶμα ^ν ψυχικόν, ἔστιν καὶ ^ζ πνευ-

q ver. 12 reff. r see ver. 36. s = Rom.
t Rom. ii. 7
u = Luke ix. 31. 2 Cor. iii. 7, &c. Phil. iv. 19. Col. iii. 4. 1 Tim.
y here 3cc. ch.
z = here 4 times only. (ch. x. 3, 4 reff.)

40. om 2nd σώματα F(not F-lat) Tert.

[αλλα, so ABD¹P.]

41. aft 1st and 2nd αλλη ins δε F: aft 2nd, lect-8(sic).—om 1st και F lect-8 vulg
(and F-lat) fri copt Orig-int₃ Jer. ασπερος (for -ρων) K. om γαρ K Orig-int₃

44. rec om εἰ, with D²⁻³KLP rel syrr Thdrt Phot-cat Jac-nisib₂; ins ABCD¹FN 17
latt copt aeth arm Damase Aug₃ Bede. (ε is written above the line by N¹(?)*.)—rec και
bef 2nd εστιν, with KL rel &c: txt ABCDFN 17 &c. (P?)—rec ins σωμα bef πνευματι-
κον, with KL rel syrr (copt) aeth Thdrt Phot-cat Jac-nisib₂; om ABCDFN 17 latt
arm. (P?) (Conformation to the foregoing assertions: or perhaps εἰ overlooked from
εστιν following. The 2nd σωμα was a gloss.)

mals possessed by man: but used in a wider sense for quadrupeds in general.

40. σώματα ἐπουράνια] not, according to our modern expression, *heavenly bodies*,—for they are introduced first ver. 41, and if we apply these words to them, we must suppose the Apostle to have imagined the stars to be endowed with bodies in the literal sense: for he is here comparing not figurative expressions, but physical realities:—nor (as Chrys., al.) *the bodies of the righteous*, as opposed to those of the wicked; for in these there is no organic difference whatever: but, as Meyer and De Wette, *the bodies of angels*,—the only heavenly organisms of which we are aware (except indeed the Resurrection-Body of our Lord, and that of those few who have been taken into glory, which, as belonging to the matter *in question*, are not alleged) which will bear comparison with *bodies* on earth. δόξα belongs to the ἐπουράνια more strictly than to the ἐπίγεια. In Luke ix. 26, we have ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

41.] This third analogy is suggested perhaps by δόξα just before. There is no allusion whatever here (as some have imagined,—even Chrys., Œcum., Theodoret, Calov., Estius, al.) to *different degrees of glorification* of the bodies of the blessed; the introduction of such an idea confuses the whole analogical reasoning: which is, that even various fountains of *light*, so similar in its aspect and properties, differ; the sun from the moon

and the stars: the stars (and much more vividly would this be felt under the pure sky of the East than here) from one another: why not then a *body* here from a resurrection-body,—both *bodies*, but *different*?

42–44 a.] Application of these analogies to the doctrine of the Resurrection.

42.] οὕτως, thus, viz. in the entire diversity of that which is raised again from the former body.

σπείρεται] “Cum posset dicere sepelitur, maluit dicere seritur, ut magis insisteret similitudini supra sumte de grano.” Grot.

ἐν φθορᾷ, ἐν ἀφθαρσίᾳ] in a state of corruption,—in a state of incorruptibility.

43. ἐν ἀτιμίᾳ, ἐν δόξῃ] in dishonour (τί γὰρ εἶδεχθίστερον νεκροῦ διαβρύντος; Chrys. Hom. xli. p. 390. Cf. Xen. Mem. i. 2. 53,—τῆς ψυχῆς ἐξελθούσης, . . . τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν),—in glory: regarding, as throughout this argument (see on ver. 24) only the resurrection of the just: see Phil. iii. 21.

ἐν ἀσθενείᾳ] in weakness,—the characteristic of the lifeless body, which is relaxed and powerless. Chrys. understands ἀσθ. of its inability to resist corruption: De Wette would refer it to the previous state of pain and disease: but it seems better to understand it of the *powerlessness* of the corpse, contrasted with ἐν δυν., in vigour, viz. the fresh and eternal energy of the new body free from disease and pain. “That which Grot. adds: ‘cum sensibus multis, quos nunc non intelligimus,’ is very likely

ματικόν. ⁴⁵ α οὕτως καὶ γέγραπται ^b Ἐγένετο ὁ πρῶτος ^a ἄνθρωπος Ἀδάμ ^b εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδάμ ^b εἰς πνεῦμα ^c ζωοποιοῦν. ⁴⁶ ἀλλ' οὐ πρῶτον τὸ ^z πνευματικόν, ἀλλὰ τὸ ^y ψυχικόν, ἔπειτα τὸ ^z πνευματικόν. ⁴⁷ ὁ πρῶτος ἄνθρωπος ἐκ γῆς ^d χοϊκός, ὁ δεύτερος

a — Matt. ii. 5.
Luke xxiv.
46. Acts
xiii. 47 al.
b GEN. ii. 7.
constr., Acts
v. 36 reff.
c ver. 36. Rom.
iv. 17 reff.
d here (4 times)
only +.

45. for οὕτως και, καθώς F(not F-lat) fuld arm(not ed-1805) Ambrst. om ανθρωπος BK Iren Did Orig-int, Tert.

46. αλλα D¹.

47. aft ο πρwtos ανθρωπος add αδαμ C¹ Clem₁.

in itself true, but is not implied in ἐν δυνάμει." Meyer. ⁴⁴ α. σῶμ. ψυχ.]

an animal body, of which the ψυχή, the animal soul, was the acting and informing power. This soul having departed out of it, does not do away with the correctness of the predicate: its whole organism which still remains when it is so, is arranged to suit this predominance of the animal soul.

σῶμα πνευματικόν] Theophyl., having explained σῶμα ψυχ.,—ἐν ᾧ ἡ ψυχὴ τὸ κύριον καὶ τὴν ἡγεμονίαν ἔχει,—proceeds πνευματικὸν δέ, τὸ τὴν τοῦ ἁγίου πνεύματος καταπλουτοῦν ἐνέργειαν, καὶ ὑπ' ἐκείνου τὰ πάντα διοικούμενον. εἰ γὰρ καὶ νῦν ἐν ἡμῖν ἐνεργεῖ τὸ πνεῦμα, ἀλλ' οὐχ οὕτως, οὐδὲ ἀεί. ἀφίπταται γὰρ ἁμαρτανόντων. καὶ τοῦ πνεύματος δὲ παρόντος, ἡ ψυχὴ διοικεῖ τὸ σῶμα τότε δὲ διηνεκῶς παραμένει τοῖς σώμασι τῶν δικαίων τὸ πνεῦμα. But this is not quite enough:—for thus the body might remain as it is, sin only being removed: whereas it shall be no longer a body in which the ψυχὴ predominates to the subordination of the higher part, the πνεῦμα, but one in which the πνεῦμα, and that informed fully by the Spirit of God, shall predominate,—its organism being conformed not to an animal, but to a spiritual life: see on ch. vi. 13. Some understood πνευματικόν, *althe-rial, aery, kouphóteron* καὶ λεπτότερον, καὶ οἶον καὶ ἐπ' αἶρος ὀρεῖσθαι (Chrys. p. 391), or as Origen, ἀερῶδες κ. αἰθέριον (see Theophyl.), but the other is certainly right.

⁴⁴ b—49.] Reassertion and Confirmation of the existence of the spiritual body.

⁴⁴ b.] If there exists an animal body, there exists also a spiritual: i. e. it is no more wonderful a thing, that there should be a body fitted to the capacities and wants of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate animal soul. The emphasis is both times on ἔστιν.

⁴⁵.] Confirmation of this from Scripture.

οὕτως, thus, viz. in accordance with what has been just said. The citation extends only to the words ἐγένετο ὁ ἄνθρ.

εἰς ψυχ. ζῶσαν: πρῶτος and Ἀδάμ are supplied, as are also the concluding words, in which lies the real confirmation. The words quoted serve therefore rather for the illustration of man being a ψυχή, than for a proof of the existence of the spiritual body.

Ἐγένετο] by his creation,—by means of God breathing into him the breath of life.

εἰς ψ. ζῶσ.] becoming thereby a σῶμα ψυχικόν.

ὁ ἔσχ. Ἀδάμ] This expression was well known among the Jews as indicating the Messiah. The Rabbinical work Neve Shalom ix. 9 (Schöttgen), says: "Adamus postremus est Messias:" see other instances in Schöttgen. ad loc.

ἔσχατος, as being the last HEAD of humanity,—to be manifested in the last times: or merely in contrast to the first.

εἰς πν. ζωοπ.] scil. ἐγένετο—became a quickening (life-bestowing) spirit. When? This has been variously answered: see De Wette and Meyer. The principal periods selected are his Incarnation, his Resurrection, and his Ascension. But it seems to me that the question is not one to be pressed: in the union of the two natures, the second Adam was constituted a life-bestowing Spirit, and is such now in heaven, yet having the resurrection-body. The whole complex of His suffering and triumphant state seems to be embraced in these words. That His resurrection-state alone is not intended, is evident from ἐξ οὐρανοῦ, ver. 47. He was a πνεῦμα ζωοποιόν, even while in the σῶμα ψυχικόν; and is still such in the σῶμα πνευματικόν. The life implied in ζωοποιόν, is the resurrection-life: see John v. 21, 28; Rom. viii. 11.

⁴⁶.] But in the natural order, that which is animal precedes that which is spiritual (τὸ ψυχ., τὸ πνευμ., not σῶμα, but abstract and general): as in ver. 45, ὁ πρῶτος—ὁ ἔσχατος.

⁴⁷.] So exactly in Gen. ii. 7. God made man χοῦν λαβὼν ἀπὸ τῆς γῆς. Meyer has some excellent remarks here, with which I entirely agree:—"Since the body of Adam is thus characterized as a ψυχικὸν σῶμα, as ver. 45, and psychical organism involves mortality (ver. 44), it

c ver. 40 reff.
f Rom. xiii. 4
reff.
g Rom. viii. 29
reff.
h = ch. vii. 29.
see ch. i. 12.
i = Matt. xxi.
17. 1 phs. vi.
12. Heb. ii.
14. Sir.
xix. 18.
k ch. vi. 9, 10
reff.
l ver. 42 reff.
m Rom. ii. 7
reff.
n = Matt. xiii. 11. Rom. xi. 25. Dan. ii. 18 al.

ἄνθρωπος ἐξ οὐρανοῦ. ⁴⁸ οἷος ὁ ^d χοϊκός, τοιοῦτοι καὶ
οἱ ^d χοϊκοί, καὶ οἷος ὁ ^e ἐπουράνιος, τοιοῦτοι καὶ οἱ
^e ἐπουράνιοι. ⁴⁹ καὶ καθὼς ^f ἐφορέσαμεν τὴν ^g εἰκόνα τοῦ
^d χοϊκοῦ, ^f φορέσομεν καὶ τὴν ^g εἰκόνα τοῦ ^e ἐπουρανοῦ.
⁵⁰ ^h τοῦτο δέ ^h φημι, ἀδελφοί. ὅτι ⁱ σὰρξ καὶ ⁱ αἷμα ^k βασι-
λείαν θεοῦ ^k κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ ^l φθορά
τὴν ^m ἀφθαρσίαν ^k κληρονομεῖ. ⁵¹ ἰδοὺ ⁿ μυστήριον ὑμῖν

rec ins ο κυριος bef εξ ουρ. (gloss), with AD³KLPS³ rel syrr goth Orig, Chr Cyr, Thdrt
Ps-Ath Damase Thl (Ec Tert Maximin (the insertion is ascribed to Marcion by Tert
and in Dial): om BCD¹F N¹ 17 latt copt æth arm Orig, (and int,) Hip-mss Ath Bas Nys
Naz Isid Cyr Apollinarist-in-Epiph Photin Tert Cypr^{empe} Hil. aft ουρανου add ο
ουρανιος F vulg Orig-int₃ lat-ff.

⁴⁸. aft τοιουτοι ins ουτοι C. om 1st και F vulg-mss(not F-lat) Iren-int₁.
for επουρ., ουρανιος and ουρανοιο D¹F Tert Cyr Hil.

⁴⁹. φορεσωμεν (from a desire [as Chrys below] to turn what is really a physical
assertion into an ethical exhortation: see note at Rom v. 1) ACDFKLPS³ rel latt copt
goth Thdrt Orig₂ (and int,) Cas Bas Cyr Mac Meth(pref ina) Chr^{empr} (τουτ' εστιν, αριστα
πράξωμεν. . . συμβουλευτικῶς εἰσάγει τὸν λόγον) Epiph Ps-Ath Damase Iren-int
Tert^{empr} Cypr Hil, Jer: txt B a c g 17 arm Thdrt^{empr} (τὸ γὰρ φορέσομεν προβήρητικῶς, οὐ
παραίνετικῶς εἴρηκεν) Thl^{empr} (Ec^{empr}).

⁵⁰. for δε, γαρ DF Iren Tert₂. for κληρονομησαι ου δυναται, ου κληρονομησουσιν
(see ch vi. 9, Gal v. 21) F 42 copt Iren₂ Mac Chr Orig-int₂ Tert₁.—δυναται BPS k.
κληρονομησει (see as above) C¹D¹F latt copt Methl.

is clear that Paul treats of Adam *not as created exempt from death*: in strict accordance with Gen. ii. 7; iii. 19. Nor does this militate against his teaching that *death came into the world through sin*, Rom. v. 12. For had our first parents not sinned, they would have remained in Paradise, and would, by the use of the *Tree of Life*, which God had not forbidden them (Gen. ii. 16, 17), have become immortal (Gen. iii. 22). But they were driven out of Paradise, *ere yet they had tasted of this tree* (Gen. iii. 22), and so, according to the record in Genesis also, Death came into the world by sin." See also some striking remarks on the verse in Genesis in Stier, 'Andeutungen für gläubiges Schriftverständnis,' pp. 202, 3. ἐξ οὐρανοῦ] either, in this glorified Body, at his coming,—as Meyer: or, in his whole Personality (De W.) as the God-man: this latter seems more probable from John iii. 13, where ὁ υἱὸς τοῦ ἀνθρώπου is designated as ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

⁴⁸.] ὁ χοϊκός, Adam; οἱ χ., his posterity on earth: ὁ ἐπουρ., Christ: οἱ ἐπ., His risen people. See, as admirably illustrating this verse, Phil. iii. 20, 21. ⁴⁹.] For the reason of keeping φορέσομεν, see var. readd. As we (Christians) bore in this life; the time imagined is when this life is past, and the resurrection instant. . .

⁵⁰—⁵⁴.] The necessity of the change of the animal body into the spiritual, in order to inherit God's kingdom. The

manner of that change prophetically described: and the abolition of Death in victory consequent on it. ⁵⁰.] τοῦτο δέ φ., see reff. It calls attention to something to be observed, and liable to be overlooked. Not only is the change or body possible, and according to natural and spiritual analogies,—but it is NECESSARY.

σὰρξ καὶ αἷμα] = σώμα ψυχικόν, the present organism of the body, calculated for the wants of the animal soul. τὴν θνητὴν φύσιν καλεῖ ἀδύνατον δὲ ταύτην ἐπὶ θνητὴν οὖσαν τῆς ἐπουρανοῦ βασιλείας τυχεῖν. Theodoret. ἡ φθορά . . . τὴν ἀφθαρσίαν, the abstracts, representing the impossibility of the φθαρτὸν inheriting the ἀφθαρτον as one grounded in these qualities.

κληρονομεῖ, pres., sets forth the absolute impossibility in the nature of things. ⁵¹.] He proceeds to reveal to them something of the process of the change at the resurrection-day. This he does under the name of a μυστήριον, a hidden doctrine (see reff., especially Rom.). πάντες οὐ κοιμ.] See var. readd.

Meyer maintains that the only rendering of the words which is philologically allowable (the ordinary one, regarding πάντες [μὲν] οὐ as = οὐ πάντες [μὲν],—we shall not all sleep, being inadmissible, here and in other instances where it has been attempted, see Winer, edn. 6, § 26. 1), is this, 'we all (viz. as in 1 Thess. iv. 15, ἡμεῖς οἱ ζῶντες οἱ περι-

ABC
KLP
b c d
g h k
o 17.

λέγω. πάντες οὐ^ο κοιμηθησόμεθα, πάντες δὲ^ρ ἀλλαγη-
 σόμεθα,⁵² ἐν^α ἀτόμῳ, ἐν^ι ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ^ο
^ς σάλπιγγι^ρ ὁ σαλπίζει γάρ, καὶ οἱ νεκροὶ^α ἐγερθήσονται
^ν ἄφθαρτοι, καὶ ἡμεῖς^ρ ἀλλαγησόμεθα.⁵³ ^ω δεῖ γὰρ τὸ
^ν φθαρτὸν τοῦτο^ς ἐνδύσασθαι^μ ἀφθαρσίαν καὶ τὸ^ν θνητὸν
 τοῦτο^ς ἐνδύσασθαι^ζ ἀθανασίαν.⁵⁴ ὅταν δὲ τὸ^ν φθαρτὸν

o = ch. vii. 39
 reff.
 p here bis, Acts
 vi. 14. Rom.
 i. 23 (from
 Ps. cv. 20).
 Gal. iv. 20.
 Heb. i. 12
 (from Ps. ci.
 26) only.
 Lev. xxviii.
 34.
 q here only +
 r here only +.
 Eur. Iph.

Taur. 885. (-πίζειν, James i. 6.) s ch. xiv. 8 reff. 1 Thess. iv. 16.
 viii. 6, &c. (6 times) ix. 1, 13. x. 7. xi. 15 only. Num. x. 3—8. u ver. 4.
 w = Acts iv. 12 reff. x Rom. xiii. 12, 14. Eph. iv. 24. vi. 11. 2 Cor. v. 3. Col. iii. 10. Ps. cxxxii. 9.
 y Rom. vi. 12 reff. z here bis. 1 Tim. vi. 16 only +. Wisd. viii. 13 al.

51. ins οι bef παντες, twice, A; but 2nd οι corrd into ου A¹. rec aft παντες ins
 μεν (on acct of the δε following), with A¹C²D³KLPM rel vulg syr copt Dial Orthod
 Cyr Cas Orig-int₁ Tert: μεν ουν A²(app)F: δε κ: om B(C²)D¹(and lat) Syr æth Orig₁
 (and int₂) Jer(on the testimony of the greek mss: for after stating that the lat mss
 read omnes quidem resurgemus, he says all the greek have either omnes dormiemus or
 non omnes dormiemus) Jac-nisib. for κοιμηθησόμεθα, ἀναστήσόμεθα D¹(and lat)
 vulg(and F-lat) arm-marg lat-mss-mentioned-by-Jer-Aug-Pel-Ruf-Gennad Jac-nisib
 Hil^{scap} Ambr Aug. κοιμηθησόμεθα bef ου (thus reading πάντες [μεν] κοιμηθησό-
 μεθα, οὐ πάντες δὲ ἀλλαγησόμεθα) A¹C²(D¹)F¹M¹ 17 and greek-mss-mentioned-by-Jer-
 Aug-Pel-Ruf-Æc, also vulg æth arm Orig₁(and int₁) Cyr-jer Did Max-conf(treats of both
 this reading and txt): ου (? ουν) κοιμ. ου A, the 1st ου is written over the line in small
 letters A¹: txt BD²⁻³KLP rel and greek-mss-mentioned-by-Thdor-heracl-Jer-Acac-
 Did-Pel-Gennad-Æc, also syrr copt goth æth-pl Thdot Orig₁(and int₂): also twice
 more in Jer) Thdor-heracl Diod Apollin(these three in Jer) Dial-trin Tit Nys Cas Chr
 Thdrt, Andr Max-conf Damasc Thl Æc Tert Jer₃. (The variation has prob arisen
 from the apparent difficulty of reconciling πάντες [μεν] ου κοιμ. with the fact that
 St. Paul and his readers had all died. Hence the negative particle was transferred
 to the other clause, to the detriment of the sense.)

52. ins ως bef εν ριπη C¹. for ριπη, ροπη D¹F 67² Dial and greek-mss-mentioned-
 by-Jer(ριπη s. ροπη utrumque enim legitur, et nostri interpretati sunt in ictu s. in
 motu). for εγερθ., ἀναστήσονται ADFP Orig₁ Chr₁ Damasc Thl-marg: txt BCK
 LMN rel Orig₆ Dial Chr_{h.1} Cyr Thdrt Cosm.

53. om 2nd τουτο F. ins την bef ἀθανασίαν I_b.

54. om το φθαρτ. τουτ. ενδ. αφθ. και (i. e. το φθαρτ. το το θνητ.) C¹I_bMN¹(in supply-
 ing the omission N³ has written και το, το being superfluous) 64. 71 vulg copt goth
 æth arm Mcion-e Ath Iren-int(citing from oportet enim, ver 53, to victoria tua, ver

λειπόμενοι εις την παρουσίαν του κυριου,
 —in which number the Apostle firmly
 believed that he himself should be, see
 2 Cor. v. 1 ff. and notes) shall not sleep,
 but shall all be changed.' But we may
 observe that this would commit the Apos-
 tle to the extent of believing that not
 one Christian would die before the παρ-
 ουσία;—and that it is besides not ne-
 cessary, for the emphasis is both times
 on πάντες—[All of us] shall not sleep,
 but [all of us] shall be changed: i. e.
 'the sleep of death cannot be predicated of
 [all of us], but the resurrection-change
 can.' See also Winer, § 61. 5 f, and
 Moulton's note, p. 695.

52.] ἐν ἀτόμῳ,
 in a point of time absolutely indivisible,
 ἐν διήματι, Hesych. ἐν τῇ ἐσχ.
 σάλπ. at (in, as part of the events of) the
 last trumpet-blowing. The word ἐσχ.
 must obviously not be refined upon as
 some (τινές in Theophyl.—and Olsh.) have
 done, identifying it with the seventh trum-
 pet of the Apocalypse;—nor pressed too

closely as if there were necessarily no
 trump after it,—but is the trump at the
 time of the end, the last trump, in a wide
 and popular sense. See ref. 1 Thess.

σαλπίζει] impersonal,—ὁ σαλπικτής,
 scil. So Od. φ. 142, ἀρξάμενοι τοῦ χώρου
 ὅθεν τέ περ οἰνοχοεύει (scil. ὁ οἰνόχοος):
 Herod. ii. 47, ἐπεὰν θύσῃ: Xen. Anab. i.
 2. 17, ἐπεὶ ἐστάλην γίγχε: iii. 4. 36, ἐκέρυε:
 —vi. 5. 25, ἔως σημαῖνοι τῇ σάλπιγγι.
 Kühner, § 414. 2. σαλπίσσω for σαλ-
 πίζω is reprobed by the grammarians:
 see Wetst. ἡμεῖς, see above.

53.] Confirmation of καὶ ἡμ. ἀλλαγ., by a
 re-statement of the necessity of putting on
 incorruptibility and immortality.

τὸ
 φθ. τοῦτο . . . τὸ θν. τοῦτο] this, indi-
 cating his own body. ἐνδύσασθαι—see
 note on the force of the aor. as indicating
 that which is momentary, on ver. 34.

Compare on the figure of putting on, 2 Cor.
 v. 3 and notes.

54.] ὅταν δέ, &c. is
 a repetition, in a triumphant spirit, of the
 description of the glorious change.

τοῦτο ^x ἐνδύσεται ^m ἀφθαρσίαν καὶ τὸ ^y θνητὸν τοῦτο
^x ἐνδύσεται ^z ἀθανασίαν, τότε ^a γενήσεται ὁ λόγος ὁ
γεγραμμένος, ^b Κατεπόθη ὁ θάνατος ^c εἰς ^{ed} νίκος. ⁵⁵ Ποῦ
σου, θάνατε, τὸ ^e κέντρον; ποῦ σου, θάνατε, τὸ ^d νίκος;
⁵⁶ τὸ δὲ ^e κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις
τῆς ἁμαρτίας ὁ νόμος. ⁵⁷ τῷ δὲ θεῷ ^f χάρις τῷ διδόντι
ἡμῖν τὸ ^d νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
⁵⁸ ὥστε, ^h ἀδελφοί μου ^h ἀγαπητοί, ⁱ ἐδράοι γίνεσθε,
^k ἀμετακίνητοι, ^l περισσεύοντες ἐν τῷ ^m ἔργῳ τοῦ ⁿ κυρίου
πάντοτε, εἰδότες ὅτι ὁ ⁿ κόπος ὑμῶν οὐκ ἔστιν ^o κενὸς ἐν
κυρίῳ.

XVI. ¹ Περὶ δὲ τῆς ^p λογίας τῆς ^q εἰς τοὺς ^r ἁγίους.

^h address, Paul, here only. James i. 16, 19, ii. 5 only. (Eph. vi. 21. Col. iv. 7, 9. Philem. 16. 2 Pet. iii. 15.)
ⁱ ch. vii. 37. Col. i. 23 only. Ps. lvi. 8 Symm. k here only. 1 Rom. iii. 7. Phil. i. 26. 1 Thess. i. 10.
^{iv} 10 al. Tobit iv. 16. m ch. xvi. 10. (Phil. ii. 30.) n 2 Cor. vi. 5 ref. o ver. 10
^p here bis only. q = Rom. xv. 26. 2 Cor. viii. 4, ix. 13. r Acts ix. 13
^{ref.} Rom. xv. 26.

⁵⁵) Hil Ambrst Aug¹ Fulg Oros Bede.—in A arm, το φθ. to αφθαρσ. is put aft το θν.
^{τον} ενδ. αθανασ.—om κ. το θν. τον, ενδ. αθαν. D¹ (supplied in D-lat, a prima manu) 1.
Orig¹: om αθανασ. to αθανασ. F. ins την bef αθανασιαν AL¹ N¹ 17.

⁵⁵ transp νικος and κεντρον (see LXX) BC¹ L¹ M¹ N¹ 17 vulg copt ath arm-ed Orig¹ (and
int.) Eus, Ath, Did Nys Cyr-jer, Bas-sel Cyr Damasc Iren-int¹ Tert, Jer Ambr: txt
A² D¹ F¹ K¹ L¹ P¹ N¹ 3 rel syrr goth ath-pl Orig¹ (and int.) Eus, Ath, Cyr-jer, Chr, Thdrst Eucher
Thl Ec Iren-int¹ Tert, Cypr Hil.—om που σου θ. το νικ. A¹.—[νικος, here and in vv.
54, 57 (confusion between ει and ι as constantly elsew) BD¹ L¹ (N ver 57) m, contentio
Tert.] rec for 2nd θανατε, αδη (so LXX), with A² D¹ 3 (appy) KLMPN¹ 3 rel syrr goth
Orig² Ath, Eucher: txt BCD¹ F¹ L¹ N¹ vulg copt ath-rom Eus, Ath, Nys Iren-int² Tert,
Cypr Hil Ambr^{scpe} Aug^{scpe}.

⁵⁶ ins εστιν bef η αμαρτ. A.

⁵⁷ for διδοντι, δοντι D a b d l o Ath-3-mss Chr Ec. ιησ. χρ. bef τ. κυρ. ημ. M.

⁵⁸ ins και bef αμετακινητοι A vss Ambrst. for εργω, οικω P. om του Ιδ.
ουκ εστιν bef ο κοπ. υμων F.

γενήσεται] shall come to pass—really *be*.

The citation is from the Heb. with this difference, that the active, *He (Jehovah) abolishes*, עֲשֶׂה, is made passive, and עֲשֶׂה, 'for ever,' is rendered (as elsewhere by the LXX, e.g. ref. 2 Kings, but not here) *eis nikos*. *eis v.* 'so as to result in victory.' Wetst. quotes from the Rabbis, 'In diebus ejus (Messiæ) Deus S. B. deglutiet mortem.'

⁵⁵] TRIUMPHANT EXCLAMATION of the Apostle realizing in his mind that glorious time: expressed nearly in the terms of the prophetic announcement of Hosea.—ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ἥδη; The figure of death as a venomous beast is natural, from the serpent, Gen. iii. Num. xxi. The souls in Hades being freed by the resurrection, Death's victory is gone: sin being abolished by the change of the animal body (the source of sin) to the spiritual, his sting is powerless. For a discussion of the quotation, see Stanley's note.

⁵⁶] See above: and compare Rom. v. 12, and vii. ⁵⁷] For this blessed consummation of victory over death, he

breaks out in thanks to God, who gives it to us (*present*, as being certain) through our Lord Jesus Christ (the Name in full, as befits the solemnity and majesty of the thanksgiving).

⁵⁸] Conclusion of the whole by an earnest exhortation.

ὥστε] 'quæ cum illa sint.'—seeing that the victory is sure.

ἐδρ., ἀμετακίν.] a climax (Mey.);—in reference, viz. to the doubt which is attempted to be raised among you on this matter.

ἐν τῷ ἔργῳ τοῦ κυρ.] The work of the Lord is the Christian life, with its active and passive duties and graces,—the bringing forth the fruits of the Spirit.

εἰδότες] Knowing (as you do—being convinced by what has been said), that your labour (bestowed on the ἔργ. τοῦ κυρ.) is not vain (which it would be, were there no resurrection: see ref.) in the Lord. These last words cannot belong to ὁ κόπος ὑμ., nor very well to οὐκ ἔστι νικος (as Meyer), but are best taken with the whole sentence, your labour is not in vain: so ch. ix. 1.

ὥσπερ ^s διέταξα ταῖς ^t ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ^s ch. vii. 17.
 ὑμεῖς ποιήσατε. ² ^u κατὰ ^v μίαν ^w σαββάτου ἕκαστος ὑμῶν ^{Acts xviii. 2.}
^x παρ' ^x ἑαυτῷ τιθέτω ^y θησαυρίζων ὃ τι ἂν ^z εὐδοῶται, ἵνα ^{L.P., exc.}
 μή, ὅταν ἔλθω, τότε ^p λογίαι γίνωνται. ³ ὅταν δὲ ^a παρα- ^{Matt. xi. 1.}
 γένωμαι, οὓς ἐὰν ^b δοκιμάσητε, ^c δι' ἐπιστολῶν τούτους ^{3 Kings xi.}
 πέμψω ^d ἀπενεγκεῖν τὴν ^e χάριν ὑμῶν εἰς Ἱερουσαλὴμ. ^{1s. Dan. i.}

7. w = Luke xviii. 12. Mark xvi. 9. x see Luke xxiv. 12 || J. y Matt.
 vi. 19, 20. Luke xii. 21. Rom. ii. 5. 2 Cor. xii. 14. James v. 3. 2 Pet. iii. 7 only. 4 Kings xx. 17.
 z Rom. i. 10 (reff.). 3 John 2 (bis) only. a absol., Acts xvii. 10 reff. b = Rom.
 xiv. 22 reff. c = Rom. ii. 27. d Acts xix. 12 reff. e = 2 Cor. viii. 6, 7, 19.

CHAP. XVI. 2. rec σαββατων, with KLMN³ rel copt goth Thdr Damasc: σαββατω
 N¹ m: txt ABCDFI¹PN-corr¹ 17 latt Chr lat-II. εαν B¹I¹M.—³τ' ἂν n (and so
 vv. 3, 5, 12) 47. ευδοθη ACI¹bKM N³(-δοθη) Damasc.

3. for εαν, αν BD¹F.

ιερουσολυμα A.

ARRANGEMENTS (1—18). SALUTATIONS (19, 20). AUTOGRAPH CONCLUSION AND BENEDECTION (21—24).

1—4.] *Directions respecting the collection and transmission of alms for the poor saints at Jerusalem.* 1.] The construction is as in ch. vii. 1; viii. 1; xii. 1;—the *περὶ* δὲ . . . rather serves to introduce the new subject than to form any constructional part of the sentence. Similarly in ver. 12.

λογίας] *λογία, συλλογή*, Hesych. *λογίαν, τὴν συλλογὴν τῶν χρημάτων καλεῖ*, Theodoret (Wetst.). The word is said in the Lexx. not to be found in classic writers. εἰς τ. ἁγ.] = εἰς τοὺς πτωχοὺς τ. ἁγίων τῶν ἐν Ἱερουσαλὴμ, ref. Rom. See also 2 Cor. viii. 1 ff.; ix. 1 ff.: and on the poverty of the church at Jerusalem, note on Acts ii. 44. That poverty was no doubt increased by the continual troubles with which Jerusalem was harassed in this, the distressful close of the Jewish national history. See other causes in Stanley. That the mother church of Christendom should be thus, in its need, sustained by the daughter churches, was natural; and it is at the same time an affecting circumstance, to find *him* the most anxious to collect and bear to them this contribution, whose former persecuting zeal had doubtless (see Acts xxvi. 10) made not a few of those saints *widows and orphans*.

ὥσπερ διέτ.] We do not find any such order in the Epistle to the Galatians: ch. ii. 10 there being merely incidental. It had probably been given during his journey among them Acts xviii. 23,—or perhaps by message (?) from Ephesus. Not as E. V., ‘as I have given order,’ but as I gave order. He refers to the occasion, whatever it was, when that order was given. Bengel remarks: “Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Corinthiorum et Macedonum Romanis pro-

ponit. 2 Cor. ix. 2. Rom. xv. 26. Magna exemplorum vis.” 2. μίαν σαββ.]

For this Hebraism, and *σαβ.* in the singular, signifying *week*, see reff. On the observance of the first day of the week, see notes, Acts xx. 7, and Rom. xiv. 5. Here there is no mention of their *assembling*, which we have in Acts xx. 7, but a plain indication that the day was already considered as a special one, and one more than others fitting for the performance of a religious duty. παρ' ἑαυτῷ τιθ.] *let each of you lay up at home (reff.) in store whatsoever he may by prosperity have acquired* (lit. ‘*whatsoever he may be prospered in:*’ i. e. the pecuniary result of any prosperous adventure, or dispensation of Providence): not, as Bengel, al.: ‘*quod commodum sit*,’—a meaning which the word will not bear.

ἵνα μή, . . .] *that there may not, when I come, THEN be collections to be made.* His time would be better employed in imparting to them a spiritual benefit, than in urging them to and superintending this duty. 3.] “Vide quomodo vir tantus nullam suspicioni rimam aperire voluerit.” Grot.

δι' ἐπιστολῶν cannot belong to *δοκιμάσητε* (as Beza, Calv., Wetst., E. V.,—for what need of letters *from them* ὅταν παραγένωμαι, or before his coming, if the person recommended were *not to be sent off before his arrival?*), but is emphatically prefixed, as the safe and proper way of giving credentials to those *sent*;—τούτους πέμψω,—the alternative which follows, of himself accompanying them, being already in the mind of the Apostle.

ἐπιστολῶν, plur.,—not of the category merely, meaning *one letter*,—but meaning, either that each should have his letter of credentials,—or more probably, that Paul would give them letters to several persons in Jerusalem.

Meyer well remarks: “Hence we see how

f and constr. 4 εὖν δὲ ἰ ἄξιον ἦ ὁ τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύ-
here only.
g = Luke xxiv.
25.
h Acts xiii. 6
reff.
i = Matt. xiii.
56. John i.
1, 2. Gal. i.
18. 1 John i.
2. see ver. 10.
ch. ii. 3.
k here only.
Xen. Anab.
v. 9. 20. (see
ch. xiv. 10.)
l Phil. i. 25.
Heb. vii. 23. James i. 25 only. Gen. xlv. 33. m ch. ix. 8 reff. n Acts xxvii. 12. xxviii.
11. Tit. iii. 12 only. o Acts xv. 3 reff. p here only. Gen. xxxviii. 14. Polyb. v. 68. 8.
q Acts x. 48 reff. r Acts xxvi. 1 reff. Heb. vi. 3. Esth. ix. 14.

4. rec η bef αξιον, with DFKLN¹ rel syrr goth Chr Thdrt Damasc: txt A(ην)BC I_bMPN³ a m 17 vulg(and F-lat).

5. for γαρ, δε F(not G) m.

6. for δε, γ[αρ] I_b. καταμενω BM 67²: παραπομεινω F.—παρμ. bef τυχ. P.
om η F(not F-lat) 2. om και BM 3. 116 (Syr) Chr-2-mss. for ινα, ει μη
F D-lat G-lat.—ινα ει και παρχ. D¹. for εαν, αν D¹F. πορευσομαι P₁;
-σωμαι b¹ o.

7. for 1st γαρ, δε I_b: om Syr. rec (for 2nd γαρ) δε, with KL rel syr Thdrt:
txt ABCDFI_bMPN 17 latt Syr copt goth Chr Damasc lat-fl. rec επιτρεπη (the
force of the war not being perceived: see note), with DFKL rel: ABCI_bMP(-ψει)N d m
17 Chr Thl-mss, permiserit latt.

common in Paul's practice was the writing of Epistles. Who knows how many private letters of his, not addressed to churches, have been lost? The only letter of the kind which remains to us (except the Pastoral Epistles), viz. that to Philemon, owes its preservation perhaps to the mere circumstance, that it is at the same time addressed to the church in the house of Philemon. See ver. 2." χάριν] see reff. Meyer compares Plato, Def. p. 113, E: χάρις, εὐεργεσία ἐκούσιος. 4.]

But if it (the occasion,—dependent on the magnitude of your collection) be worthy of my also taking the journey (i. e. if your collection be large enough to warrant an apostolic mission in order to carry it,—not said for security,—nor to procure himself a fair reception at Jerusalem,—but with a sense of the dignity of an apostolic mission: "justa aestimatio sui non est superbia," Bengel), they shall go in my company (σὺν ἐμοὶ π. contrast to δι' ἐπιστολῶν πέμψω, and observing the same order). This did apparently take place, see Acts xx. 4 ff.

5—9.] Taking up ὅταν παραγένομαι, he announces his plan of visiting them.

5.] This plan was a change from his former intention, which had been (see 2 Cor. i. 15, 16, and note), to pass through them to Macedonia, and again return to them from Macedonia, and thence to Judea. This he had apparently announced to them in the lost Epistle alluded to ch. v. 9 (or in some other), and he now tacitly drops this scheme, and announces another. For this he was charged (2 Cor. i. 17 ff.) with levity

of purpose:—but his real motive was, lenity towards them, that he might not come to them in sorrow and severity (2 Cor. i. 23; ii. 1). The second plan he adhered to: we find him already in Macedonia when 2 Cor. was written (2 Cor. ii. 13; viii. 1; ix. 2, 4), and on his way to Corinth (2 Cor. xii. 14; xiii. 1);—and in Acts xx. 1, the journey is briefly narrated. Makeδ. γ. διέρχ. is not parenthetical, but διέρχ. is opposed (by δέ) to παραμεινῶ. The pres. implies, as in E. V., his now matured plan,—not, as in the erroneous subscription of the Epistle, that he was on his way through Macedonia, when he wrote the word.

6. παραμεινῶ] This, of which he speaks uncertainly, was accomplished; he spent (Acts xx. 3) three months, and those (ib. ver. 6) the three winter months, in Greece (at Corinth). ὑμεῖς, Meyer justly remarks, is emphatic, and conveys an affectionate preference, in his present plan, for them.

οὐ, with a verb of motion. The account of this is that the ideas of motion and rest are both involved in the verb: rest, when the motion is accomplished. So Luke x. 1;—Soph. Trach. 40, κείνος δ' ὅπου βέβηκεν οὐδὲς οἶδε:—Xen. Hell. vii. 1. 25, ὅπου βουλευθεῖεν ἐξελθεῖν. See Kühner, § 623, Ann. 2. Whither he should go from Corinth, was as yet uncertain, see ver. 4.

7.] For I am not willing, this time to see you by the way. There is a slight, but a very slight, reference to his change of purpose (see above); but we must not take ἄρτι with θέλω (which Meyer charges Neander with doing, but clearly in error, see Pl. u. Leit.

δὲ ἐν Ἐφέσῳ ἕως τῆς ^s πεντηκοστῆς· ⁹ ^{tu} θύρα γάρ μοι ^s ἀνέωγεν ^t μεγάλη καὶ ^v ἐνεργής, καὶ ^w ἀντικείμενοι πολλοί.

¹⁰ Ἐὰν δὲ ἔλθῃ Τιμόθεος, ^x βλέπετε ἵνα ^y ἀφόβως ^z γένηται ^z πρὸς ὑμᾶς· τὸ γὰρ ^{ab} ἔργον ^a κυρίου ^b ἐργάζεται ^{ai} ὡς καὶ γὰρ· ¹¹ μή τις οὖν αὐτὸν ^c ἐξουθενήσῃ, ^o προπέμψατε δὲ αὐτὸν ^d ἐν ^d εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ^e ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

¹² Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, ^f πολλὰ ^g παρεκά-

^x w. ὕνα, Col. iv. 17 only. (see 2 John 8.) ^w. πῶς, Luke viii. 18. ch. iii. 10. Eph. v. 15. i. 74. Phil. i. 14. Jude 12 only. Prov. i. 33. Wisd. xvii. 4 hN (-βος AC) only. a ch. xv. 58. b Acts xiii. 41 ref. c = Rom. xiv. 3 ref. xvi. 36 (reff.). ch. vii. 15. James ii. 16 al. Judg. xviii. 6 B (εἰς εἰρ. A). f adv. (in gosp., Matt. ix. 14. Mark iii. 12 al⁵) ver. 19. James iii. 2. Eccl. xii. 10 (?). ch. i. 10 ref. w. inf., Rom. xii. 1 ref.

s Acts ii. 1 reff. t 2 Cor. ii. 12 reff. u 2 Cor. vi. 11. v Philem. 6. Heb. iv. 12 only. Polyb. xi. 23. 2. (-γείν, -γμα, ch. xii. 6. -γία, Eph. i. 19.) w Luke xiii. 17. xxi. 15. Gal. v. 17. Phil. i. 28. 2 Thess. ii. 4. 1 Tim. i. 10. v. 14 only. L.P. Zechar. iii. 1.

y Luke z ch. ii. 3 reff. d Luke ii. 29. Acts e Acts xvii. 16 reff. g constr.,

8. om εν F(not G).

9. om και αντ. πολ. I.

10. οφοβως B¹: αφοβος P 47.

rec και εγω, with DF rel Orig₂ Chr(καθως κ.

εγ.) Ec: εγω, omg και, BM 67²: txt ACKLPN n 47 Thdr Damasc Thl.

11. om ουν D¹(and lat) F G-lat goth arm Ambrst. for δε, ουν MP: om N¹.

εμε BD¹F Orig₁(txt₁) Damasc.

om μετα των αδελφ. B.

12. om απολλω N¹(ins N-corr¹) aeth.

ins δηλω υμιν οτι bef πολλα DFN¹ latt

goth lat-ff.

p. 415 note): rather the *ἔρτι* refers to the occasion, the news from 'them of Chloe,' which had made it advisable that he should not now pay them a mere passing visit.

γάρ] ground of οὐ θέλω—but not the ultimate one, see above. ἐπιτρέψῃ] shall have permitted me, i. e. 'if it shall so turn out, in the Lord's direction of my work, that I shall then find my way open to do so.'

8, 9.] *His present plan regarding his stay in Ephesus* (where he was writing).

τ. πεντηκ.] viz. that next coming. This probably happened so, or nearly so, notwithstanding the tumult of Acts xix.: for he already (see there vv. 21, 22) was meditating his departure, and had sent on two of his company, when the tumult occurred.

θύρα, see reff.: an opportunity of action.

μεγάλη refers to the extent of the action thus opened before him: ἐνεργής, to its requirements: neither of them (though μεγάλη may be referred to θύρα) properly agreeing with the figure, but both with the reality. Meyer compares Plato, Phædr. p. 245, Δ: μωσῶν ἐπὶ ποιητικὰς θύρας ἀφίκηται. ἀντικ. πολλ.] See Acts xix. 9, 23 ff.

10, 11.] *Recommendation of Timothy to their good reception and offices.* He had preceded Paul (Acts xix. 22) in the journey to Macedonia. From ἐὰν ἔλθῃ, it would appear to have been probable, but not quite certain, that he would visit them. In ch. iv. 17, he is described as sent on for that purpose: so that the ἐὰν may merely refer to the uncertainties of the journey. 10. βλ. ἵνα ἀφόβ. γ.] There must have been some

special reason for this caution respecting Timothy, besides that assigned by Meyer, al., that he would naturally be depreciated as only a subordinate of Paul, whom so many of them opposed. His youth occurs to us, mentioned 1 Tim. iv. 12: but even that is not enough, and would hardly be intended here, without some reference to it. De Wette's conjecture may not be without foundation, that he was perhaps of a timid disposition. Meyer objects that we have no historical trace of this: but I think some are to be found in 1 Tim. i. c. g. iii. 15 (see note); v. 22, 23.

τὸ ἔργον κυρ.] see ref., note. 11. ἐν εἰρήνῃ] χωρὶς μάχης καὶ φιλονεικίας, Theophyl., and similarly Chrys. ἵνα ἔλθῃ.] the aim of προπέμψ.

ἐκδέχ. γὰρ αὐτ.] καὶ τοῦτο φοβούντος αὐτοὺς ἦν. ἵνα γὰρ εἰδότες, ὅτι πάντα εἰρήσεται πρὸς αὐτὸν ἅπερ ἂν πάθῃ, ἐπιεικτέροι γένωνται, διὰ τοῦτο προσέθηκεν ἐκδ. γ. αὐτ. Chrys. Hom. xlv. p. 407. Theophyl. adds, ἅμα δὲ καὶ αἰδεσιμώτερον αὐτὸν ποιῶν, εἶχε οὕτως ἀναγκαῖον τοῦτον ἔχει, ὥστε ἐκδέχεσθαι αὐτόν.

By μετὰ τῶν ἀδελφῶν it would appear, comparing ver. 12, that more brethren besides Erastus (Acts xix. 22) accompanied Timotheus to Macedonia. It is hardly probable (as Calov. and De W., al.), that μετὰ τ. ἀδ. is to be taken with ἐκδέχομαι: 'I and the brethren expect him.'

12.] *Of Apollos: that he was not willing at present to go to them.* δέ, transitional.

On the construction of περὶ . . . ἀδ., see on ver. 1. παρεκάλ. ἵνα ἔλθῃ] ἵνα denotes the aim, not only the purport

h Acts xxi. 22
i reff.
j Matt. xxviii.
14.
k of man, ch.
vii. 37 reff.
l see Matt. xvi.
12 Mark vi.
25 ix. 30 al.
m Mark vi. 31.
Acts xvii. 21
n reff. only.
o Mark xiii.
37. 1 Thome.
v. 6 al. fr.
p Rom. xiv. 4
q Luke i. 80, ii.
40. Eph. iii.
16 only.
r (os, 1 Pet. v. 6.)
u = John iv. 53. Gen. i. 8.
x Acts xiii. 48 reff.
y Rom. viii. 7, 20 reff.
z Acts ii. 22 only +.
aa Esdr. vii. 2. 1 Macc. xii. 1 only.
bb ch. xiii. 6 reff.

λεσα αὐτόν, ὅτινα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν
καὶ ἡ πάντως οὐκ ἦν ἡ θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται
δὲ ὅταν εὐκαιρήσῃ.

13 ἡ Γρηγορεῖτε, ὁ στήκετε ἐν τῇ πίστει, ἡ ἀνδρίζεσθε,
ἡ κραταιοῦσθε. 14 ἡ πάντα ὑμῶν ἐν ἀγάπῃ ἡ γινέσθω.

15 ἡ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν ἡ οἰκίαν
Στεφανᾶ, ἡ ὅτι ἐστὶν ἡ ἀπαρχὴ τῆς Ἀχαΐας καὶ ἡ εἰς ἡ δια-
κονίαν τοῖς ἡ ἀγίοις ἡ ἔταξαν ἑαυτούς· 16 ἡ ἵνα καὶ ὑμεῖς
ἡ ὑποτάσσησθε ἡ τοῖς ἡ τοιούτοις, καὶ παντὶ τῷ ἡ συνερ-
γῶντι καὶ ἡ κοπιῶντι. 17 ἡ χαίρω δὲ ἡ ἐπὶ τῇ ἡ παρουσίᾳ

r constr. here only. s = ch. ix. 15. xiv. 26, 40. t ver. 12.
v constr., ch. iii. 20. Gal. i. 11 al. w Rom. viii. 23 reff.
y ch. xii. 5. Acts i. 17. vi. 1 al. + z Acts ix. 13 reff. Rom. i. 7.
b ch. vii. 15, 28. c Mark xvi. 20. Rom. viii. 24. 2 Cor. vi. 1. James
d ch. xv. 10 reff. e constr.,
f = 2 Cor. vii. 6; 7. Phil. i. 26. ii. 12 al. + 2 Macc. viii. 12. xv. 21 only.

13. om τη F. ins και bef κραταιοῦσθε A D-gr vulg (and F-lat) Syr copt aeth
lat-ff: om BCFKLPS rel D-lat (with G-lat fri) syr goth Chr Thdrt Damasc Thl Ec
Ambrst-ms. (M?)

15. om δε D¹-gr N¹ 71 goth aeth arm. aft στεφανα ins και φορτουνατου DN³
am (with demid fuld harl) arm Thdrt Damasc Ambrst-ms: και φορτ. και αχαϊκου C¹
F a vulg-ed (with tol F-lat) syr-w-ast (and mgr-gr) Ambrst-ed (additions from ver 17).
for ἐστιν, εἰσιν C¹ (appy) DF &c as above Orig-int.

16. om 1st και M. aft και κοπιῶντι ins εν υμιν F Ambrst.

of the exhortation. See remarks on ch. xiv. 13. "Ideo excusatus, ne suspicior Corinthiis ab eo fuisse impeditum . . . Apud se quærere poterant: Cur hos potius quam Apollo nobis misit? Respondet, minime perse stettisse, &c." Calvin. Meyer remarks, perhaps the Corinthians had expressly desired that Apollos should be sent to them. μετὰ τ. ἀδελφ.] perhaps, those who went with Timotheus (see above): perhaps, those who were to bear this letter (ver. 17). καί] and, not, 'but': see John xvi. 32; Rom. i. 13. It merely couples the exhortation with its result.

θέλημα.] Evidently the will of Apollos, not, as Theophyl.: τουτέστιν, ὁ θεὸς οὐκ ἤθελεν.

ὅταν εὐκαιρ.] The present καιρός not seeming to him a suitable one: apparently on account of the divisions hinted at in the beginning of the Epistle.

13.] εἴτα δεικνύς ὅτι οὐκ ἐν τοῖς διδασκάλοις, ἀλλὰ καὶ ἐν ἑαυτοῖς ὀφείλουσι τὰς ἐλπίδας ἔχειν τῆς σωτηρίας, φησί γρηγ. κ.τ.λ. Chrys., who adds: διδ λέγει, γρηγορεῖτε, ὡς καθευδόντων· στήκετε, ὡς σαλευομένων· ἀνδρίζεσθε, κραταιοῦσθε, ὡς μαλακισομένων. πάντα ὑμ. ἐν ἀγάπῃ γινέσθω, ὡς στασιαζόντων. p. 407 f.

ἀνδρίζ.] Aristot. Eth. iii. 6. 12:—ἀμα δὲ καὶ ἀνδρίζονται, ἐν οἷς ἐστὶν ἡ ἀλκή, ἡ καλὸν τὸ ἀποθανεῖν. Wetst.: where see other examples. 15—18.] Recommendation of the family of Stephanas to their honourable regard: and by occasion, ex-

pression of his own joy at the presence of Stephanas and his companions. 15.]

Some expositors (Erasm., Wolf, al.) take οἴδατε as imperative, and regard it as the command: but the imperative use of οἴδατε (for ἴστε) seems to be without example. We must therefore understand it as indicative, and the construction is the well-known attraction, οἶδά σε τίς ἐστι (Meyer).

ἀπαρχή] see Rom. xvi. 5: the first Achaean converts.

ἔταξαν, plur., referring to the noun of number, οἰκία. This family were among the few baptized by Paul, see ch. i. 16.

ἔταξαν ἑαυτούς.] So Demosth. de falsa legat.: βούλομαι δὲ ὑπομνήσαι εἰς τίνα τάξιν ἔταξεν ἑαυτὸν Αἰσχίνης, Wetst.: where see other examples. The ἑαυτούς is not without meaning—they voluntarily devoted their services.

εἰς διακ. τοῖς ἀγίοις] to service for the saints: in what way, does not appear: but perhaps, from the fact of Stephanas being at that time in Ephesus,—for journeys and missions.

16.] καὶ ὑμεῖς, you in your turn,—in return for their self-devotion.

ὑποτάσσω.] viz. in honouring their advice and being ready to be directed by them: there is an allusion to ἔταξαν ἑαυτούς above.

τοῖς τοιούτοις] to such persons, meaning the individuals of Stephanas's family, whom they knew. See the usage of ὁ τοιοῦτος in reff.

συνεργῶντι.] viz. with τοῖς τοιούτοις. 17.] Perhaps Fortunatus and Achai-

ABCD
KLMI
a b c d
f g h k
m n o
47

Στεφανᾶ καὶ Φορτουνίου καὶ Ἀχαϊκοῦ, ὅτι τὸ ἑυμέτερον ἡ ὑστέρημα αὐτοὶ ἠνεπλήρωσαν. ¹⁸ κ' ἀνέπαυσαν γὰρ τὸ ἔμδον ¹ πνεῦμα καὶ τὸ ὑμῶν. ^m ἐπιγινώσκετε οὖν ^b τοιοῦτους.

¹⁹ Ἀσπάζονται ὑμᾶς αἱ ⁿ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ^o ἐν ^o κυρίῳ ^p πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν ^q τῇ ^r κατ' ^r οἶκον αὐτῶν ^q ἐκκλησίᾳ. ²⁰ ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν ^s φιλήματι ἀγίῳ.

²¹ Ὁ ^{tu} ἀσπασμὸς ^{tv} τῇ ἐμῇ ^v χειρὶ Παύλου. ²² ^w εἴ τις

v. 12.) n Rom. xvi. 16 reff. o Rom. xvi. 2, 8, 12 al. p ver. 12 reff.
r Acts ii. 46 reff. s Rom. xvi. 16 reff. t Col. iv. 18. 2 Thess. iii. 17. u = (and
Paul) as above (t) only. (gosp., Matt. xxiii. 7 || al.) + v as above (t). Gal. vi. 11. Philem. 19.
w Rev. xiv. 11.

17. rec φουρτουνατον, with KMP rel Chr-ed Thdrt-ed: txt ABCDFLN e m 17. 47.
rec (for υμετερον) υμων, with AKLN rel Chr Thdrt Damasc: txt BCDFP m
17. rec ουτοι, with BCKLPN rel Thdrt Damasc: txt ADFM vulg Syr Chr Cc
(illi D-lat: ipsi illi G-lat: ipsi vulg lat-ff).

18. aft γαρ ins και D¹F latt goth Ambrst Pel Bede. τοις τοιουτοις P.
19. om A 34. aft αι εκκλησαι add πασαι CP 47 Syr Chr Bede. rec

ασπάζονται (for -ε-), with BFLM rel vss gr-lat-ff: txt CDKPN c goth. πολλα
bef εν κυριω M a 17. 7-4 arm: om εν κυρ. 123 Ambrst. ακυλας bef πολλα
D. for πρισκιλλα, πρισκα BMPN 17 am (with demid harl) fri copt goth arm
Pel. at end ins παρ οis [ous F] και ξενιζομαι DF latt goth Pel Bede.

21 om τη C.

cus were members of the family of Stephanas. The Fortunatus mentioned by Clement at the end of his Ep. i. to the Corinthians (c. 59, p. 328) may be the same.

παρουσία] viz. in Ephesus.
τὸ ὑμέτερον ὕστ.] The want of you (ref.): i.e. of your society. Grotius interprets it, "Quod vos omnes facere oportuit, id illi fecerant: certiore me fecere de vestris morbis," and holds them to have been οἱ Χλοῆς of chap. i. 11. But it is very improbable that he should mention thus a family so distinguished as this: he names them just after, ch. i. 16, as the household of Stephanas:—and still more improbable that one of so fine feeling should add of the bearers of such tidings, ἀνέπαυσαν κ.τ.λ., which would on that hypothesis be almost ironical.

18. καὶ ὑμῶν] this is a beautiful expression of true affection used in consciousness of the effect of this epistle on them: q. d. 'it is to their presence here that you owe much of that in this my letter which I know will refresh and cheer your spirits.' Theophyl. explains it: ἔδειξεν αὐτοῖς ὅτι ἡ αὐτοῦ ἀναπαυσις, αὐτῶν ἔστιν. ὥστε ἐπεὶ, ἐμοῦ ἀναπαυθέντος περὶ αὐτῶν, καὶ ὑμεῖς ἐκερδήσατε αὐτὸ τοῦτο, τὴν ἐμὴν ἀναπαυσιν, μηδὲν ἄχαρι πρὸς αὐτοὺς τοῦτους ἐνδείξασθε:—Grot., of the announcement which they would make on their return

of Paul's love for the Corinthians. But this last can hardly be.

ἐπιγινώσκετε] know, the prep. giving force, and slightly altering the meaning to that of recognition. Grot. and Theophyl.,—ἐν τιμῇ αὐτοὺς ἔχετε. 19, 20.] Salutations.

19. ἐν κυρίῳ] see note, Rom. xvi. 2. On Aquila and Priscilla, see Rom. xvi. 3, 4; Acts xviii. 2. They had removed from Corinth (Acts xviii. 1) to Ephesus (ib. 26), and had there, as subsequently at Rome (Rom. xvi. 3, 5), an assembly of the faithful meeting in their dwelling.

οἱ ἀδ. πάντες—the whole Ephesian church. ἐν φιλ. ἀγ.] see Rom. xvi. 16, note.

21—24.] Autograph conclusion. ὁ ἀσπασμὸς is the final greeting, which, according to ref. 2 Thess., was always in his own hand, the rest having been written (see Rom. xvi. 22) by an amanuensis.

Παύλου is in apposition with ἐμοῦ implied in ἐμῇ, as II. p. 226, ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω: ἐμὸς τοῦ ἀθλίου βίος, and the like. See Kühner, § 499. 4.

22.] He adds, as in Col. iv. 18; Eph. vi. 24, some exhortation, or solemn sentence, in his own hand, as having especial weight.

On the distinction between φιλεῖν and ἀγαπᾶν see notes on John xxi. 15. The negation here of the feeling of personal affection, "has no love in his heart for," is worthy of

S

x James v. 12. οὐ φιλεῖ τὸν κύριον, ^x ἦτω ^y ἀνάθεμα. ^z μαρاناθά. ²³ ἢ ABC
 Ps. ciii. 31. a χάρις τοῦ ^a κυρίου Ἰησοῦ ^a μεθ' ὑμῶν. ²⁴ ἢ ἀγάπη
 1 Macc. x. 31. b μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [ἀμήν.]
 2 Reg. x. 18. here only.
 a King xii. 20
 [24]. Rev.
 xxii. 21 al.
 b gen. subj.,
 Phil. i. 9.
 Col. i. 8.
 Philem. 5, 7. Rev. ii. 4, 19.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

22. rec aft κυριον ins ιησουν χριστον, with C³DF L (Treg) N³ e g m 47 am syr copt goth: ημων ιησ. χρ. KP rel vulg-ed (and some mss) (Syr) Chr Thl Victorin: om ABC³MN¹ 17 fri Chr-ms Cyr₂.

23. aft κυριου ins ημων ALP b f k m o 17 vulg(not am) fri Syr copt Chr Thl Ambst. rec aft ιησου adds χριστου, with ACDFKLMPN³ rel laft syrr copt æth arm Chr Ambst: om BN¹ n 17. 47 am(with tol F-lat al) goth Thdrt.

24. om μου A 73. om αμην BFM 17 fuld (and tol) fri: ins ACDKLPN rel vss.

SUBSCRIPTION: rec adds εγραφη απο φιλιππων δια στεφανα και φουρτουνατου και αχαικου και τιμοθεου, with KL (first inserting επιστολη) a e f g k (m) n 47, similarly (but for φιλιππων, εφεσου) d h: εγραφη απο εφεσου B²P: εγραφη απο φιλιππων μακεδονias D²: εγραφη απο ασιας κ.τ.λ., omg (as do also h m) πρ. κορ. πρωτη, b o: om altogether M l: txt AB¹CN 17, and D¹ (adding επληρωθη) F (prefixing ετελεσθη).

note, as connected with the curse which follows.

ἦτω ἀνάθ.] On ἀνάθεμα, see note, Rom. ix. 3:—let him be accursed.

μαρاناθά] An Aramaic expression, מרנא נרנא or מרנא נרנא the (or our) Lord cometh (or, is come, as Chrys., al., δ κυρ. ἡμ. ἦλθε: in 1 John iv. 2 the same Syriac form is used to express ἐληλυθότα): probably unconnected with ἀνάθεμα: and added perhaps (Mey.) as recalling some remembrance of the time when Paul was among them: at all events, as a weighty watchword tending to recall to them the nearness of His coming, and the duty of being found

ready for it:—not added, as Rückert, to stamp genuineness on the letter,—for why here rather than in other Epistles, especially as those who were to bear it were so well known? See Stanley's note.

24. ἢ ἀγ. μου] Because the Epistle had contained so much that was of a severe character, he concludes it with an expression of affection; so Chrys.: μετὰ τοσαύτην κατηγορίαν οὐκ ἀποστρέφεται, ἀλλὰ καὶ φιλεῖ καὶ περιλαμβάνει πόρρωθεν αὐτοὺς ὄντας. Hom. xliv. p. 411. ἐν χρ. Ἰησ.] τουτέστιν, οὐδὲν ἀνθρώπινον ἢ σαρκικὸν ἢ ἀγάπη μου ἔχει, ἀλλὰ πνευματικὴ ἐστὶ καὶ ἐν χριστῷ. Theophyl.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

I. ¹ Παῦλος ἀπόστολος χριστοῦ Ἰησοῦ ^a διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ^b ἐκκλησίᾳ τοῦ ^b θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ ^c σὺν τοῖς ^d ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. ² ^e χάρις ὑμῖν καὶ ^e εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.
³ ^f Εὐλογητὸς ὁ ^g θεὸς καὶ ^g πατὴρ τοῦ κυρίου ἡμῶν

a Rom. xv. 32
 ref.
 b 1 Cor. i. 2
 ref.
 c = Acts xxiii.
 15. 1 Cor.
 i. 2. Phil.
 i. 1.
 d Acts ix. 13
 ref.
 e Rom. i. 7.
 f Rom. ix. 5
 ref.
 g Rom. xv. 6
 ref.

TITLE. Steph η προς τους κορινθιους δευτερα: elz paulou tou apostolou η προς κορινθιους επιστολη δευτερα, with rel: του αγιου αποστολου paulou επιστολη προς κορ. β' L (h): αρχεται προς κορινθιους β' D¹F(δευτερη): επιστολη προς κορ. δευτερα k l: txt ABK^m m(δευτ.) n o 17. 47, and C at top of page. (P?)

CHAP. I. 1. rec ιησου bef χριστου, with ADGKL rel vss Chr Damasc: om ιησ. χρ. F(and lat): txt BMP^s 17 hal(and mar al) syr Thdrt Bede.

CHAP. I. 1, 2.] ADDRESS AND GREETING.

1. διὰ θελ. θεοῦ] see 1 Cor. i. 1, note. Τιμόθεος ὁ ἀδ.] So of Sosthenes, 1 Cor. i. 1; 'one of the ἀδελφοί';—but perhaps in this case with peculiar emphasis: see 1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. ii. 1. On his being with Paul at this time, see Prolegg. to this Epistle, § ii. 4. σὺν τ. ἀγ. πᾶσιν . . .] This, and the Epistle to the Galatians, were circular letters to all the believers in the respective countries: the variation of expression in the two cases (ταῖς ἐκκλησίαις τ. Γαλατίας, Gal. i. 2) being accounted for by the circumstance that the matter of this Epistle concerned directly the church at Corinth, and indirectly all the saints in the province,—whereas that to the Galatians, being to correct deep-rooted Judaizing error, directly concerned all the churches of Galatia. Achaia comprehended Hellas and Peloponnesus; the province was so named by the Romans because they became possessed of them by subduing the Achaean league, Pausan. vii. 16. 7. On the history of

the province, see Acts xviii. 12 and note.

2.] See 1 Cor. i. 3.
 3—11.] THANKSGIVING FOR DELIVERANCE FROM GREAT DANGER OF HIS LIFE:—HIS ABILITY TO COMFORT OTHERS IN AFFLICTION. Commentators have endeavoured to assign a definite purpose to this opening of the Epistle. De Wette thinks that Paul had no definite purpose, except to pour out the thankfulness of his heart, and to begin by placing himself with his readers in a position of religious feeling and principle far above all discord and dissension. But I cannot agree with this. His purpose shews so plainly through the whole latter part of the chapter, that it is only consistent with vv. 12—24 to find it beginning to be introduced here also. I believe that Chrys. has given the right account: ἐλύπει λίαν αὐτοὺς κ. ἐθορύβει τὸ μὴ παραγενέσθαι ἐκεῖ τὸν ἀπόστολον, καὶ ταῦτα ἐπαγγειλάμενον, ἀλλὰ τὸν ἅπαντα ἐν Μακεδονίᾳ ἀναλῶσαι χρόνον, καὶ δοκεῖν αὐτῶν ἐτέρους προτετιμημέναι. διὰ τοῦτο πρὸς τοῦτο ἰστάμενος τὸ θορυβεῖν (al. ἀνθορμούν), λέγει τὴν αἰτίαν δι' ἣν οὐ παρεγέ-

h = Eph. i. 17. James ii. 17.
 i Rom. xii. 1. Phil. ii. 1.
 Col. iii. 12.
 Heb. x. 28
 only. Isa.
 lxiii. 15.
 j = Rom. xv.
 1. Acts xv.
 31 al. Ps.
 xciii. 19.
 k = Luke xvi.
 25. Acts xx.
 12, ch. ii. 7,
 8 al. Gal.
 xxiv. 67.
 l = Mark xii. 17. Rom. v. 2. Matt. xiv. 14 al. fr.
 o Rom. iii. 7 reff. p Rom. vii. 5 reff. (see note.) m Acts iii. 19. vii. 19 al.
 iv. 2. s constr., 1 Cor. xii. 26. q = Rom. v. 15. viii. 18. n constr., Rom. ii. 16.
 r = 1 Thess.

3. om 2nd o F.

4. for **επι, εν** C 1 n Eus Chr Antch Procop. (P?) om ημων M Hil Ambr:
 νμων 3. for **εις, ινα** F. ins και bef αυτοι DF latt Ambr Bede (not fri Jer
 Ambrst). (P?) for **υπο, απο** F(not G) 109.

5. for **τα παθηματα, το παθημα** D¹. aft ουτως ins και DF m 17. 80 latt copt goth.
 (vulg Damasc Ambrst-ed om και below.) rec om του [bef 2nd χριστου]: ins
 ABCDFKM P(αργ) N rel Orig.—om from περισσ. to περισσ. I.

νετο· οὐ μὴν ἐξ εὐθείας αὐτὴν τίθησιν, οὐδὲ λέγει ὅτι οἶδα μὲν ὑποσχόμενος ἦξιν, ἐπειδὴ δὲ διὰ τὰς θλίψεις ἐνεποδίσθη, σύγ- γιναι, κ. μὴ καταγνώε τινα ὑπεροψίαν ἢ ῥαθυμίαν ἡμῶν· ἀλλ' ἐτέρως αὐτὸ (al. τοῦτο) κ. μεγαλοπρεπέστερον κ. ἀξιοπισ- τότερον κατασκευάζει, ἐπαίρων τῇ παραμυ- θία τὸ πρᾶγμα, ἵνα μὴδὲ ἰερῶσι λοιπὸν τὴν αἰτίαν, δι' ἣν ὑστέρησε. Hom. i. p. 420. Calvin, somewhat differently: "Incipit ab hac gratiarum actione, partim ut Dei bonitatem prædicet, partim ut animet Corinthios suo exemplo ad persecutiones fortiter sustinendas: partim ut pia gloria- tione se efflerat adversus malignas obtrec- tationes pseudapostolorum." But this does not touch the matter of the post-
 -poned journey to Corinth, which through the latter part of the chapter is coming more and more visibly into prominence, till it becomes the direct subject in ver. 23.

3.] εὐλ., Blessed (above all others) is ὁ θ. κ. πατ. . . .] The God and Father of our Lord Jesus Christ. Here, as in ref. Rom., De Wette would render, 'God, and the Father' . . . , which grammatically is allowable; but I prefer the other rendering, on account of its greater verisimilitude and simplicity.

ὁ π. τ. οἰκτιρ.] οἰκτ. can hardly be the gen. of the attribute, as De W. and Grot., seeing that οἰκτ. is plural and refers to acts of mercy; but as Chrys., p. 421, ὁ οἰκτιρῶν τοσοῦτους ἐπιδειξάμενος: see ref. James. This meaning De W. himself recognizes in ὁ θ. πάσης παρακλ.,—'the God who works all (possible) comfort,' and refers to ὁ θεὸς τ. ἐπίδοσ, Rom. xv. 13.

4.] The Apostle in this Epistle uses mostly the first person plur., perhaps as including Timothy, perhaps, inasmuch as he writes apostolically (cf. ἡμᾶς τοὺς ἀποστόλους,

of himself and Apollos, 1 Cor. iv. 9), as speaking of the Apostles in common. This however will not explain all places where it occurs elsewhere: e.g. 1 Thess. ii. 18, ἡθελησαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος, καὶ ἅπας κ. δῖς,—where see note. So that after all perhaps it is best to regard it merely as an idiomatic way of speaking, when often only the singular is intended.

In order that we may be able: not, 'so that we are able.' διὰ τοῦτο γὰρ παρεκάλεσεν ἡμᾶς, φησίν, ἵνα ἡμεῖς ἀλλήλους παρακαλῶμεν. Chrys. ib. "Non sibi vivebat Apostolus, sed Ecclesie: ita quicquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis." Calv.

ἦς, attr. for ἦ, or perhaps (Winer, edn. 6, p. 148, § 24. 1) for ἦν (παράκλησιν παρακαλεῖν).

5.] 'As He is, so are we in this world:' 1 John iv. 17. As the sufferings of Christ (endured by Christ, whether in his own person, or in his mystical body the Church, see Matt. xxv. 40, 45) abound towards us (i.e. in our case, see reff.);—even so through Christ our consolation also abounds. The form of expression is altered in the latter clause: instead of ἡ παράκλησις τοῦ χριστοῦ περισσ. we have ἡ παράκ. ἡμῶν περισσ. διὰ τοῦ χριστοῦ. And not without reason:—we suffer, because we are His members: we are consoled because He is our Head. There is no comparison (as Chrys., p. 422, οὐ γὰρ ὅσα ἔπαθε, φησίν, ἐπάθομεν μόνον, ἀλλὰ καὶ περισσά) between the personal sufferings of Christ, and theirs.

6.] And all this for your benefit. But whether we are afflicted, (it is) on behalf of your comfort (εις τὸ δύνασθαι κ.τ.λ. ver. 4, only now applied to the Corinthians) and salvation (the great end of the παρά-

δὲ ^t θλιβόμεθα, ὑπὲρ τῆς ^u ὑμῶν ⁱ παρακλήσεως καὶ σω-
τηρίας τῆς ^v ἐνεργουμένης ἐν ^w ὑπομονῇ τῶν αὐτῶν ^a παθη-
μάτων ^x ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ^y ἐλπίς ἡμῶν
“βεβαία ^a ὑπὲρ ὑμῶν ^t εἴτε ^k παρακαλούμεθα, ὑπὲρ τῆς
“ὑμῶν ⁱ παρακλήσεως καὶ σωτηρίας, ⁷ εἰδότες ὅτι ὡς
^b κοινωνοὶ ἐστε τῶν ^a παθημάτων, οὕτως καὶ τῆς ⁱ παρα-
κλήσεως. ⁸ ^c Οὐ γὰρ θέλομεν ὑμᾶς ^e ἀγνοεῖν, ἀδελφοί,
^a ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
ὅτι ^e καθ’ ^e ὑπερβολὴν ^f ὑπὲρ δύναμιν ^g ἐβαρύνθημεν, ὥστε

t = ch. iv. 8.
vii. 5.
1 Thess. iii.
4. 2 Thess.
i. 6, 7. 1 Tim.
v. 10. Heb.
xi. 37 (Matt.
vii. 14. Mark
iii. 9) only.
Ps. cxix. l.
u posn., see ch.
xii. 19 ref.
and note.
v Rom. vii. 5
ref.
w Rom. ii. 7
ref.
x attr., Acts i.
l ref.
y constr., v.
gen. of per-
son, Acts
a = Phil. i. 7.
b 1 Cor. x. 18, 20. c Rom. i. 13. xi. 25. 1 Cor. x. l. 1 Thess. iv. 13. d = John i. 30. ch.
viii. 23. 2 Thess. ii. l. e Rom. vii. 13 ref. f = Acts xxvi. 13 al. g Matt. xxvi.
43 (|| Mk. v. r.). Luke ix. 32. xxi. 34. ch. v. 4. 1 Tim. v. 16 only t. Isa. i. 4 Aq. Symm., &c.

6. for εἰτε δε, εἰ δε D¹ 32: om δε C. for 1st ὑμων, ἡμων L. om 1st
και σωτηρίας B 17. 176. rec has εἰτε παρακαλουμεθα υπερ της ὑμων παρακλησεως
και σωτηρίας bef και η ελπις ἡμων βεβαία υπερ ὑμων: εἰτε παρακ. υπερ τ. ὑμ. παρακλη-
σεως της ενεργουμένης εν υπομονη των αυτ. παθ. ὧν κ. ἡμ. π. και η ελπ., omg και
σωτηρίας, ACMPN am(with flor fuld² harl tol¹) fri Syr copt aeth (arm) Ephr Anteh,
and, but insg και σωτηρίας, m fuld¹: sive consolamur pro vestra consolatione sive
exhortamur pro vestra exhortatione et salute vulg-ed(with demid): txt (BDFK)L rel
syr goth Chr Thdrt Damase Phot Thl Ec.—om αυτων K: αυτου b e g k o.—ως D¹F
(G-lat has both).—for ἡμων, ὑμων B o.
7. rec (for ως) ωςπερ, with D²⁻³KL rel Chr Thdrt: οι (= εἰ?) F, si D-lat Syr: om
G-lat: sicut F-lat: txt ABCD¹MPN 17 Orig Ephr Damase. των παθηματων bef
εσπε DF latt goth. om ουτως F D-lat(and G-lat) Syr goth.
8. for υπερ, περι ACDFPN b m² o 17. 47 Orig Bas Chr Thdrt Anteh Tert: txt
BKLM rel Damase Thl Ec. rec aft γεν. ins ἡμιν, with D³KLN³ rel vss Bas
Chr Thdrt Damase Ambrst-ms: om ABCD¹FMPN¹ 17 latt Orig Tert Jer. for
υπερ, παρα D¹·F. rec εβαρη θημεν bef υπερ δυναμιν, with DFKL rel vulg syrr
goth Chr Thdrt Damase Tert Ambrst: txt ABCMPN m 17 fri arm Bas Jer,

κλησις), which (viz. παράκλησις and σω-
τηρία) is working (not, as Chrys., Theo-
phyl., Estius, Beza, al., ‘being worked:’
the passive does not occur in St. Paul) in
the endurance of the same sufferings
which we also suffer;—and our hope is
stedfast on your behalf (that you will en-
dure hardness, and be consoled and saved);
—or whether we are comforted, (it is) for
your comfort and salvation. This place
of the words καὶ—ὑμῶν agrees best with the
sense, besides being in accordance with the
best MSS. Their position has perhaps been
altered to bring the two parts of the dilem-
ma closer together, and because ἐλπίς ἡμῶν
seemed to suit the part. εἰδότες, and the
future supposed to be implied after οὕτως
καὶ (as in E. V.). The objection to this is
(as De W.) that the ἐλπίς clearly must be
referred to σωτηρία, which however is not
hinted at in ver. 7. 7.] εἰδότες re-
fers back to παρακαλούμεθα:—we are
comforted with the assurance that, &c.
After οὕτως καὶ understand not ἔσεσθε, but
ἐστε: he is speaking generally, of the com-
munity of consolation subsisting mutually
between himself and the Corinthians; and

it was this thought which helped to console
him. 8.] see var. read. It is gene-
rally supposed that the tribulation here
spoken of was the danger into which Paul
was brought by the tumult at Ephesus, re-
lated in Acts xix. This opinion has been
recently defended by Neander, Wieseler,
and Dr. Davidson, but impugned by De
Wette, on the grounds, (1) that ἐν τῇ Ἀσίᾳ
can hardly refer to Ephesus, which Paul
generally names, 1 Cor. xv. 32; xvi. 8;
(2) that he was not in danger of his life
in this tumult. The first ground is hardly
tenable: there would be an appropriate-
ness in ἐν τῇ Ἀσίᾳ here, as he has in
his mind an apologetic account of the
reasons which hindered him from leaving
those parts and coming to them. I own,
however, that the strong expressions here
used do not seem to me to find their justifi-
cation in any thing which we know of that
tumult or its consequences. I am unable
to assign any other event as in the Apos-
tle’s mind: but the expressions seem rather
to regard a deadly sickness, than a perse-
cution: see below, vv. 9, 10. καθ’
ὑπερβ. signifies the greatness of the afflic-

ἡμῶν τῇ δεήσει, ἵνα ^w ἐκ πολλῶν ^x προσώπων τὸ εἰς ^{w = ch. ii. 2.}
ἡμᾶς ^z χάρισμα ^a διὰ πολλῶν ^b εὐχαριστηθῇ ὑπὲρ ἡμῶν. ^{x = here only.}

¹² Ἡ γὰρ ^c καύχῃσις ἡμῶν αὕτη ἐστίν, τὸ ^d μαρτύριον ^{w = ch. ii. 2.}
τῆς ^e συνειδήσεως ἡμῶν, ὅτι ἐν ^f αἰγιότητι καὶ ^g εἰλικρινείᾳ ^{x = here only.}
^h τοῦ θεοῦ, οὐκ ἐν σοφίᾳ ⁱ σαρκικῇ, ἀλλ' ἐν ^j χάριτι θεοῦ, ^{y = Acts xx.}
^k ἀνεστράφημεν ἐν τῷ κόσμῳ, ¹ περισσοτέρως δὲ πρὸς ὑμᾶς. ^{21. xxiv. 24.}

¹³ οὐ γὰρ ἄλλα γράφομεν ὑμῖν ^m ἀλλ' ἡ ⁿ ἀναγινώσκετε ^{z = Rom. v. 15.}

b 1 Cor. xi. 24 reff. constr., here only.

xxiv. 27.

xvii. 11 only.

17 only +. (ἡς, Phil. i. 10.)

j = Rom. i. 5. 1 Cor. iii. 10 al.

6. see Matt. xvii. 22.

1 Cor. xii. 23, 24.)

c Rom. iii. 27 reff.

e = [John viii. 9.] Acts xxiii. 1. Rom. ii. 15 al. fr. †

f Heb. xii. 10 only +. 2 Macc. xv. 2 only.

h so δικαιοσ. θεοῦ, Rom. iii. 21, 22.

k = Eph. ii. 3. 1 Tim. iii. 15. 1 Pet. i. 17. 2 Pet. ii. 18. Ezek. xix.

1 ch. ii. 4 al⁸, Paul. Heb. ii. 1. xiii. 19 (Mark xv. 14 v. r.) only +.

m Luke xii. 51. Num. xiii. 29.

d Matt. viii. 4 al. fr. Josh.

(Eccles. x. 20.) Wisd.

g 1 Cor. v. 8. ch. ii.

i 1 Cor. iii. 3 reff.

xi. 29 al. +

a so 1 Cor. i. 9.

vulg copt Chr₂: om Sedul, syr has it with ast. for 1st ἡμῶν, ὑμῶν (but corrd) **Σ**¹

c². ἐν πολλῶν προσώπων FM 67² Chr₁, in multifacie D-lat, in nulla facie G-lat.
—homœotel in P πολλῶν το πολλῶν. υμας 17. υμων BD³FKLP c e² f g

h l m n o Damasc Phot(in Ec). ¹² for 2nd ἡμῶν, ὑμῶν (but corrd) **Σ**¹. rec (for αἰσιότητι) ἀπλοτητι (see note,
and Eph vi. 5, Col iii. 22), with DFLN³ latt syr goth Chr Thdrt Thl Ec Ambrst:

txt ABCMNP¹ m 17 copt arm Clem Orig Antch Damasc, Anton. ins εν bef
ειλικρινεια A syr. rec om του, with FKLPN^{3a} rel Orig Thl Ec: ins ABCDMN^{1-3b}

a m 17. 47 Damasc₂. ins και bef ουκ BM a m vulg (and F-lat) syr Damasc.
σαρκινῃ F.

13. om ἀλλ' F. om ἡ ᾧ A 17: om ἡ 4. 219¹ Syr goth arm: om ᾧ D¹.

sible: (1) to take ἐκ πολλ. προσώπ. as well as διὰ πολλῶν with εὐχαριστηθῇ,—‘in order that the mercy shewn to me may be given thanks for on my behalf by many persons with many words’ (Storr, Opusc. ii. 253): but the rendering, ‘with many words,’ is objectionable, see Matt. vi. 7:—(2) to take ἐκ πολλ. προσώπ. with εὐχαρ., and διὰ πολλῶν with τὸ εἰς ἡμ. χάρ.—‘in order that the mercy shewn to me by means of (the intercession of) many, may be given thanks for by many persons on my behalf’ (Theophyl., Billoth, Meyer, who explain ἐκ π. προσώπ. ‘ex multis oribus’: Stanley, ‘from many upturned faces’): but the position of the words is against this,—and it is more natural that the mention of the effect of the intercession should precede that of the thanksgiving. (3) Consequently, the best method is to take ἐκ πολλ. προσώπ. with τὸ εἰς ἡμ. χάρ., and διὰ πολλῶν with εὐχαρ. (Beza, Calov., Estius, Fritz., Rückert, al.):—in order that the mercy shewn to us by the intercession of many persons, may by many be given thanks for on our behalf.” De Wette. The emphasis of the whole being on the ἐκ πολλῶν προσώπων, he places it first, even before the art., after which it would naturally come.

προσώπων, ‘persons,’ a later meaning, which Phrynichus (see Wetst.) blames as used by οἱ ἀμφὶ τὰς δίκας ῥήτορες.

12—24.] EXPRESSION OF HIS CONFIDENCE IN HIS INTEGRITY OF PURPOSE TOWARDS THEM (12—14), AND DEFENCE

OF HIMSELF AGAINST THE CHARGE OF FICKLENESS OF PURPOSE IN NOT HAVING COME TO THEM (15—24).

12.] γάρ, reason why they should help him with their united prayers.

καύχῃσις viewed in its ground and substance. But we must not say that it is for καύχημα: the Apostle regards the μαρτύριον and the καύχῃσις as coincident:—it is not the testimony, &c., of which he boasts, but in which his boasting itself consists.

ἀγιότ.] ἀπλότῃ seems to be a gloss from Eph. v. 5:—in holiness and sincerity of God:

i.e. either ‘belonging to God,’ as ἡ δικαιοσ. αὐτοῦ, Matt. vi. 33, or ‘which is the gift of God,’ as in ref. Rom.,—or better than either, as E. V., ‘godly,’ i.e. maintained as in the service of and with respect to God.

Calvin interprets it, ‘coram Deo.’ See on ch. ii. 17; and on the senses of ἀγιότ. and ἀπλότ., Stanley’s note.

οὐκ ἐν σοφ. σαρκ.] which fleshly wisdom is any thing but holy and pure, having many windings and insincerities in order to captivate men.

ἀλλ' ἐν χάρ. θεοῦ] but in the grace of God, i.e. in that χάρις which he had received (ref. Rom.) εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν—the grace of his apostleship.

To this he often refers, see Rom. xii. 3, xv. 15; Eph. iii. 2, al.

περισσοτέρως] “Non quod apud alios minus sincere conversatus fuisset; sed quia majora sinceræ suæ conversationis documenta apud Corinthios ostenderat: ut quibus gratis ac sine

o 1 Cor. ix. 6
reiff
p Acts xxiii.
28 reiff.
q 1 Cor. i. 8
only (reiff.).
r constr., see
1 Cor. xiv.
27.
s Rom. xi. 25
(reiff.). xv. 15,
24. ch. ii. 5
only.
v 1 Cor. i. 8 reiff.
iii. 4 only. P. 4 Kings xviii. 19 only.

ο ἡ ο καὶ π ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι α ἕως α τέλους π ἐπι-
γινώσσεσθε, 14 καθὼς καὶ π ἐπέγνωτε ἡμᾶς s ἀπὸ s μέρους,
τ ὅτι καύχημα ὑμῶν ἐσμεν u καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
v ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ. 15 καὶ w ταύτῃ τῇ. x πε-
ποιθησεί ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέ-
t Paul (Rom. iv. 2 al⁸). only, exc. Heb. iii. 6. Deut. x. 21 al. u Rom. iv. 6 reiff. v Rom. iiii. 12. Phil.
w dat., 1 Cor. ix. 7. xi. 5 al. x ch. iii. 4. viii. 22. x. 2. Eph. iii. 12. Phil.
iii. 4 only. P. 4 Kings xviii. 19 only.

om η και επιγινωσκετε (homovatel) B o¹ 31. 41. 109. 238 Œc: om η FK 114 latt copt arm Ambrst. rec ins και bef εως, with D³KLMP rel syr Chr Thdrt Thl Œc: om ABCD¹FN 17 latt Syr copt goth arm Damasc lat-ff.

14. om καθ. κ. υμ. ημ. K.—rec om last ημων, with ACDL rel goth Œc: ins BFMPN m 17 vulg Syr syr-w-ast copt æth arm Chr Thdrt Ambrst. aft ιησ. add χριστου D¹FMPN³(but erased) b m o latt Syr syr-w-ast copt goth æth arm-æd Chr Antch Thl lat-ff.

15. ελθειν bef προς υμας DFKL rel latt Syr copt goth Chr-ms Thdrt Thl lat-ff: txt ABCMPN (a) h m 17 syr Chr Damasc Œc.—rec προς υμας ελθειν bef προτερον, with (K h 47) copt Thdrt: ελθειν προτερον προς υμας a: txt ABC(DFL)MPN-corr¹ m 17 (rel)

stipendio prædicasset evangelium, parcens eorum infirmitati." Estius. But perhaps it may relate only to the longer time, and greater opportunities which he had had at Corinth for shewing his purity of purpose: so Calv., De W. 13, 14.] *Confirmation of the foregoing assertion. For we do not write to you any other things, except those which ye read, or acknowledge (by experience of facts), and I hope, shall acknowledge to the end:—i. e. 'my character in my writings is one and the same, not fickle and changing, but such as past facts have substantiated it to be, and as I hope future facts to the end of my life will continue to do.'* αναγινώσκοντες γὰρ ἐπιγινώσκετε, ὅτι ἃ σίνιστε ἡμῖν ἐν τοῖς ἔργοις, ταῦτα καὶ ἐν τοῖς γράμμασι λέγομεν· καὶ οὐκ ἐναντιοῦται ὑμῶν ἡ μαρτυρία ταῖς ἐπιστολαῖς, ἀλλὰ συνάδει τῇ ἀναγνώσει ἢ γνῶσις, ἣν προλαβόντες εἴχετε (al. ἔχετε) περὶ ἡμῶν. Chrys., Hom. iii. 7. 413, who has the advantage of being able to express in his exposition the play of words in ἀνα- and ἐπι-γινώσκετε. As also ye did partly (that part of you, viz. which have fairly tried me: ἀπὸ μέρους, because they were divided in their estimate of him, and those who were prejudiced against him had shut their minds to this knowledge. Chrys. refers it to what follows: μετριάζων εἶπεν: Theophyl. to the not yet completed testimony of his ἐναρέτου βλου: Estius and Calvin, to their inadequate estimation of him, which he blames: but I much prefer the above. So most Commentators) acknowledge us, that (not 'because,' putting a colon at μέρους, as Luth., Griesbach, and Scholz: nor is it to be joined with ἐπιγινώσσεσθε, what follows being parenthesized, as Theophyl., al.,

Meyer, Olsh.) we are your boast, as ye are ours, in the day of the Lord Jesus. ἐσμεν, 'present,' as of that which is a settled recognized fact. But this is no ground for its being joined with ἐπιγινώσσεσθε, as Olsh. The experimental mutual knowledge of one another as a καύχημα was not confined to what should take place ἐν τῇ ἡμ. τ. κ. Ἰησοῦ, but regarded a present fact, which should receive its full completion at the day of the Lord. 15—24.] *His defence of himself against the charge of fickleness of purpose for not having come to them.* 15.] ταύτῃ τῇ πεπ., i. e. of my character being known to you as that of an earnest and sincere man. πρότερον belongs to ἐλθεῖν, not to ἐβουλόμην. πρότερον, viz. before he visited Macedonia, where he now was. ἵνα δευτέραν χάριν σχήτῃ] that you might have a second benefit (effusion of the divine χάρις by my presence: not = χαράν as Chrys., see var. read.). δευτέραν, second, because there would thus have been opportunity for two visits, one in going towards Macedonia, the other in returning. This is the interpretation of De Wette, Bleek, and Wieseler, and I believe the only one which the words will bear. The other, according to which δευτέραν χάριν would mean 'a second benefit,' by my visiting you for the second time, is in my view unnatural, and would hardly have justified the use of δευτέραν at all. For come when he would, the χάρις of the second visit would be the δευτέρα χάρις, and the conferring a δευτέρα χάρις would have been of no signification in the present connexion, which is to state a purpose of paying them two visits in one and the same journey. The first of these he characterizes by πρότερον . . . ἐλθεῖν,—the second by

ραν^γ χάριν σχήτε, ¹⁶ καὶ ^z δι' ὑμῶν ^{za} διελθεῖν ^a εἰς Μακε- ^{γ = here only.}
 δονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ^{z Acts ix. 32}
 ὑφ' ὑμῶν ^b προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν ^{z reff. Num.}
 βουλόμενος μή τι ^c ἄρα τῇ ^d ἐλαφρία ^e ἐχρησάμην; ἢ ^{xx. 18, 20.}
 ἂ ^f βουλευόμαι ^g κατὰ ^g σάρκα ^f βουλευόμαι, ἵνα ἡ ^h παρ' ^{(see Rom. xv.}
 ἐμοὶ τὸ ⁱ ναὶ ναί, καὶ τὸ ⁱ οὐ οὐ; ¹⁸ ^k πιστὸς δὲ ὁ θεός, ^{28.)}

Acts [vii. 1.] xxi. 38.

d here only +. (-φρός, ch. iv. 17.)

e = ch. iii. 12. (1 Cor.

vii. 21 reff.)

f epp., here bis only. Acts v. 33. xxvii. 39. gosp.,

Luke xiv. 31. John (xi.

53 v. r.) xii. 10 only. Isa. iii. 9 al.

g Rom. i. 3 reff.

h = Rom. xii. 16 al.

i Matt. v. 37. James v. 12.

k = 1 Cor. i. 9 reff.

latt syrr goth Chr Damasc lat-fl.—το προτερον L rel Thl (Ec: το δευτερον K: om
 προτερον N¹. χαραν B L (Tischdf [N. T. ed 7]) P^N 31. 71-3. 80. 115 Thdrt.
 (Chr says: χάριν δὲ ἐνταῦθα τὴν χαρὰν λέγει.) rec εχητε (probably from
 similarity of s and ε. There is nothing in what Tischdf [ed 7] says against σχήτε as
 being conformed to the tense of ἐβουλόμην, seeing that that word may be either im-
 perfect or aor), with ADFKL rel: txt BCP^N Thdrt., Damasc.

^{16.} δια F (not G). for διελθ., ἀπελθεῖν AD¹F copt Chr, Damasc: ελθειν a b o
 Ec: proficiscere aut transire G-lat: txt BCD³KL^N rel vulg syrr Chr, Thdrt Thl.
 (See Rom xv. 28.) for υφ, αφ D¹F b l o 47 Chr-mss Thdrt-ms, εφ 17.

^{17.} for ουν, δε A; vero igitur goth. rec βουλευομενος, with DK rel G-lat syrr
 goth æth arm Thdrt (Ec Ambrst: βουλευσομενος L: txt ABCFP^N a c h m o 17 vulg
 copt Chr Damasc Thl Bede. om τη F Thdrt.

δευτέρα χάρις, implying also the first. So that I do not believe this passage to be relevant to the question respecting the number of visits which Paul had made to Corinth previously to writing these Epistles. See on that question, Prolegg. to 1 Cor. § v.

^{16.]} If this is the same journey which is announced in 1 Cor. xvi. 5, the idea of visiting them in the way to Macedonia as well as after having passed through it, must have occurred to him subsequently to the sending of that Epistle; or may even then have been a wish, but not expressed, from uncertainty as to its possibility,—the main and longer visit being there principally dwelt on. But perhaps the following is the more likely account of the matter. He had announced to them in the lost Epistle (see 1 Cor. v. 9) his intention, as here, of visiting them on his way to Macedonia: but the intelligence from “them of Chloe” had altered his intention, so that, in 1 Cor. xvi., he speaks of visiting them after he should have passed through Macedonia. For this he was accused of levity of purpose. Certainly, some intention of coming to them seems to have been mentioned in that lost Epistle: see 1 Cor. iv. 18. But the προπεμφθῆναι εἰς τὴν Ἰουδαίαν can hardly but be coincident with the alms-bearing scheme of 1 Cor. xvi. 4; in which case the two plans certainly are modifications of one and the same.

^{17.]} μή τι... Did I at all use levity (of purpose)? τῇ ἐλαφ., as ἡ ἀρετή, ἡ πίστις,—the art. being generic. Olsh., De Wette, Billroth,

take it to mean ‘the levity of purpose which has been laid to my charge.’ Winer, ‘the levity of purpose inherent in human nature.’

Or those things which I plan, do I plan according to the flesh (i.e. according to the changeable, self-contradictory, and insincere purposes of the mere worldly and ungodly man), that there may be with me (not, so that there is with me: he is speaking not merely of the result, but of the design: ‘do I plan like the worldly, that I may shift and waver as suits me?’) the Yea, yea, and the Nay, nay (i.e. both affirmation and negation concerning the same thing)? Chrys., Theodoret, Theophyl., Ec., Calv., Bengel, Billroth, Winer, al., take it thus: ‘Or those things which I plan, do I plan after the flesh (as fleshly men do), so that my yea must (at all events) be yea, and my nay, nay?’ i.e. as worldly men who perform their promise at all hazards, and whatever the consequences, whereas I am under the guidance of the Spirit, and can only journey whither He permits. But this explanation is directly against the next verse, where ναὶ καὶ οὐ is clearly parallel to ναὶ ναὶ καὶ οὐ οὐ here, the words being repeated, as in ref. Matt., without altering the sense: and inconsistent with ver. 23 and ch. ii. 1, where he says that his alteration of plan arose from a desire to spare them. See the whole discussed in Stanley’s note.

^{18.]} Such fickleness, you know, was not my habit in preaching to you. Chrys. gives the connexion well: καλῶς ἀντίθεσιν ἀνακύπτουσιν καταλθεῖ. εἰ γὰρ ὑποσχό-

1 constr., see
Rom. xii. 11.
Judith xii. 4.
m 1 Tim. iii. 16.
n = Acts viii. 5
reiff.
o constr., Matt.
x. 14.
p Acts i. 4 + 10 ff.
q Matt. xix. 18.
r Mark ix. 23.
s Eph. iv. 9.
t Heb. xii. 27.
u see Rev. i. 7.
xii. 20.
s see Rom. xv. 7, 9. ch. iv. 15. viii. 19.

¹ ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ἵνα καὶ ἰού. ² ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ἵνα καὶ ἰού, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί, διὸ καὶ δι' αὐτοῦ τὸ ἀμήν τῷ θεῷ πρὸς ὃς ἔδξαν δι' ἡμῶν.

ABCD
KLPN
bc d e
gh kl
no 17.

18. om ημῶν L¹. om o [bef προς] D¹. rec (for εστιν) εγενετο (corrū to suit the supposed reference to the past?), with D³KL^N³ rel Chr Thdrt Damasc. *syrr*: txt ABCD¹FPN¹ 17 latt goth Cyr Thl-marg.

19. rec γαρ bef του θεου, with D(F)KL rel Chr Thdrt: txt ABCPN m 17.—om του χριστ. bef ιησ. ACN¹, om χρ. 17. ins o bef δι' ημων F, qui per nos D-lat G-lat fuld. σιλβανου DF. for εγενετο, εστι C.

20. ins του bef θεου A f o 48. 72. 106 Thdrt. rec (for διο και δι' αυτου) και εν αυτω, with D²³KL rel syr Chr Thdrt Thl Ec: και δι' αυτου, omg διο, D¹(and lat) Epiph(arry): txt ABCFPN m 17 vulg G-lat Syr copt goth arm Meion-e Damasc Pel Fulg Bede. om 2nd το N¹. aft δοξαν ins και τιμην D³F. (not vulg nor F-lat, but honorem per nos over the greek in F.) om δι [bef ημων] CL vulg.

μενος, φησί, παραγενέσθαι ὑπερέθου, καὶ οὐκ ἔστι παρά σοι ναί, ναί (predicate in Chrys.'s interpretation; see above), καὶ οὐ, οὐ, ἀλλὰ νῦν ἂ λέγεις ἀνατρέπεις μετὰ ταῦτα, ὥσπερ ἐπὶ τῆς σῆς ἐπιδημίας ἐποίησας· οὐαὶ ἡμῖν, μή ποτε καὶ ἐν τῷ κηρύγματι τοῦτο γέγονεν. Ἰν' οὖν μὴ ταῦτα ἐνόωσι, μηδὲ θορυβῶνται, φησί· πιστὸς δὲ ὁ θεὸς κ.τ.λ. p. 416. **ΠΙΣΤ.**

Δὲ ὁ θ., ὅτι] a form of asseveration: see reff. The δέ follows on the denial of the preceding question. ὁ λόγ.]

Our doctrine (which we preached, cf. ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18), to you is not (present, inasmuch as the character of the doctrine was present and abiding. The pres. has been altered in rec. to the easier ἐγένετο) yea and nay (i. e. inconsistent with itself).

19.] Confirmation of the last verse, by affirming the same of the great Subject of that doctrine, as set before them by Paul and his colleagues.

χριστός, personal—not for 'doctrina de Christo'—HE HIMSELF is the centre and substance of all Christian preaching: see 1 Cor. i. 23, and note at ii. 2.

ὁ τοῦ θεοῦ υἱός is prefixed for solemnity, and to shew how unlikely fickleness or change is in Christ, being such as He is. Cf. 1 Sam. xv. 29, 'the Strength of Israel will not lie nor repent.'

Σιλουανοῦ] so 1 Pet. v. 12; = Silas, see Acts xviii. 5 and al. He names his companions, as shewing that neither was he inconsistent with himself, nor were they inconsistent with one another. The Christ was the same, whether preached by different persons or by one person at different times.

ἀλλὰ ναὶ ἐν αὐτ.

γέγ.] 'Christus prædicatus, i. e. prædicatio nostra de Christo, facta est nō in Ipso Christo.' Bengel. This seems to me far better than with De Wette, al., to make ναὶ the subject, and γέγονεν predicatory. The absence of the art. before ναί, as well as the sense, stamps it as the predicate. 'Christ preached as the Son of God by us, has become yea in Him,' i. e. has been affirmed and substantiated as verity by the agency of the Lord Himself.

20.] ὅσαι γὰρ . . . is an independent relative clause, as in reff.,—not the subject answering to ἐν αὐτῷ τὸ ναί as a predicate, as E. V.:—For how many so ever be the promises of God, in Him is the yea (the affirmation and fulfilment of them all); wherefore also through Him is the Amen, for glory to God by our (the Apostles') means. This reading, which has the stronger external authority, may have arisen from an idea that the clause had reference to the Amen uttered at the end of prayers. So Theodoret, οὐ δὴ χάριν καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον, from which comment De Wette thinks the reading has sprung. The apparent objection to it is, that then ἡμῶν must mean ἡμῶν καὶ ὑμῶν, which without notice it perhaps could hardly do. In the next verse, when such is about to be its meaning, we have first ἡμᾶς σὺν ὑμῖν, and then in ver. 22, ἡμᾶς . . . ἡμῶν in the general sense: but here, without any such preparatory notice, δι' ἡμῶν must signify 'by means of us Apostles,' 'by our work in the Lord.' Thus ἀμήν will be merely a strengthening of ναί—the affirmation and

21 ὁ δὲ [†]βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστὸν καὶ ^uχρίσας [†]Rom. xv. 8
 ἡμᾶς θεός, ²² ὁ καὶ ^vσφραγισάμενος ἡμᾶς καὶ ^wδοὺς ^uActs iv. 27
 τὸν ^xἀρραβῶνα τοῦ πνεύματος ^vἐν ταῖς καρδίαις ἡμῶν. ^vJohn vi.
 27. Eph. i.
 13. iv. 30.
 23 Ἐγὼ δὲ ^yμάρτυρα τὸν θεὸν ^zἐπικαλοῦμαι ^aἐπὶ τὴν ^{see Rev. vii.}
 ἐμὴν ψυχὴν, ὅτι ^bφειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κό- ^{3 &c. Dan.}
 ρινθον. ²⁴ ^cοὐχ ^cὅτι ^dκυριεύομεν ὑμῶν τῆς πίστεως, ^{xii. 4, 9.}
 ἀλλὰ ^eσυνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν τῇ γὰρ ^fπίστει ^{w—ch. viii. 16}
^gἐστήκατε. II. ¹ ^hἔκρивα δὲ ⁱἐμαντῶ ^kτοῦτο, ¹τὸ μὴ ^{reiff. Ezek.}
^{see Acts xxv.}
^{11 al.} ^{a = Luke ix. 5. Acts xiii. 51.}
^{c = John vi. 46. ch. iii. 5. Phil. iii. 12. iv. 11, 17. 2 Thess. iii. 9 only.}
^{e Rom. xvi. 2 reiff. constr., here only.} ^{f dat., Acts xxi. 21.}
^{h = Acts xxi. 16. 1 Cor. ii. 2. v. 3. vii. 37. Tit. iii. 12 al. 2 Macc. xi. 25.} ^{g = Rom. v. 2. 1 Cor. xv. 1.}
^{reiff. Tit. ii. 14.} ^{k so Rom. xiv. 13. 1 Pet. ii. 19. 2 Pet. iii. 8.} ^{1 art., Rom. xiv. 13 al.}

21. *υμας συν ημιν* C a d o syr: *υμας συν υμιν* B 115: *nos nobiscum* F-lat, so also b¹.
 ins o bef και χρισας D¹. for 2nd ημας, υμας B¹.

22. om ὁ AC¹KP¹ a e m o 17 Syr(arry) copt goth Ps-Just Did Chr Damasc: και
 bef δ F tol demid æth. αραβωνα (F')LX m; -βωνα FP.

23. for ουκετι, ουκ F latt Syr copt goth (æth) Ambrst.

24. της πιστεως bef υμων DF a latt Ambrst Aug.

CHAP. II. 1. for δε, τε D¹ æth: γαρ B m 17 syr copt.

completion of God's promises.

21, 22.] construction as in ch. v. 5, which in form is remarkably similar; 21.] ὁ δὲ βεβ. . . ἡμᾶς is the (prefixed) predicate, and θεός the subject. βεβ. εἰς χριστὸν = βεβ. τῇ πίστει εἰς χριστὸν, confirmeth us (in believing) on Christ. χρίσας ἡμᾶς, after ἡμ. σὺν ὑμῖν and the καί, cannot refer (as Meyer, al.) to any anointing of the Apostles only, but must be taken, as Chrys., al., of all, Apostles and Corinthians. —ὁμοῦ προφήτας κ. ἱερεῖς κ. βασιλεῖς ἐργαζόμενος ταῦτα γὰρ τὸ παλαῖον ἐχρίετο τὰ γένη. Chrys., p. 448. See 1 John ii. 20. "Observe the connexion of χριστός and χρίσας." Stanley. 22.] σφραγ. again cannot refer to the Apostles alone, nor is ref. John any ground for such a reference,—but as in the other N. T. reff., to all,—sealed by the Holy Spirit to the day of redemption. καὶ δοὺς . . .] 'And assured us of the fact of that sealing:' see Rom. viii. 16. τ. ἀρρ. τ. πν.] the pledge or token of the Spirit: genitive of apposition; the Spirit is the token. ἀρρ., πρόδομα, Hesych. —ἡ ἐπὶ ταῖς ἀναῖς παρὰ τῶν ὠνουμένων διδομένη προκαταβολή ὑπὲρ ἀσφαλείας, Etymol. in Wetst., where see examples. "It is remarkable that the same word ῥίγγ, is used in the same sense in Gen. xxxviii. 17, 18, from ῥγ, to 'mix' or 'exchange,' and thence to 'pledge,' as Jer. xxx. 21; Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as 'tariff,' 'cargo,' are derived, in English and other modern languages, from Spanish traders." Stanley. 23, 24.]

His reason for not coming to them.

23. ἐπὶ . . . ψυχ.] against my soul,—
 'cum maximo meo malo, si fallo.' Grot.
 φειδόμενος ὑμ.] sparing you,—out
 of a feeling of compassion for you.

οὐκέτι, 'no more,' viz. after the first time: see Prolegg. to 1 Cor. § v. 6. The following οὐχ ὅτι κυρ. seems to be added to remove any false inference which might have been drawn from φειδόμενος as seeming to assert an unreasonable degree of power over them. But why ὑμῶν τῆς πίστεως? He had power over them, but it was in matters of discipline, not of faith: over matters of faith not even an Apostle has power ('fides enim prorsus ab hominum jugo soluta liberrimaque esse debet.' Calv.), seeing it is in each man's faith that he stands before God. And he puts this strongly, that in matters of faith he is only a fellow-helper of their joy (the χαρὰ ἐν τῷ πιστεύειν, Rom. xv. 13), in order to shew them the real department of his apostolic power, and that, however exercised, it would not attempt to rule their faith, but only to secure to them, by purifying them, joy in believing. He proceeds to say, that it was the probable disturbance of this joy, which induced him to forego his visit. τῇ πίστει, dat. of the state or condition in which: cf. Rom. xi. 20. So Polyb. xxi. 9. 3, ἐστὶ τῇ διανοίᾳ.

CHAP. II. 1—4.] FURTHER EXPLANATION ON THE REASON OF THE POSTPONEMENT OF HIS VISIT. 1.] Δέ is merely transitional, and does not imply any contrast with what has preceded. ἐμαντῶ,

^m = 1 Cor. iv. 21 reff. ⁿ Matt. xix. 22]. Rom. xiv. 15 al. act., ver. 5. 8 (bis), ch. vii. 13 only. Job xxi. 39. o interroq., 1 Cor. v. 2 reff. see Phil. i. 22. r see Acts xxiv. 15, 20. xxv. 25. ch. vii. 11 al. t constr., Phil. iv. 11. 1 Pet. ii. 12. iii. 16. Ezek. xiv. 4. u Acts xxvii. 21. v constr., Matt. xxvii. 43. 2 Thess. iii. 4. w, dat., ch. i. 9 reff.

πάλιν ^m ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. ² εἰ γὰρ ἐγὼ ⁿ λυπῶ ^{ABCD} ὑμᾶς, ^o καὶ τις ὁ ^p εὐφραίνων με εἰ μὴ ὁ ⁿ λυπούμενος ^q ἐξ ^{KLPS} ἐμοῦ; ³ καὶ ἔγραψα ^r τοῦτο ^r αὐτό, ἵνα μὴ ἐλθὼν ^s λύπην ^{no 17.4} σχῶ ^t ἅψ' ὧν ^u ἔδει με χαίρειν, ^v πεποιθὼς ἐπὶ πάντας

rec ελθεῖν bef εν λυπη, with copt aeth: ελθειν bef προς υμας DF latt Syr (goth) arm Chr Thl: txt ABCKLPN rel syr Thldrt Damasc Θε.

2. [ε in ει is written over the line, and o inserted before λυπω but erased, by N¹.] rec aft και τις ins εστιν, with DFKLPN³ rel latt Orig.² (and int.) Chr Thldrt: om ABCN¹ copt Cyr Damasc. om με P.

3. rec aft εγραφα ins υμιν, with C³DFKLPN³ rel latt syrr goth aeth Chr Thldrt Pel: om ABC¹PN¹ 17 am copt Damasc Ambrst. αυτο bef τουτο C Chr Thl: om αυτο A copt arm Damasc: txt BDFKLPN rel. τουτο αυτο bef εγραφα DF latt goth aeth Pel Bede. aft λυπην ins επι λυπην (see Phil ii. 27) DF a latt syr-wast Pel Bede. rec εχω, with CDFKLPN³ rel Thldrt Damasc: txt ABPN¹ a d 17 Chr Thl Θε-comm. (See var read, ch i. 15, Phil ii. 27.) for αφ', εφ' de F.

not = παρ' ἐμανῶ (as most Commentators and E. V.), but 'dat. commodi,' for **my own** sake, as is evident by the consideration in the next verse.

τοῦτο refers to what follows: see reff. τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν] not again to come to you in grief. This is the only fair rendering of the words; implying, that *some former visit had been in grief*. Clearly the first visit Acts xviii. 1 ff., could not be thus described: we must therefore infer, that an *intermediate unrecorded visit* had been paid by him. On this subject, compare ch. xii. 14; xiii. 1 and notes: and see Prolegg. to 1 Cor. § v.

ἐν λύπῃ] is explained in vv. 2, 3 to mean (so Estius, Bengel, Rückert, Olsh., De Wette, al.) in **mutual grief**: 'I grieving you (ver. 2), and you grieving me' (ver. 3): not, as Chrys., al., Paul's grief alone, nor, as Meyer, al., grief inflicted on them by Paul.

2.] γάρ, reason why I would not come to you in grief: because I should have to grieve those who formed my proper material for thankfulness and joy.

ἐγὼ has a peculiar emphasis: 'If I cause you grief'. . . implying, 'there are who cause you sufficient.'

καὶ prefixed to a question denotes *inconsequence on*, or *inconsistency with*, the foregoing supposition or affirmation: so Eur. Med. 1388, ὦ τέκνα φίλτατα! "μητρὶ γε, σοὶ δ' οὐ." κάπειτ' ἔκτας; see other examples in Hartung, Partikel-lehre, i. p. 147. It is best expressed in English by 'then': who is he then, &c. as in E. V. The explanation of Chrys., who has been followed by Erasmus., Bengel, Olsh., al., is curious, and certainly inconsistent with the context: εἰ καὶ λυπῶ ὑμᾶς, χάριν μοι παρέχετε κὰν τούτῳ μεγίστην,

ὅτι δάκνεσθε ὑπὸ τῶν παρ' ἐμοῦ λεγομένων. Hom. iv. p. 456. Some of these Commentators refer the *singular* to the offender, vv. 5—8. But however the words may *bear* the meaning, and however *true* the saying might be, it is pretty clear that it would be beside the subject: nay, would give a reason the other way,—why he *should* come to them.

3.] ἔγραψα τοῦτο αὐτό, I put in writing this same thing, viz. the *τούτο* which I ἔκρινα, ver. 1: the announcement of my change of purpose in 1 Cor. xvi. 7, which had occasioned the charge of fickleness against him. The theories of Commentators have given rise to various interpretations of *τούτο αὐτό*: Chrys. understands, ch. xii. 21 of *this same Epistle*:—Beza, Meyer, al., *my blame of you in the first Epistle*:—so Estius, especially 1 Cor. iv. 19, 21:—Bleek supposes a *lost Epistle* to be referred to: De Wette wavers, but is disposed with Erasmus., Rückert, al., to render αὐτὸ τούτο 'on this account,' as Plato, Protag. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω: but Meyer rejoins, that this idiom is foreign to the style of Paul. I imagine that *two meanings* are open to us: (1) as above, *the announcement* which caused the charge of fickleness: (2) *the reproaches in the 1st Epistle* which grieved them. Of these, specious as is the latter on account of the following context, I prefer the former because of the *τούτο* in ver. 1.

ἅψ' ὧν, ellipt. for ἀπὸ τούτων, ἅψ' ὧν, see reff.

πεποιθὼς . . .] having trust in (reposing trust on) you all, that my joy is (the pres. expressing the purport of the trust when felt) **that of all of you**: i. e. trusting that you too would feel that there was sufficient reason for the postponement if it

ὕμᾱς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ⁴ Ἐκ γὰρ ^{w = 1 Cor. vii. 5 reff.} πολλῆς θλίψεως καὶ ^{x Luke xxi. 25 only. Job xxx. 3.} συνοχῆς καρδίας ἔγραψα ὑμῖν ^{y = Rom. ii. 27 reff.} διὰ πολλῶν δακρύων, οὐχ ἵνα ^{z Luke xxi. 2. z ver. 2 reff.} λυπηθῇτε, ἀλλὰ ^{a arrangt. of words, John xiii. 29. Acts xii. 4. Rom. xi. 31. 1 Cor. ix. 15. xiv. 9. Gal. ii. 10.} τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω ^{b here only τ. Wisd. iii. 10 only. (-ιον, 2 Macc. vi. 13.)} περισσοτέρως ^{c Acts xx. 21. xxiv. 24. ch. i. 11 al. f Luke xxii. 38. Gen. xxx. 15.} εἰς ὑμᾱς. ^{d Rom. xi. 25 reff. g Acts xxii. 22} Εἰ δέ τις ^{i ellipsis, see 2 Pet.} ^z λελύπηκεν, οὐκ ἐμέ ^z λελύπηκεν, ἀλλὰ ^d ἀπὸ ^d μέρους, ἵνα μὴ ^e ἐπιβαρῶ, πάντας ὑμᾱς. ⁶ ἵκανόν ^ε τῷ ^ε τοιοῦτῳ ἡ ^h ἐπιτιμία αὕτη ἡ ⁱ ὑπὸ ^k τῶν ^k πλειόνων, ⁷ ὥστε ¹ τοῦναν-

4. ἵνα γνῶτε bef την αγαπην F l.

for eis, προς F.

5. [αλλα, so ABCLPN rel.]

επιβαρων F.

6. om η υπο των πλειονων F(not F-lat) æth-rom.

interfered with our mutual joy. Meyer well observes, that πάντας ὑμᾱς, in spite of the existence of an anti-pauline faction in the Corinthian church, is a true example of the love which πάντα πιστεύει, πάντα ἐλπίζει, 1 Cor. xiii. 7.

4.] *Explanation* (γὰρ) *that he did not write in levity of purpose, but under great trouble of mind*,—not to grieve them, but to testify his love. ἐκ, of the inducement—διά, of the condition: he wrote, out of much tribulation (inward, of spirit, not outward) and anguish (συνοχή, ‘angustia’) of heart, with (q. ‘through,’—the state being the vehicle of the action, see reff.) many tears.

τ. ἀγάπην, before the conjunction ἵνα, for special emphasis: see reff. περισσοτέρως—‘than to other churches (?)’—so Chrys. (referring to 1 Cor. iv. 15; ix. 2), Theophyl.: Estius thinks, the comparative is not to be pressed, but understood as in ver. 7,—‘exceedingly.’

5—11.] DIGRESSIVE REFERENCE TO THE CASE OF THE INCESTUOUS PERSON, WHOM THE APOSTLE ORDERS NOW TO BE FORGIVEN, AND REINSTATED. From the λύπη of the former verses, to him who was one of the principal occasions of that grief, the transition is easy.

5.] Δέ, transitional. Now if any one hath occasioned sorrow (a delicate way of pointing out the one who had occasioned it), he hath grieved, not me (not,—‘not only me,’ which destroys the meaning,—‘I am not the aggrieved person, but you’), but, more or less (‘partially:’ ref.), that I be not too heavy on him (refers to ἀπὸ μέρους, which qualifies the blame cast on the offender), all of you. The above punctuation and rendering is adopted by Chrys. (ἵνα μὴ βαρῆσω ἐκείνον τὸν πορνεύσαντα, p. 459), Beza, Calvin (but not in his text), al., with Meyer, De Wette. But Theodoret, Vulg., Luther, Bengel, Wetst., al., join ἐπιβαρῶ πάντας ὑμ., thus: ‘he hath not

grieved me (alone and principally) but only in part (having grieved you also), that I may not lay the fault on all of you,’ which I should in this case do, by making myself the only person aggrieved, and classing you with the offender. But this can hardly be; ἀλλά must be εἰ μὴ.

Another way is adopted by Mosheim, Billroth, and Olsh.,—to join πάντας with ἵνα μὴ ἐπιβ.,—‘but in part,—that I burden not all,—you:’—ἐπιβαρῶ being variously understood, either (1) of including you in the blame of the offender, or (2) as Olsh., of extending to them all the burden of this sorrow;—he supposes it to be ironically spoken; their highest praise would have been that all had been troubled. But as Meyer remarks, irony is entirely out of place in this part of the Epistle. The meanings are well discussed in Stanley.

6.] ἵκανόν, sc. either ἐστίν or ἔστω. τῷ τοιοῦτῳ Meyer remarks on the expression as being used in mildness, not to designate any particular person: but the same designation is employed in 1 Cor. v. 5, παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ.

ἡ ἐπιτ. αὕτη] This punishment (= ἐπιτίμιον, see reff.): what it was, we are unable with certainty to say; but 1 Cor. v. seems to point to excommunication as forming at least a part of it. But it was not a formal and public, only a voluntary individual abstinence from communion with him, as is shewn by ὑπὸ τῶν πλειόνων: the anti-pauline party probably refusing compliance with the Apostle’s command. ἵκανόν] enough, not in duration, though that would be the case, but in magnitude: sufficient, as having produced its desired effect, penitence.

7.] so that (conseq. on ἵκανόν) on the contrary you (should) [rather (than continue the punishment)] forgive and comfort him, &c. Meyer denies that δεῖν should be supplied, and makes ὥστε depend immediately on

m = Luke vii. 42, 43. Col. xii. 13. n = 13 in 13 (bis). L.P.† S. 13 in 13. n = ch. i. 4, &c. ref. a 1 Cor. ix. 27 ref. p = Mark xii. 49. L. 1 Cor. xii. 23†. 1 Cor. iv. 33 (36) Theod. q 1 Cor. xii. 34 ref. r = w. inf., Rom. xii. 1 al. 2 Macc. iv. 34. u Rom. v. 4 ref. signif., Acts xxvii. 24. Gal. iii. 18. 2 Macc. iii. 33. vii. 2. xii. 17, 18. 1 Thess. iv. 6 only. P. Ezek. xxii. 27. only. P.† Baruch ii. 8 only. s Gal. iii. 15 only. Gen. xxiii. 20. Levit. xxv. 30 only. v = ch. viii. 23. ix. 8. Gal. v. 10 al. w Acts vii. 39 ref. x act. y ch. iv. 6. Prov. viii. 30. see note. z ch. a ch. iii. 14. iv. 4. x. 5. xi. 3. Phil. iv. 7 t Rom. xiv. 9 ref. x act.

τιον [μᾶλλον] ὑμᾶς ^m χαρίσασθαι καὶ ⁿ παρακαλέσαι, ^o μή ^o πῶς τῇ ^p περισσοτέρᾳ λύπῃ ^q καταποθῇ ^s ὁ ^s τοιοῦτος. ^s διὸ ^r παρακαλῶ ὑμᾶς ^s κυρῶσαι εἰς αὐτὸν ἀγάπην. ⁹ ^t εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γινῶ τὴν ^u δοκιμὴν ὑμῶν, εἰ ^v εἰς πάντα ^w ὑπήκοοί ἐστε. ¹⁰ ὃ δέ τι ^m χαρίζεσθε, κἀγὼ καὶ γὰρ ἐγὼ ὁ ^x κεχάρισμαι, εἰ ^y τι ^x κεχάρισμαι, δι' ὑμᾶς, ^z ὑ ἐν ^y προσώπῳ χριστοῦ, ¹¹ ἵνα μὴ ^z πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ ^a νοήματα ^b ἀγνοοῦμεν.

7. om μαλλον AB Syr Aug: ins CKLPN rel syr copt arm Chr Thdrt^{1a}. Damasc Thl Ec Ambrst, and aft υμας DF goth Thdrt Tert.

9. aft εγραψα ins υμων F(υμων[sic] vobis F and G) 31 copt ath Chr Thdrt Pel Bede. ins παντων bef υμων F(not F-lat). for ει, η (η?) AB 17.

10. rec και εγω, with C¹FKLN^{3a} rel Thdrt: txt ABC²DPN¹ a m 17. 17 Epiph Chr Damasc. om εγω A. rec ει τι κεχαρ. φ κεχαρ., with D²KL rel syr Thdrt Th lEc: txt ABC(D¹)F(P)N latt Damasc Jer₂ Ambrst Pel Pac₁.—om δ D¹ ath-pl: ω D²P m g²(perhaps).

ικανόν,—‘enough, for you to forgive and console him.’ τῇ περισσοτέρᾳ λύπῃ] not, as E. V., ‘by overmuch sorrow:’ but (as Meyer), by the increase of sorrow which will come on the continuance of his punishment. καταποθῇ does not set any definite result of the excessive sorrow before them, such as apostasy or suicide, but leaves them to imagine such possible.

8.] κυρῶσαι, hardly (as usually understood) to ratify by a public decree of the church: if (see above) his exclusion was not by such a decree, but only by the abstinence of individuals from his society, the ratifying their love to him would consist in the majority making it evident to him that he was again recognized as a brother.

9.] Reason why they should now be ready to show love to him again,—the end of Paul’s writing to them having been accomplished by their obeying his order. For to this end I also wrote: the καὶ signifying that my former epistle, as well as my present exhortation, tended to this, viz. the testing your obedience. Meyer (ed. 2) explains the καὶ as implying that other orders to the same effect were sent by word of mouth. He alludes beyond doubt to the former Epistle, ch. v. Yet the ancient Commentators, Chrys., &c., and Erasm., Wolf, Bengel, al. (not Olsh., as De Wette says), interpret it of this Epistle: which certainly is grammatically allowable (see 1 Cor. v. 9, note), but opposed to the context (see vv. 3, 4, besides the manifest sense here, that the object of his writing had been accomplished). That I might know the proof

of you, whether in all things (emphatic) ye are obedient. This was that one among the various objects of his first Epistle, which belonged to the matter at present in hand, and which he therefore puts forward: not by any means implying that he had no other view in writing it. 10.] Another

assurance to encourage them in forgiving and reinstating the penitent;—that they need not be afraid of lack of apostolic authority or confirmation of their act from above—he would ratify their forgiveness by his sanction. φ δὲ . . .] ‘Your forgiveness is mine:’ not said generally (as Meyer), but definitely, pointing at the one person here spoken of and no other. κἀγὼ, scil.

χαρίζομαι. Then he substantiates this assurance, by further assuring them, that his forgiveness of any fault in this case, if it takes place, takes place on their account. Meyer’s (former: now [4th edn.] abandoned) and Rückert’s rendering of κεχάρισμαι as passive, disturbs the whole sense of the passage, besides being inconsistent with the N. T. usage of the word, see ref.

ἐν προσώπῳ χριστοῦ] either ‘in the presence of Christ,’ as in ref. Prov. (compare Matt. xxi. 42),—so Theodoret, Erasm., Beza, Calv., Olsh., De W.,—or, and far better, in the person of Christ, acting as Christ, in the same way as he had commanded the punishment, ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, 1 Cor. v. 4: so Vulg., Estius (who argues the matter at some length), Wetst., al.

11. ἵνα μὴ . . .] follows out the δι’ ὑμᾶς—to prevent Satan getting any advantage over us (the Church generally: or

¹² Ἐλθὼν δὲ εἰς τὴν Τρωάδα ^c εἰς τὸ εὐαγγέλιον τοῦ ^c χριστοῦ, καὶ ^c θύρας μοι ^c ἀνεωγμένης ἐν κυρίῳ, ¹³ οὐκ ^d ἔσχηκα ^e ἀνεσιν ^f τῷ πνεύματί μου, ^g τῷ μὴ εὑρεῖν με ^d Τίτον τὸν ἀδελφόν μου· ἀλλὰ ^h ἀποταξάμενος ⁱ αὐτοῖς, ^k ἐξῆλθον ^k εἰς Μακεδονίαν. ¹⁴ Τῷ δὲ θεῷ ^l χάρις τῷ πάντοτε ^m θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ καὶ τῇ

edn. 6, § 44. 5. h Acts xviii. 18 reff. i Acts viii. 5 reff.
xi. 25 reff. l Rom. vi. 17 reff. m Col. ii. 15 only t.

12. δια το εὐαγγέλιον F Damasc: δια του εὐαγγελιου D: *propter evangelium* latt. καὶ θύρα μοι ἡν ἐωγενῃ F: *ἡνεωγ.* DP.

13. for 2nd τω, του C²N¹: το LP f l¹ m n: εν τω D 17. ευρισκειν D¹. αὐτους K.

better, *us Apostles*), in robbing us of some of our people,—viz. in causing the penitent offender to despair and fall away from the faith. Chrys. remarks: *πλεονεξίαν εἰκότως ἐκάλεσεν, ὅταν καὶ διὰ τῶν ἡμετέρων κρατῇ. τὸ γὰρ δι' ἁμαρτίας λαμβάνειν, ἴδιον αὐτῷ ἐστι· τὸ μέντοι διὰ μετανοίας, οὐκέτι· ἡμέτερον γάρ, οὐκ ἐκείνου, τὸ ὅπλον.* p. 462. The word has yet another propriety: the offender was to be delivered over τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός—care must be taken lest we *πλεονεκτηθῶμεν ὑπὸ τοῦ σ.*, and his soul *perish likewise.*

οὐ γὰρ . . .] αὐτοῦ before τὰ νοήμ. for emphasis:—such devices, *as coming from him*, are special matters of observation and caution to every Christian minister; much more to him who had the care of all the churches. See 1 Pet. v. 8.

The personality and agency of the Adversary can hardly be recognized in plainer terms than in both these passages.

12—17.] HE PROCEEDS (after the digression) TO SHEW THEM WITH WHAT ANXIETY HE AWAITED THE INTELLIGENCE FROM CORINTH, AND HOW THANKFUL HE WAS FOR THE SEAL OF HIS APOSTOLIC MINISTRY FURNISHED BY IT. The only legitimate connexion is that with vv. 1—4.

δέ serves to resume the main subject after parenthetical matter: so Herod. viii. 67,—*ἐπεὶ ὦν ἀπικατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων· Παριοὶ δὲ υπολειφθέντες ἐν Κύνῳ ἐκαρὰδιδκεον τὸν πόλεμον κῆ ἀποβήσεται· οἱ δὲ λοιποὶ ὡς ἀπικοντο ἐς τὸ Φάληρον, κ.τ.λ.* See Hartung, Partikellehre, i. 174.

12.] To Troas, viz. on his journey from Ephesus, Acts xx. 1, 2; 1 Cor. xvi. 5—9. “The art. perhaps indicates the region of ‘the Troad,’ rather than the city.” Stanley. εἰς τὸ εὐαγγ. τ. χρ.] for (the purpose of preaching) the Gospel of Christ. He had been before at Troas, but the vision of a Macedonian asking for help prevented his remaining there. He now revisited it, purposely to stay and preach. On his return to Asia he remained there seven days, Acts

xx. 6—12. καὶ θύρας . . .] and an opportunity of apostolic action being afforded me: ἐν κυρίῳ defines the sort of action implied, and to which the door was opened. It is remarkable that in speaking of this journey, though not of the same place, Paul uses this expression, 1 Cor. xvi. 9. Compare the interesting passage at Troas on his return from Europe the next spring, Acts xx. 6—13.

13. ἔσχηκα ἀνεσιν] perf. in the sense of *aorist*, as ch. i. 9. I had not rest for my spirit (not, ‘in my spirit:’ compare οὐχ εὐρούσα ἡ περιστέρα ἀνάπανσιν τοῖς ποσὶν αὐτῆς, Gen. viii. 9). He could not with any tranquillity prosecute the spiritual duties opened to him at Troas. τῷ μὴ εὑρ.] by (reason of) my not finding: see reff.

Paul had sent Titus to Corinth, ch. xii. 18, partly to finish the collection for the saints, but principally to bring intelligence respecting the effect of the first Epistle. Probably it had been fixed that they should meet at Troas.

τ. ἀδελ. μου implies a relation closer than merely that of Christian brotherhood—my colleague in the Apostleship. αὐτοῖς] the disciples there: understood from the context.

14—17.] Omitting, as presupposed, the fact of his having met with Titus in Macedonia, and the nature of the intelligence which he brought,—he grounds on these a thanksgiving for that intelligence, and a magnification of his apostolic office. It is evidently beside the purpose to refer this thanksgiving to the diffusion of the gospel in Macedonia (as Flatt), or in Troas (as Emmerling), or to general considerations (as Bengel):—both the context, and the language itself (see below), shew that its reference is to the effects of the apostolic reproof on the Corinthians. **14. θριαμβεύοντι.]** leading us in triumph, see reff. Two kinds of persons were led in triumph: the participants of the victory, and the victims of the defeat. In Col. the latter are plainly meant; here, according to many Commentators (Calv., Elsner, Bengel, De

ⁿ ὁσμὴν τῆς γνώσεως ^ο αὐτοῦ ^p φανεροῦντι δι' ἡμῶν ἐν ^{ABCD}
^{John xii. 3.} παντὶ τόπῳ. ¹⁵ ὅτι χριστοῦ ^q εὐδία ἐσμὲν τῷ θεῷ ^r ἐν ^{KLPS}
^{Eph. v. 2.} τοῖς ^s σωζομένοις καὶ ^t ἐν τοῖς ^t ἀπολλυμένοις, ¹⁶ οἷς ^{hcd}
^{16 only. Exod.} μὲν ^u ὁσμὴ ἐκ θανάτου ^v εἰς θάνατον, ^u οἷς δὲ ^u ὁσμὴ ἐκ ^{ghkl}
^{v. 21.} ^{gen. object.,} ^{ch. x. 5.} ^{1 Rom. i. 19} ^{refl.} ^{q Eph. v. 2.} ^{Phil. iv. 18 only.} ^{Ezra vi. 10.} ^{r = 1 Cor. ii. 6.} ^{s 1 Cor. xv. 2 refl.} ^{t Rom.}
^{ii. 12 refl.} ^{u 1 Cor. xi. 21 refl.} ^{v = Acts xi. 18.} ^{Rom. v. 16 refl.}

14. [*s* of *της* is written over the line by \aleph^1 or -corr¹.]

16. ὁσμην (twice) D. rec om ἐκ (twice), with DFKL rel latt arm Iren Thdr²
 Cyr¹ Thl (Ec lat-ff: ins ABCN in 17. 47(2nd) copt aeth Clem Orig¹ (and int.) Dial Nys

Wette, al.), the *former*: which however is never elsewhere the reference of the word, but it always implies *triumphare de aliquo*.

Wetst. quotes this sense, βασιλεῖς ἐθριάμβευσε, Plut. Rom. p. 38 D, and in four other places:—and the Scholiast to Hor. Od. i. 37. 31, who relates of Cleopatra, “invidens Privata deduci superbo Non humilis mulier triumpho,” that she refused the terms offered her by Augustus, saying, οὐ θριαμβευσήσομαι. Meyer in consequence understands it in this sense here: **who ever triumphs over us**, i. e. ‘who ceases not to exhibit us, His former foes, as overcome by Him:’—and adds in a note, “Remark the emphatic πάντοτε, prefixed, to which the similarly emphatic ἐν παντί τόπῳ, at the end, corresponds. God *began* His triumph over the *ἡμεῖς* at their conversion;—over Paul, at Damascus, where he made him a servant, from being an enemy. This triumph he ever continues, not ceasing to exhibit before the world these His former foes, by the results of their present service, as overcome by Him. This, in the case before us, was effected by Paul, in that (as Titus brought him word to Macedonia) his Epistle had produced such good results in Corinth.” And I own that this, notwithstanding that De W. objects to it as a strange way of expressing thankfulness for deliverance from our anxiety (but *is it so* to those who look beneath the surface? In our spiritual course, *our only true triumphs* are, *God’s triumphs* over us. His defeats of *us*, are *our only* real victories), yet appears to me to be the *only admissible rendering*. We must not violate the known usage of a word, and invent another for which there is no precedent, merely for the sake of imagined perspicuity. Such is that of ‘to make to triumph’ (Beza, Estius, Grot., al.):—μαθητεῖν, Matt. xxviii. 19, and βασιλεῖν, 1 Kings viii. 22, are not cases in point, their sense being, to ‘make a disciple,’ ‘to make a king,’—whereas that required for θριαμβεῖν, would be, ‘*triumphatorem facere*.’ χορεύειν, for ‘to make to dance,’ is more to the point: οὐπω καταπαύσομεν μοῦσας, αἱ μ’ ἐχόρευσαν, Eur. Herc. Fur. 688,—τάχα σ’ ἐγὼ μᾶλλον

χορεύσω, ib. 873:—but the Apostle’s own usage in ref. Col., in my mind, decides the question. See also the following context.

ἐν τῷ χρ., as usually, in our connexion with, ‘as members of,’ Christ: not, ‘by Christ.’ τὴν ὁσμὴν] The similitude is not that of a *sacrifice*, but still the same as before: during a triumph, sweet spices were thrown about or burnt in the streets, which were θυμαμάτων πλήρεις, Plut. Æmil. p. 272 (cited by Dr. Burton). As the fact of the triumph, or approach of the triumphal procession, was made known by these odours far and wide, so God diffuses by our means, who are the materials of His triumph, the sweet odour of the knowledge of Christ (who is the Triumpher, Col. ii. 15).

τῆς γνώσ.] genit. of apposition: the *odour*, which, in the interpretation of the figure, is the knowledge. αὐτοῦ,—χριστοῦ, cf. next verse. 15.] Here the propriety of the figure is lost, and the source of the odour identified with the Apostles themselves. For we are to God a sweet savour of Christ (gen. object., of that which was diffused by the odour, viz. the *knowledge of Christ*. ‘Instar fragrantis ejusdam unguenti, seu florum aut herbarum, famam nominis ejus, velut bonum et suavem odorem, . . . spargimus apud omnes.’ Estius) among those who are being saved, and among those who are perishing (σωζ. and ἀπολλ., see note, 1 Cor. i. 18). καὶ σάζονται τινες, καὶ ἀπολλύονται, τὸ εὐαγγέλιον μένει ἔχον τὴν οἰκίαν ἀρετῆν, κ. ἡμεῖς μένομεν τοῦτο ὄντες ὑπὲρ ἐσμέν, Theophyl., mainly from Chrys., who proceeds καὶ καθάπερ τὸ φῶς, καὶ σκοτίζῃ τοὺς ἀσθενεῖς, φῶς ἐστὶ, καίτοι σκοτίζον· κ. τὸ μέλι, καὶ πικρὸν ᾗ τοῖς νοσοῦσι, γλυκὺ τὴν φύσιν ἐστίν· οὕτω καὶ τὸ εὐαγγέλιον εὐωδὲς ἐστὶ, καὶ ἀπολλύονται τινες ἀπιστοῦντες. Hom. v. p. 467.

16 a.] to the one (the latter) an odour arising from death and tending to death: to the others (the former) an odour arising from life and tending to life. The odour was, CHRIST,—who to the unbelieving is *Death*, a mere announcement of a man crucified,—and working

ζῶης ^v εἰς ζῶην. καὶ ^w πρὸς ταῦτα τίς ^w ἰκανός; 17 οὐ ^w here only.
 γάρ ἐσμεν ὡς ^x οἱ ^x πολλοὶ ^y κατηλεύοντες τὸν ^z λόγον τοῦ 12. Xen.
^z θεοῦ, ἀλλ' ^a ὡς ἐξ ^b εἰλικρινείας, ἀλλ' ^a ὡς ἐκ θεοῦ, Mem. i. 2. 15.
^c κατέναντι [τοῦ] θεοῦ ^d ἐν χριστῷ λαλοῦμεν. see Col. i. 12.
 y here only +
 see note.
 z Acts xi. 1 reff.
 a = Matt. vii.
 29. John
 d = 1 Thess. iv. 1.
 f (-ἀνεῖν)

III. ^l Ἀρχόμεθα πάλιν ^e ἐαυτοὺς ^f συνιστάνειν; ἡ

i. 14. b ch. i. 12 reff. c Rom. iv. 17 reff.
 e 1st pers., Rom. viii. 23. xv. 1. 1 Cor. xi. 31. ch. i. 9. iv. 2, 5. x. 12, 14. 1 Thess. ii. 6.
 ch. v. 12. x. 12, 18 only. see Rom. iii. 5 reff. f (-ἀνεῖν)

Hil. (P?) ζῶν (1st; but corrd) ^h1.

17. for πολλοί, λοιποὶ DFL d e f g h l n syrr arm Chr Thdrt: plurimi vulg (and F-lat);
 ceteri aut plurimi G-lat. αλλα (1st) B. om 1st as F latt copt goth Iren-int lat-ff.
 om 2nd αλλ' F fuld (and demid) syr Iren-int. rec (for κατέναντι) κατενωπιον,
 with DFKL rel Bas Chr Thdrt Damasc: ενωπιον ^h3: txt ABCP^h m 17 Did Chr-ms.
 om του βεφ θεου (to corresp with εκ θεου before: but the art here is significant
 as giving solemnity) ABCD^h ^h1 m 17 Bas: ins D³FKLP^h ^h3 rel Chr Thdrt Damasc.

CHAP. III. 1. for συνιστανειν, συνισταν BD¹ 17: συνισταναι F Thdrt: txt ACD^{2,3}
 KLPS^h rel. rec (for 1st ἡ) εἰ, with AKLP rel arm Chr Damasc: txt BCDFN a f m

death by unbelief: but to the believing, *Life*, an announcement of His Resurrection and Life,—and working in them life eternal, by faith in Him. The *double working* of the Gospel is set forth in Matt. xxi. 44; Luke ii. 34; John ix. 39.

16 b.] In order to understand the connexion, we must remember that the purpose of vindicating his apostolic commission is in the mind of Paul, and about to be introduced by a description of the office, its requirements, and its holders. This purpose already begins to press into its service the introductory and apologetic matter, and to take every opportunity of manifesting itself. In order then to exalt the dignity and shew the divine authorization of his office, he asks this question: **And** (see remarks at ver. 2) **for** (to accomplish) **these things** (this so manifold working in the believers and unbelievers,—this emission of the εὐωδία χριστοῦ every where), **who is sufficient?** He does not express the answer, but it is too evident to escape any reader,—indeed it is supplied in terms by ch. iii. 5, οὐχ ὅτι ἰκανοὶ ἐσμεν λογίσασθαι τι ἀφ' ἐαυτῶν ὡς ἐξ ἐαυτῶν, ἀλλ' ἡ ἰκανότης ἡμῶν ἐκ τοῦ θεοῦ. Meyer remarks that πρὸς ταῦτα is put first, in the place of emphasis, to detain the attention on its weighty import, and then τίς purposely put off till the end of the question, to introduce the interrogation unexpectedly; as in Herod. v. 33,—σοὶ δὲ κ. τοῦτοισι τοῖσι πρήγμασι τί ἐστι;—Plato, Symp. p. 204, ὁ ἐρῶν τῶν καλῶν τί ἐρᾷ;

17.] οἱ πολλοὶ here points definitely at those false teachers, of whom he by and by, ch. x.—xii., speaks more plainly. ἐσμεν . . . κατηλεύοντες] are not in the habit of adulterating (the word κά-

πηλος [Sir. xxvi. 29] originally signifies any kind of huckster or vender, but especially of wine,—and thence, from the frequency of adulteration of wine, κατηλεύω implied to adulterate: in Isa. i. 22, we have οἱ κάπηλοι σου μίσγουν τὸν οἶνον ὕδατι: in the Etymol. (Wetst.) κάπηλος, ὁ οἰνοπῶλης . . . ὁ δὲ αἰσχύλος τὰ δόλια πάντα καλεῖ κάπηλα: 'κάπηλα προφύρων τεχνήματα:' in Lucian, Hermotim. 59 (ib.), ὅτι καὶ φιλόσοφοι ἀποδίδονται τὰ μαθήματα, ὥσπερ οἱ κάπηλοι, κερασάμενοί γε οἱ πολλοί, καὶ δολῶσαντες, καὶ κακομετροῦντες. See many more examples in Wetst. The same is expressed ch. iv. 2, by δολοῦντες τ. λόγον τ. θεοῦ] the word of God, but as ('ut qui') from sincerity (the subjective regard of the speakers), but as from God (the objective regard—a dependence on the divine suggestion) we speak before God (with a consciousness of His presence) in Christ (not 'in the name of Christ,' Grot., al., nor 'concerning Christ,'—Beza, al.: nor 'according to Christ,' Calv.: but as usual, in Christ; as united to Him, and members of His Body, and employed in His work).

CH. III. 1—VI. 10.] BEGINNING WITH A DISOWNING OF SELF-RECOMMENDATION, THE APOSTLE PROCEEDS TO SPEAK CONCERNING HIS APOSTOLIC OFFICE AND HIMSELF AS THE HOLDER OF IT, HIS FEELINGS, SUFFERINGS, AND HOPES, PARTLY WITH REGARD TO HIS CONNEXION WITH THE CORINTHIANS, BUT FOR THE MOST PART IN GENERAL TERMS. 1—3.]

He disclaims a spirit of self-recommendation.

1.] ἀρχ., are we beginning? πάλιν, alluding to a charge probably made against him of having done this in his former epistle: perhaps in its opening sec-

g Rom. xvi. 2

refl.

h = 1 Cor. iv.

18 refl.

i here only +.

Arrian,

Epictet. ii. 3.

k here bis. Luke

s 20 only r.

1 Macc. xiii.

40 only.

l Acts viii. 28,

30 (refl.).

m Rom. i. 19

refl.

n John iii. 21.

1 John ii. 19.

o pass., ch. viii. 19, 20.

act., 2 Tim. i. 18.

1 Pet. i. 12.

iv. 10.

p = 2 John 12.

3 John 13 only +.

s John ii. 6.

Rev. ix. 20

only.

Exod. i. c. al.

μὴ ὡς ^hτινες ⁱ συστατικῶν ἐπιστολῶν πρὸς ^{ABCD} ^{KLPN} ^{bcde} ^{ghkl} ^{no 17.}
 ὑμᾶς, ἣ ἐξ ὑμῶν; ² ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε,
^k ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, ¹ γινωσκομένη καὶ
^l ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, ^{3 mn} φανερούμενοι
ⁿ ὅτι ἐστὲ ἐπιστολὴ χριστοῦ ^o διακονηθεῖσα ὑφ' ἡμῶν, ^k ἐγ-
 γεγραμμένη οὐ ^p μέλανι, ἀλλὰ πνεύματι ^a θεοῦ ^a ζῶντος,
 οὐκ ἐν ^r πλαξίν ^s λιθίναις, ἀλλ' ἐν ^r πλαξίν καρδίαις ^t σαρ-

17 vss Thdrt lat-ff.

ὡσπερ AD¹ m.

rec at end adds συστατικῶν, with DKLP

rel syrr goth Thdrt-ms Damasc; συστατικῶν ἐπιστολῶν F, the words *commendaticii*
epistolis are written over the greek in F (as also in G, the latin being there always so
 written): om ABCX 17 vulg (and F-lat) copt aeth arm Chr Thdrt (exc ms.) Ambrst. (συν-
 DF: -στατικας D¹.)

2. for 2nd ἡμῶν, ὑμῶν X b k o 17.

for παντῶν, τῶν F. (omnibus vulg with F-lat.)

3. ins καὶ bef ἐγγεγραμμένη B a² 67². 74 vulg arm Jer Pel Bede. rec καρδίας
 (see note), with FK rel latt Syr copt (goth) aeth arm Orig¹ (and int³) Dial Eus Chr Cyr²
 Thdrt Damasc Iren-int Hil: txt ABCDLX rel syr Eus-mss Bc.

tion, and in some passages of 1 Cor. v., ix.
 and xiv. 18; xv. 10 al.: see our ch. x. 18.

ἡ μὴ χρ.] Or do we want (the
 μὴ gives an ironical turn to the question,
 which is more strongly expressed in the
 rec. reading εἰ μὴ,—unless it be thought,
 that' . . .) as some (so *τινες*, 1 Cor. iv.
 18; xv. 12; Gal. i. 7, of the teachers who
 opposed him. Probably these persons had
 come recommended to them, by *whom*
 does not appear, whether by churches or
 Apostles, but most likely by the former
 (ἐξ ὑμῶν), and on their departure re-
 quested similar recommendations from the
 Corinthian church to others), letters of re-
 commendation to you (ἐπιστ. συστατικαί
 are fully illustrated by Suicer, Thes. in voc.
 Among other passages he cites the 13th
 canon of the council of Chalcedon: ξένους
 κληρικοὺς καὶ ἀγνώστους ἐν ἐτέρᾳ πόλει
 δίχα συστατικῶν γραμμάτων τοῦ ἰδίου
 ἐπισκόπου μηδὲ ὅλως μηδαμοῦ λειτουρ-
 γεῖν; and Epist. cclxxi. [al. xi.] of Basil,
 vol. iv. p. 417, which has this inscription:
 Εὐσεβίῳ ἐπαίρῳ συστατικῇ ἐπὶ Κυριακῇ
 πρεσβυτέρῳ, "Eusebio sodali commenda-
 titia Cyriaci presbyteri") or from you?
 The rec. συστατικῶν at the end, as well
 as συστ. ἐπιστολῶν, have probably been
 glosses, inserted (the ancient mss. having
 no stops) to prevent ἐξ ὑμ. being taken
 with ἡ ἐπιστ. following.

2.] Ye are
 our epistle (of commendation), written on
 our hearts (not borne in our hands to be
 shewn, but engraven, in the consciousness
 of our work among you, on our hearts.
 There hardly can be any allusion, as Olsh.
 thinks, to the twelve jewels engraven with
 the names of the tribes and borne on the
 breast-plate of the High Priest, Exod.

xxviii. 21. The plural seems to be used,
 as so often in this Epistle,—see e.g. ch.
 vii. 3, 5,—of Paul himself only), known
 and read (a play on γιν. and ἀναγιν., as at
 ch. i. 13) by all men (because all men are
 aware, what issue my work among you
 has had, and receive me the more favour-
 ably on account of it. But 'all men' in-
 cludes the Corinthians themselves; his
 success among them was his letter of re-
 commendation to them as well as to others
 from them).

3.] manifested to be
 (that ye are) an epistle of Christ (i. e.
 written by Christ,—not, as Chrys. al.,
 concerning Christ:—He is the Recom-
 mender of us, the Head of the church and
 Sender of us His ministers) which was
 ministered (aor.) by us (i. e. carried about,
 served in the way of ministration by us as
 tabellarii,—not, as Meyer and De W. and
 al., written by us as amanuenses: see
 below), having been inscribed, not with
 ink, but with the Spirit of the living
 God (so the tables of the law were γεγραμ-
 μέναι τῷ δακτύλῳ τοῦ θεοῦ, Exod. xxxi.
 18), not on stone tables (as the old law,
 ib.), but on (your) hearts (which are)
 tables of flesh (Meyer calls the reading
 καρδίας a mistake of the pen. But surely
 internal as well as external evidence is
 strong in its favour, the correction to καρ-
 δίας being so obvious to those who found
 the construction harsh). The apparent
 change in the figure in this verse requires
 explanation. The Corinthians are his Epis-
 tle of recommendation, both to themselves
 and others; an Epistle, written by Christ
 ministered by Paul; the Epistle itself being
 now the subject, viz. the Corinthians, them-
 selves the writing of Christ, inscribed, not

κίμαις. ⁴ ^u Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ ^u ch. i. 15 reff.
 χριστοῦ ^v πρὸς τὸν θεόν· ⁵ ^w οὐχ ^w ὅτι ^x ἱκανοὶ ἐσμεν ^v = Rom. v. 1
^y λογίσασθαι τι ^z ἄφ' ^z αὐτῶν ὡς ^b ἐξ ^a αὐτῶν, ἀλλ' ἡ ^{ref.}
^c ἱκανότης ἡμῶν ^b ἐκ τοῦ θεοῦ, ⁶ ὃς καὶ ^d ἰκάνωσεν ἡμᾶς ^w ch. i. 24 reff.
^e διακόνους ^f καινῆς ^{fg} διαθήκης, οὐ ^h γράμματος ἀλλὰ ^x ch. ii. 16.
^h πνεύματος· τὸ γὰρ ^h γράμμα ⁱ ἀποκτείνει, τὸ δὲ ^h πνεῦμα ^y = Rom. iii.
^z Luke xii. 57. ^{xxi. 30.}
^{John v. 19.}
^{x. 18. xvi. 13.}
^{al.}

a 1st pers., ver. 1.

e = Eph. iii. 7. Col. i. 23 al.

g Rom. ix. 4 reff.

xii. 4. Rev. vi. 11.

b = ch. i. 11. ii. 2.

f 1 Cor. xi. 25 ll.

h Rom. ii. 29. vii. 6.

c here only +.

Heb. viii. 8 (from Jer. xxxviii. [xxxix.] 31). ix. 15.

i (-κτεν-) Matt. x. 28. Mark xii. 5. Luke

d Col. i. 12 only +.

[xxxix.] 31]. ix. 15.

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[xxxix.] 31]. ix. 15.

4. for εχομεν, εχω Α.

5. λογιζσθαι CDF 1 n.

rec αφ' εαυτων bef λογισασθαι τι, with KL rel syr Did
 Chr Thirt Damase: bef ικανοι εσμεν BCN copt arm Bas Antch: bef εσμεν m (attempts
 to connect ικανοι and αφ εαυτων): om 17. 139 Syr Aug: txt ADF(P) latt gtho lat-fl.
 —τι bef λογ. P: om τι B. om ως C. for 2nd εαυτων, αυτων BF.

6. rec αποκτενει, with B b d Orig: αποκτενει ACDL (αποικτένει D³L) rel Orig-ms
 Cyr-p: txt F(-κτηνναι) KPN e f l m² 17 Did Chr-2-mss.

on tables of stone, but on hearts, tables of flesh. The Epistle itself, written and worn on Paul's heart, and there known and read by all men, consisted of the *Corinthian converts*, on whose hearts Christ had written it by His Spirit. *I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your hearts.* On the tables of stone and of flesh, see Exod. as above; Prov. iii. 3; vii. 3; Jer. xxxi. 31—34, and on the contrast, also here hinted at in the background, between the heart of stone and the heart of flesh, Ezek. xi. 19; xxxvi. 26.

4—11.] *His honour of his apostolic office was no personal vanity, for all the ability of the Apostles came from God, who had made them able ministers of the new covenant (4—6), a ministration infinitely more glorious than that of the old dispensation (7—11).*

4.] The connexion with the foregoing is immediate: he had just spoken of his consciousness of apostolic success among them (which assertion would be true also of other churches which he had founded) being his world-wide recommendation. It is *this confidence* of which he here speaks. Such confidence however we possess through Christ towards God: i.e. 'it is no vain boast, but rests on power imparted to us through Christ in regard to God, in reference to God's work and our own account to be given to Him.'

5.] not that (i.e. 'I mean not, that' . . . :—not, 'not because,' as Winer in his former editions: see edn. 6, § 61. 5. f) we are of ourselves able to think any thing (to carry on any of the processes of reasoning or judgment, or faith belonging to our apostolic calling: there is no ellipsis, 'any thing great,' or 'good,' or the like) of ourselves, as if

from ourselves (ἀφ' ἑαυτ. and ἐξ ἑαυτ. are parallel: the latter more definitely pointing to ourselves as the origin),—but our ability (λογίσασθαι τὰ πάντα) is from (as its source) God,

6.] Who also (= 'qui idem'; so Eur. Bacch. 572, ταῦτα καὶ καθύβρις' αὐτόν, 'hæc eadem illi exprobravi.' See Hartung, Partikellehre, i. p. 132) hath enabled us as ministers of the (or, as Stanley, "a:" but not necessarily from the omission of the art.: cf. Heb. xii. 24, καὶ διαθήκης νέας μεσίτην Ἰησοῦ) new Covenant (i.e. the gospel, Eph. iii. 7; Col. i. 23, as distinguished from the law: see 1 Cor. xi. 25; Gal. iv. 24:—the πλάκες λίθιναι and σάρκιναι are still borne in mind, and lead on to a fuller comparison of the two covenants),—not of (governed by) διακόνους, not by καινῆς διαθ.—'ministers, not of' . . .) letter (in which, viz. in formal and literal precept, the Mosaic law consisted), but of Spirit (in which, viz. in the inward guiding of the Spirit of God, the gospel consists. Bengel remarks: 'Paulus etiam dum hæc scripsit, non literæ, sed spiritus ministerium egit. Moses in proprio illo officio suo, etiam cum haud scripsit, tamen in litera versatus est'); for the letter (mere formal and literal precept, of the law) killeth (as in Rom. vii.,—brings the knowledge of sin, its guilt and its punishment. The reference is not, as Meyer, to natural death, which is the result of sin even where there is no law; nor as Chrys. to the law executing punishment), but the Spirit (of the gospel, i.e. God's Holy Spirit, acting in and through Christ, Who ἐγένετο εἰς πνεῦμα ζωοποιούν, 1 Cor. xv. 45. See also below, ver. 17) giveth life (not merely life eternal, but the whole new life of the man of God, see Rom. vi. 4, 11; viii. 2, 10). On the his-

k Rom. iv. 17
ref.l Acts i. 17 al.
m here only.n Luke iv. 32
al. Ps.xxviii. 4.
o 1 Cor. xv. 43
ref.p = Acts xxii.
11 ref.q eph. here
and ver. 13
only. Acts i.10 ref.
(Exod.
xxiii. 29,
30.)r 1 Cor. i. 28
ref. part.

pres., lb. ii. 6.

u = Rom. iii. 7 ref. constr., ch. viii. 7 (πίστει, κ.τ.λ.).

xi. 13. Judg. ix. 9.

κ ζωοποιεῖ. 7 εἰ δὲ ἡ ¹ διακονία τοῦ θανάτου ἐν ^h γραμματι ABCDF
ἐντετυπωμένη λίθοις ἐγενήθη ^{no} ἐν ^{op} δόξῃ, ὥστε μὴ δύ- KLPN a
νασθαι ^a ἀτείνεισαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον b c d e f
Μωυσέως διὰ τὴν ^p δόξαν τοῦ προσώπου αὐτοῦ τὴν ⁱ κατ- g h k l m
αργουμένην, ^s πῶς οὐχὶ μᾶλλον ἡ ¹ διακονία τοῦ ^p πνεύ- n o 17. 47
ματος ἔσται ^{no} ἐν ^{op} δόξῃ; ⁹ εἰ γὰρ ἡ ¹ διακονία τῆς ^s κατα-
κρίσεως δόξα, ^t πολλῶ ^t μᾶλλον ^u περισσεύει ἡ ^{lv} διακο-
νία τῆς ^v δικαιοσύνης ^p δόξῃ. ¹⁰ καὶ γὰρ οὐ ^w δεδόξασται

s ch. vii. 3 only. Numb. xiii. 33 alius in Hexapl. t Rom. v. 9, 10 ref.
u = Rom. iii. 7 ref. constr., ch. viii. 7 (πίστει, κ.τ.λ.). Sir. xi. 12. v see ch. xi. 15. w = Rom.

7. for θανάτου, θεου **N**¹(txt **N**-corr¹). rec (for γραμματι) γραμμασιν (see note),
with ACD²⁻³KLPN rel latt (litteris aut littera G-lat) syr copt goth Orig₁(and int₂) Mac
Chr Thdrt Damasc lat-ff: ενεγεγραμμενη 17: txt BD¹F Syr. for εντετ., τετυπω-
μενη F. rec ins εν bef λιθοις, with D²⁻³KLN³ rel vss Orig₁(and int₂) Mac Chr Damasc
lat-ff: om ABCD¹FPN¹ 17 G-lat Orig₃ Did Epiph Thdrt Aug₁. for του, αυτου
(but av erased) **N**¹.

8. for ουχι, ουδε **N**¹(but χ written above by **N**¹ or -corr¹).
9. for 1st η, τη ACD¹FN a 17 am syrr aeth Orig₁(and int₁) Cyr Ambrst Ruf Sedul:
txt BD²⁻³KLP rel vulg(and F-lat) G-lat copt goth Mac Chr Thdrt Damasc Aug Pel.
aft δοξα ins εστιν D¹F (vss) Orig-int₁ lat-ff. περισσεουσει D-gr k o syrr
Orig-int₁ Mac, abundabit G-lat Ambrst: abundavit D-lat. rec ins εν bef δοξη (prob
from εν δ. above, ver 8, and below, ver 11), with DFKLPN³ rel latt syr copt goth
Orig₁(and int₂) Mac Ambrst: om ABC 17 tol Syr.—δοξα **N**¹.

10. rec ουδε (mistake, from δε being the first syllable of the next word), with h latt
Thdot-ancyr(ουδε γαρ) Thl-ed Orig-int₁: txt ABCDFKLPN rel copt goth aeth arm

tory of this meaning of γράμμα, see Stanley's note. 7—11.] And this ministration is infinitely more glorious than was that of Moses under the old Covenant. He argues from the less to the greater: from the transitory glory of the killing letter, to the abiding glory of the life-giving Spirit.

7.] But (passing to another consideration,—the comparison of the two διακονίαι) if the ministration of death in the letter (of that death which the law, the code of literal and formal precept, brought in. This not having been seen, it was imagined that γράμματι belonged to ἐντετυπωμένη, and hence it was altered, as more according to fact, into γράμμασιν, the received reading.

No art. is required before γράμματι, as Meyer objects,—on account of the preposition ἐν engraven on stones (it seems strange that ἐντετ. λίθ. should be the predicate of διακονία; but the ministration is the whole putting forth of the dispensation, the purport of which was summed up in the decalogue, written on stones. The decalogue thus written was, as in ver. 3, διακονηθεῖσα ὑπὸ Μωυσέως) was [constituted] in glory (as its state or accompanying condition:—the abstract as yet, to be compared with the glory of the other: the concrete, the brightness on the face of Moses, is not yet before us), so that the sons of Israel could not fix their

eyes on (they were afraid to come nigh him, Exod. xxxiv. 30—so that μὴ δύνασθαι is not said of physical inability; but of inability from fear) the face of Moses, on account of the glory of his face, which was transitory ('transitoria et modici temporis,' Estius;—supernaturally conferred for a season, and passing away when the occasion was over), how shall not rather the ministration of the Spirit (= ἡ διακονία τῆς ζωῆς ἐν πνεύματι, as formally opposed to the other:—but not so expressed, because the Spirit is the principle of life, whereas the Law only led to death) be (future, because the glory will not be accomplished till the manifestation of the kingdom: according to Billroth, 'esse invenietur si rem recte perpenderit: or as Bengel, 'loquitur ex prospectu veteris Testamenti in novum: but I much prefer the above, as giving the contrast, by and by expressed, between τὸ καταργούμενον and τὸ μένον) in glory? 9.] For (an additional reason 'a minori ad majus') if the ministration of condemnation was (or, is) glory (the change of ἡ διακονία to the dat. has been made apparently because a difficulty was found in the ministration itself being glory), much more does the ministration of righteousness abound in glory. The ministration of condemnation, because (Rom. vii. 9 ff.) the Law detects and condemns sin:—the

τὸ ^x δεδοξασμένον ^y ἐν τούτῳ τῷ ^z μέρει, εἵνεκεν τῆς ^z ὑπερ-
βαλλούσης δόξης. ¹¹ εἰ γὰρ τὸ ¹ καταργούμενον ^a διὰ δό-
ξης, ¹ πολλῶ ^t μᾶλλον τὸ ^b μένον, ^{no} ἐν ^{or} δόξῃ. ¹² ἔχοντες
οὖν τοιαύτην ἐλπίδα πολλῇ ^c παρῤῥησίᾳ ^d χρώμεθα, ¹³ καὶ
οὐ ^e καθάπερ Μωυσῆς ἐτίθει ^f κάλυμμα ἐπὶ τὸ πρόσωπον
αὐτοῦ ^g πρὸς τὸ μὴ ^h ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς

23. -βολή, ch. i. 8.) a = ch. ii. 4. v. 7. b = Heb. xii. 27. 1 Pet. i. 23, 25 (from Isa. xl. 8)
al. fr. c (Gospp. παρῤῥησία, Mark viii. 32. John vii. 13 al6. ἐν π., John vii. 4, xvi. 29
only.) Acts ii. 29 al4. Paul, ch. vii. 4 al6. Heb. iii. 6 al3. 1 John ii. 28 al3. only. Prov. i. 20 al.
d ch. i. 17. e Rom. iv. 6 reff. f here 4 times only. Exod. xxxiv. 33—35. g constr.,
= 1 Thess. ii. 9, (see note.) h ver. 7. τως, ch. xi.

Orig₃ Mac Bas Chr-2-mss Jer₂ Aug. rec (for εἵνεκεν) ενεκεν, with CF¹KL rel Orig₃ :
txt ABDF²GPN g m 47 Damasc, ἤνεκεν 17.

13. rec εαντων, with DKN rel Chr Thdrt : txt ABCFLP Frag-coisl a c d m 17 Chr-
2-mss Damasc Thl Gc.

ministration of righteousness, because (Rom. i. 17) therein the righteousness of God is revealed and imparted by faith.

10.] For (substantiation of the foregoing πολλῶ μᾶλλον) even that which has been glorified (viz. the διακ. τ. κατακρίσ., which was ἐν δόξῃ by the brightness on the face of Moses) is not glorified (has lost all its glory) in this respect (i. e. when compared with the gospel,—κατὰ τὸν τῆς συγκρίσεως λόγον, Chrys. Hom. vii. p. 481.

De W. takes ἐν τ. τῷ μέρ. with δεδοξασμένον, 'that which was in this particular glorified,' viz. in the brightness on the face of Moses:—but that would more naturally be τὸ ἐν τούτῳ τῷ μέρει δεδοξασμένον:—as it now stands, I cannot divide otherwise than οὐ δεδοξασται | τὸ δεδοξασμένον | ἐν τούτῳ τῷ μέρει. Meyer takes τὸ δεδοξ. as abstract, and ἐν τούτῳ τῷ μέρει as pointing to the concrete: 'that which has been glorified [general and abstract] has in this particular department [concrete, viz. the διακ. τ. κατακρίσ. which was in glory: q. d. the glorified is unglorified in this case.' This may certainly be, and is ingenious: but the other is simpler) on account of (i. e. when we take into consideration) the surpassing glory (viz. of the other διακονία:—present, because spoken of qualitatively).

11.] For (a fresh ground of superiority in glory of the Christian over the Mosaic ministry) if that which is transitory (not here, as above, the brilliancy of the visage of Moses, for that was the δόξα, but the ministry itself, the whole purpose which that ministry served, which was parenthetical and to come to an end) was with glory (διά, see reff., of the condition or circumstances in which a thing takes place), much more is that which abideth (the everlasting gospel) in glory. Estius says, "per gloriam (διά δ.) innuere videtur aliquid momentaneum ac transitorium: in

gloria, aliquid manens et stabile." Similarly, Olshausen: but it is quite in the style of our Apostle to use various prepositions to express nearly the same relation,—see Rom. iii. 22, 30; v. 10.

12, 13.] From a consciousness of this superior glory of his ministration, the Apostle uses great plainness of speech, and does not, as Moses, use a vail.

12. ἐλπίδα] viz. that expressed by ἔσται ἐν δόξῃ, ver. 8: the hope of the ultimate manifestation of exceeding glory as belonging to his ministration.

παρῤῥησίᾳ] πρὸς τίνα, εἰπέ μοι πρὸς τὸν θεόν, ἢ πρὸς τοὺς μαθητάς; πρὸς ὑμᾶς τοὺς μαθητευομένους, φησί· τουτέστι, μετ' ἐλευθερίας πανταχοῦ φθειγγόμεθα, οὐδὲν ὑποστελλόμενοι, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑφοράμενοι, ἀλλὰ σαφῶς λέγοντες· καὶ οὐ δεδοίκαμεν μὴ πληξώμεν ὑμῶν τὰς ὕψεις, καθάπερ Μωυσῆς· τὰς Ἰουδαίων, Chrys. p. 482.

13.] καὶ οὐ, and (do) not (place a vail on our face,—so Mark xv. 8, δ ὄχλος ἤρξατο αἰτεῖσθαι [ποιεῖν] καθώς αἰετοίαι αὐτοῖς. See Winer, edn. 6, § 64, i. 1 b.) as Moses placed a vail on his face, in order that (see below) the sons of Israel might not look on the termination of the transitory (viz. his διακονία, see ver. 11, but spoken of as δεδοξασμένη: 'the glory of his ministration'). A mistake has been made with regard to the history in Exod. xxxiv. 33—35, which has considerably obscured the understanding of this verse. It is commonly assumed, that Moses spoke to the Israelites, having the vail on his face; and this is implied in our version—'till Moses had done speaking with them, he put a vail on his face.' But the LXX (and Heb.) gave a different account: καὶ ἐπειδὴ κατέπαυσεν λαλῶν πρὸς αὐτοὺς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. He spoke to them without the vail, with his face shining and glorified: when he had done speaking, he

i see Rom. x. 4. τὸ ἰ τέλος τοῦ ἡ καταργουμένου. 14 ἀλλ' ἡ ἐπωρώθη τὰ ἀββδ
 k Rom. xi. 7. ἡ νοήματα αὐτῶν. ἡ ἄχρι γὰρ τῆς ἡ σήμερον ἡ ἡμέρας κλps
 i ch. ii. 11 reff. 1 νοήματα αὐτῶν. ἡ ἄχρι γὰρ τῆς ἡ σήμερον ἡ ἡμέρας b c d e
 m = Rom. xiii. 22 reff. n Matt. xxviii. 15. Acts xx. 26. Rom. xi. 8 only. Josh. v. 9. Jer. i. 18. g h k l
 no 17. f

om το Δ'F. for τελος, προσωπον A vulg (and F-lat) Ambrst Bede. (finem is writ-
 ten over τελος in the greek column of F. The mistake in A and vulg may have
 arisen from the eye of some scribe having passed to the προσωπον in the line above:
 τελος stands just below προσωπον in Matthæi's edn of K.)

14. ἀλλα β. ἐπωρώθησαν K (g' ?). rec om ημερας (as unnecessary, see
 ver 15), with KL, vel Archel Did Cyr-jer Bas Chr Thdr Damasc Tert: ins ABCDFPS

placed the vail on his face: and that, not because they were afraid to look on him, but as here, *that they might not look on the end, or the fading, of that transitory glory*; that they might only see it as long as it was the credential of his ministry, and then it might be withdrawn from their eyes. Thus the declaration of God's will to them was not ἐν παύσει, but was interrupted and broken by intervals of concealment, which ours is not. The opposition is twofold: (1) between the *veiled* and the *unveiled* ministry, quoad the mere fact of concealment in the one case, and openness in the other: (2) between the ministry which was *suspended* by the veiling, that its τέλος might not be seen, and that which proceeds ἀπὸ δόξης εἰς δόξαν, *having no termination*. On the common interpretation, Commentators have found an almost insuperable difficulty in πρὸς τὸ μὴ ἄρ. The usual escape from it has been to render it, 'so that the Israelites could not,' as in ver. 7. De Wette somewhat modifies this, and sees in it the *divine* purpose: 'in order that,' but not in the intention of Moses, but of God's Providence. But both these renderings are ungrammatical. πρὸς τὸ with an infinitive *never signifies the mere result*, nor, as Meyer rightly remarks against De Wette, the *objective* purpose, but always the *subjective purpose present to the mind of the actor*: he refers to Matt. v. 28; vi. 1; xiii. 30; xxiii. 5; Mark xiii. 22; Eph. vi. 11; 1 Thess. ii. 9; 2 Thess. iii. 8; James iii. 3 (rec.); and Matt. xxvi. 12 (see my note there). I may remark also, that the narrative in Exodus, the LXX version of which the Apostle here closely follows (see below on ver. 16), implies that the brightness of Moses's face had *place not on that one occasion only, but throughout his whole ministry* between the Lord and the people. *When he ceased speaking to them, he put on the vail*; but *whenever he went in before the Lord to speak to Him, the vail was removed till he came out, and had spoken to the Israelites all that the Lord had commanded him, during which speaking they saw that his face shone,—and after which speaking he again put on*

the vail. So that the vail was the symbol of concealment and transitoriness: the part revealed they might see: beyond that, they could not: the ministry was a broken, interrupted one; its end was wrapped in obscurity. In the τέλος τοῦ καταργ. we must not think, as some Commentators have done, of *Christ* (Rom. x. 4), any further than it may be hinted in the background that when the law came to an end, He appeared.

14—18.] *The contrast is now made between the CHILDREN OF ISRAEL, on whose heart this vail still is in the reading of the O. T., and US ALL (Christians), who with uncovered face behold the glory of the Lord*. This section is parenthetical. Before and after it, the *ministry* is the subject: in it, *they to whom the ministry is directed*. But it serves to shew the *whole spirit and condition* of the two classes, and thus further to substantiate the character of openness and freedom asserted of the Christian ministry.

14.] But (also) their understandings were *hardened* (on this, the necessary sense of ἐπωρώθη, see note, Eph. iv. 18). These words evidently refer, as well as what follows, not to the τέλος, which they *did not see*, but to that which they *did see*: to that which answers to the present ἀνέγνωσις τῆς παλαιᾶς διαθήκης, viz. the word of God imparted by the ministration of Moses. And by these words the transition is made from the form of similitude just used, to that new one which is about to be used; q. d. 'not only was there a vail on Moses's face, to prevent more being known, but also their understandings were darkened: there was, besides, a vail on their hearts.' So that ἀλλά = *but also, or moreover*. To refer this ἀλλ' ἐπωρ. to παύσεια χρώμεθα, to the present hard-heartedness of the Jews under the freedom of speech of the Gospel, as Olsh., De W., al., is, in my view, to miss the whole sense of the passage. No reference whatever is made to the state of the Jews under the preaching of the gospel, but only as the objects of the O. T. ministration,—then, under the oral teaching of Moses,—now, in the reading of the O. T. In order to

τὸ αὐτὸ ¹ κάλυμμα ^ο ἐπὶ τῇ ^ρ ἀναγνώσει τῆς ^α παλαιᾶς ^ο — John iv. 27. ch. vii. 4. Heb. ix. 15, 26. Acts xiii. 15. 1 Tim. iv. 13 only. Neh. viii. 8. q here only. see ver. 6. Rom. vi. 6. 1 Cor. v. 7, 8. ^α διαθήκης μένει, μὴ ^ς ἀνακαλυπτόμενον ὅτι ἐν χριστῷ ^τ καταργεῖται. ¹⁵ ἀλλ' ^υ ἕως ^υ σήμερον, ^ν ἥνικα ἂν ^ω ἀναγινώσκῃται Μωυσῆς, ¹ κάλυμμα [×] ἐπὶ τὴν καρδίαν αὐτῶν ^κ κεῖται. ¹⁶ ^ν ἥνικα δ' ἂν ^υ ἐπιστρέψῃ ^υ πρὸς κύριον, ^z περι-

al. Lev. xxv. 22. s here bis only. Job xii. 22 and Isa. iii. 17 B⁸. (ἀποκ. Α.) t vv. 7 &c. u here only. Sir. xlvii. 7. see Matt. xxvii. 8. Rom. xi. 8. v here bis only. Exod. xxxiv. 34. Deut. vii. 12. w constr., Acts viii. 28. (xiii. 27.) xv. 21. x so Acts x. 17. xi. 11. Rev. iiii. 20. v. 1. vii. 1. xx. 1. y = 1 Thess. i. 9. (Acts ix. 40.) Amos iv. 6. z Acts xxvii. 20 reff.

m 17 latt copt Clem Cyr Orig-int₁ Ambrst.

for επι, εν DF Chr.

15. rec om an (from an beginning αναγινωσκ.?), with DPKL rel Orig₁ Eus₁ Cyr-jer Cæs Chr Cyr₃ Thdrt₂ Damasc: ins ABCP⁸ Orig₃ Cyr₁ Thdrt₁, εαν 17. rec αναγινωσκειται, with FKL rel vulg Eus Cyr-jer Cæs Chr Cyr₃ Thdrt₁ Damasc Thl Orig-int₂: txt A B (see table) CDP⁸ e m 17 Orig₂ Chr-ms Cyr₁ Thdrt₂ (Ec. from καλυμμα to το next ver is repeated by B¹. κεῖται bef επι την καρδ. αν. D¹-3 F latt goth æth lat-f.

16. for ηνικα, οταν F Chr₁.

δε εαν AN¹ 17: om an C k Mac Bas.

understand what follows, the change of similitude must be carefully borne in mind.

τὸ αὐτὸ κάλυμμα.] 'the veil once on Moses's face,' is now regarded as laid on *their hearts*. It denoted the ceasing, the covering up, of his oral teaching; for it was put on *when he had done speaking* to the people. *Now*, his oral teaching has altogether ceased, and the διακονία is carried on by a *book*. But as when we *listen*, the speaker is the *agent*, and the hearers are *passive*,—so on the other hand, when we *read*, we are the *agents* and the book is *passive*. The book is the same to all: the difference between those who understand and those who do not understand is now a *subjective* difference—the veil is no longer on the face of the speaker, but on the *heart of the reader*. So that of necessity the form of the similitude is changed. For (answering to an understood clause, 'and remain hardened') to the present day the same veil (which was once on the face of Moses) remains at the reading of the Old Testament (ἡ παλ. διαθ. here, as we now popularly use the words, *the book comprising the ancient Covenant*), the *discovery* not being made (by the removal of the veil) that it (the O. T.) is *done away* in Christ (that the Old Covenant has passed away, being superseded by Christ). This I believe to be the only admissible sense of the words, consistently with the *symbolism of the passage*. The renderings, 'remains not taken away—for it (i.e. the veil) is done away in Christ,' and (as E. V.) 'remaineth . . . untaken away . . . which veil (ὁ τι) is done away in Christ,'—are inadmissible: (1) because they make καταργεῖται, which throughout the passage belongs to the *glory of the ministry*, to apply to the *veil*: and (2) because they give no satisfactory sense. It is not *because* the veil can only be done away in Christ, that it now remains un-

taken away on their hearts, but *because their hearts are hardened*. Besides, the Apostle would not have expressed it thus, but ἐν χριστῷ γὰρ καταργ. The word ἀνακαλυπτόμενον has been probably chosen, as is often the practice of the Apostle, on account of its relation to κάλυμμα, —it not being unavailed to them that . . .

15.] But (reassertion of μὴ ἀνακαλυπτόμενον, with a view to the next clause) to this day, whenever Moses is read, a veil lies upon their heart (understanding. κεῖται ἐπὶ w. acc.,—pregn., involving the *being laid on*, and *remaining there*).

16.] Here, the tertium comparationis is, the *having on a veil*, and *taking it off on going in to the presence of the Lord*. This *Moses did*; and the choice of the same words as those of the LXX, shews the closeness of the comparison; ἥνικα δ' ἂν εἰσπορεύετο Μωυσῆς ἐναντὶ κυρίου λαλεῖν αὐτῷ, περιηρέτο τὸ κάλυμμα. This shall likewise be done in the case of the Israelites: *when it* (i.e. ἡ καρδία αὐτῶν,—not *Israel*, as Chrys., Theod., Theophyl., Erasm., al.,—nor *Moses*, as Calv., Estius,—nor *τῆς*, as Orig., al.) shall turn to the Lord (here again ἐπιστρέψῃ πρὸς is carefully chosen, being the very expression of the LXX, when the Israelites, having been afraid of the glory of the face of Moses, returned to him after being summoned by him:—ἐφοβήθησαν ἐγγίσαι αὐτῷ καὶ ἐκάλεσεν αὐτοὺς Μωυσῆς, καὶ ἐπεστράφησαν πρὸς αὐτὸν . . .),—and κύριον appears to be used for the same reason) the *veil is taken away* (not, *shall be*, because ἡ καρδία is the subject, and thus the *taking away* becomes an individual matter, happening whenever and wherever conversion takes place). Let me restate this,—as it is all-important towards the understanding of vv. 17, 18. 'When their heart goes in to speak with God, —ceases to contemplate the dead letter,

a Acts viii. 39
reff.
b Rom. viii. 21.
1 Cor. x. 29.
Gal. v. 1. 18
Eph. vi. 12. 20
c here only +.
(see note.)
d Rom. viii. 29
reff.
e constr. here
only, see
Moulton's Winer, p. 528, note 1. Matt. xvii. 2 || Mk. Rom. xii. 2 only +. Ps. xxxiii. 1 Symm. f Rom. iv. 6 reff.
g = Acts ii. 22. James i. 13 al.

αἰρείται τὸ ¹ κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν ABCDF
οὐ δὲ τὸ ^a πνεῦμα ^a κυρίου, ^b ἐλευθερία. 18 ἡμεῖς δὲ πάντες KLPN a
^c ἀνακακαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου ^c κατ- b c d e f
οπτριζόμενοι, τὴν αὐτὴν ^d εἰκόνα ^e μεταμορφούμεθα ἀπὸ gh k l m
δόξης εἰς δόξαν, ^f καθάπερ ^g ἀπὸ κυρίου πνεύματος. n o 17. 17

17. for οὐ, πον F. for κυριου, το αγιον L. rec ins εκει bef ελευθερια
(see notes), with D²⁻³ FKLPN³ rel latt syr goth aeth arm Ath Eriph Bas Chr Cyr Thdr
Damasc Orig-int₃ Hil₂: om ABCD¹ N¹ 17 fri Syr copt Chr Nys.

18. αποπτριζομενοι F: ενοπτριζομεθα Mac. μεταμορφουμενοι A 23 Mac
Orig₁ (and int₁) Eus₁. καθωσπερ B.

and begins to commune with the Spirit of the old covenant (the Spirit of God), then the veil is removed, as it was from the face of Moses.

17.] Now (δέ exponentis. τίς δὲ οὗτος πρὸς ὃν δεῖ ἀποστέλλαι; Theodoret) the Lord is the Spirit: i.e. the κύριος of ver. 16, is, the Spirit, whose word the O. T. is: the πνεῦμα,—as opposed to the γράμμα,—which ζωοποιεῖ, ver. 6. But it is not merely, as Wetst., ‘Dominus significat Spiritum,’ nor is πνεῦμα merely, as Olsh., the spiritual sense of the law: but, ‘the Lord,’ as here spoken of, ‘Christ,’ is the Spirit, is identical with the Holy Spirit: not personally nor essentially, but, as is shewn by τὸ πνεῦμα κυρίου following, in this department of His divine working:—Christ, here, is the Spirit of Christ. The principal mistaken interpretation (among many, see Pool’s Synops., Meyer, De Wette) is that of Chrys., Theodoret, Theophyl., Ecum., Estius, Schulz,—making τὸ πνεῦμα the subject, and ὁ κύριος the predicate, which though perhaps (but would δέ then have had its present position?) allowable, is against the context, ὁ δὲ κύριος being plainly resumed from ὁ κύριος in ver. 16. The words are then used by them as a proof of the Divinity of the Holy Spirit.

But (δέ appealing to a known or evident axiom, as in a mathematical demonstration) where the Spirit of the Lord (see above) is, is liberty (ἐκεῖ has probably been inserted, as being usual after οὐ: but, as Meyer remarks, not in St. Paul’s style, see Rom. iv. 15; v. 20). They are fettered in spirit as long as they are slaves to the letter, = as long as they have the veil on their hearts; but when they turn to the Lord the Spirit, which is not πνεῦμα δουλείας but πν. νιοθεσίας, Rom. viii. 15,—and by virtue of whom οὐκ ἔτι εἰ δούλος, ἀλλὰ υἱός, Gal. iv. 7,—then they are at liberty. There can hardly be any allusion to a veil over the head implying subjection, as 1 Cor. xi. 10, (Erasm., Beza, Grot.,

Bengel, Fritz.) for here the covering of the head with a veil is not thought of, but merely intercepting the sight.

18.] But (the sight of the Jews is thus intercepted; in contrast to whom) we all (‘all Christians:’ not, as Erasm., Estius, Bengel, al. m., ‘we Apostles and teachers:’ the contrast is to the viol Ἰσραὴλ above) with unveiled face (the veil having been removed at our conversion: the stress is on these words) beholding in a mirror the glory of the Lord (i. e. Christ: from vv. 16, 17. κατοπτρίζω is to shew in a mirror, to make a reflexion in a mirror; so Plutarch, de Placitis Philosophorum, iii. 5: Anaxagoras explained a rainbow to be the reflexion of the sun’s brightness from a thick cloud, that always stands opposite τοῦ κατοπτρίζοντος αὐτὸ ἀστέρος. In the middle, it is ‘to behold oneself in a mirror:’ so Diog. Laert., Plato, p. 115, τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι;—but also, to see in a mirror, so Philo, Legis Allegor. iii. 33, vol. i. p. 107, μὴ γὰρ ἐμφανισθείης μοι δι’ οὐρανοῦ ἢ γῆς ἢ ὕδατος ἢ ἀέρος ἢ τινος ἀπλῶς τῶν ἐν γενέσει, μηδὲ κατοπτρισάμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ θεῷ. And such is evidently the meaning here: the gospel is this mirror, the εὐαγγέλιον τῆς δόξης τοῦ χριστοῦ, ch. iv. 4, and we, looking on it with unveiled face, are the contrast to the Jews, with veiled hearts reading their law. The meaning ‘reflecting the glory,’ &c. as Chrys., Luth., Calov., Bengel, Billroth, Olsh., is one which neither the word nor the context [see above] will bear [see, however, Stanley’s note]], are transfigured into the same image (which we see in the mirror: the image of the glory of Christ, see Gal. iv. 19, which is more to the point than Rom. viii. 21, cited by Meyer, and 1 John iii. 3. But the change here spoken of is a spiritual one, not the bodily change at the Resurrection: it is going on here in the process of sanctification. No prep. need be understood before τὴν αὐτὴν

IV. ¹ διὰ τοῦτο ἔχοντες τὴν ^h διακονίαν ταύτην, καθὼς ^h = Acts xx. 24 reff.
ⁱ ἡλεήθημεν, οὐκ ^k ἐγκακοῦμεν, ² ἀλλὰ ¹ ἀπειπάμεθα τὰ ⁱ Rom. xi. 30, 31 reff.
^m κρυπτὰ τῆς ⁿ αἰσχύνης, μὴ ^o περιπατοῦντες ^o ἐν ^p πανου- ^k Luke xviii. 1, ver. 16. Gal. vi. 9. Eph. i here only. 3 Kings xi. 2. Job x. 3 al. Phil. iii. 19. Heb. xii. 2. Jude 13. Rev. iii. 18. 1 Cor. iii. 13. 2 Thess. iii. 13 only. L.P. + Prov. iii. 11 Theod. n Luke xiv. 9. o Rom. vi. 4. ch. x. 3. Eph. v. 2 al. Prov. viii. 20. p 1 Cor. ABD¹FS m 17.

ΣΗΜ. IV. 1. for ταυτην, αυτην F.
 ABD¹FS m 17.

rec εκκακουμεν, with CD³KLP rel: txt

2. [αλλα, so A(perhaps) BCD⁸ c d e f g h k l n 47.]

for κρυπτα, εργα K.

εἰκόνα—the passive verb indirectly governs the acc., as in ἀποτέμνομαι τὴν κεφαλὴν and similar cases) from glory to glory (this is explained, either [1] ‘from one degree of glory to another,’ so most Commentators and De Wette, or [2] ‘from [by] the glory which we see, into glory,’ as Chrys. p. 486, ἀπὸ δόξης, τῆς τοῦ πνεύματος, εἰς δόξαν, τὴν ἡμετέραν, τὴν ἐγγιγνομένην,—Theodoret, Ecum., Theophyl., Bengel, Fritz., Meyer, al. I prefer the former, as the other would introduce a tautology, the sentiment being expressed in the words following) as by the Lord the Spirit. κυρίου πνεύματος = τοῦ κυρίου τοῦ πνεύματος,—the first art. being omitted after the preposition, the second to conform the predicate to its subject, as in ἀπὸ θεοῦ πατρός, Gal. i. 3,—and answers to ὁ δὲ κύριος τὸ πνεῦμά ἐστιν above. This seems the obvious and most satisfactory way of taking the words, and, from ver. 17, to be necessitated by the context; and so Theodoret, Luther, Beza, Calov., Wolf, Estius, al. The rendering upheld by Fritz., Billroth, Meyer, De Wette, ‘the Lord of the Spirit,’ i.e. ‘Christ, whose Spirit He is,’ seems to me to convey very little meaning, besides being an expression altogether unprecedented. The transformation is effected by the Spirit (τοῦτο μεταμορφοῖ, Chrys.), the Author and Up-holder of spiritual life, who ‘takes of the things of Christ, and shews them to us,’ John xvi. 14, see also Rom. viii. 10, 11,—who sanctifies us till we are holy as Christ is holy; the process of renewal after Christ’s image is such a transformation as may be expected by the agency of (καθάπερ ἀπὸ, so Chrys., καὶ τοιαύτην ὅταν εἰκὸς ἀπὸ . . .) the Lord the Spirit,—Christ Himself being the image, see ch. iv. 4. The two other renderings are out of the question, as being inconsistent with the order of the words: viz.: (1) that of E. V. and of Vulg., Theophyl., Grot., Bengel, ‘the Spirit of the Lord,’ and (2) that of Chrys., Theodoret, Calov., Estius, ‘the Spirit who is the Lord.’ Meyer objects to the interpretation given above as inconsistent with the self-evident connexion of the genitives.

How would he render ἀπὸ θεοῦ πατρός?

IV. 1—6.] Taking up again the subject, of his freedom of speech (ch. iii. 12), he declares his renunciation of all deceit, and manifestation of the truth to every man (ver. 2), even though to some the Gospel be hidden (vv. 3, 4). And this because he preaches, without any selfish admixture, only the pure light of the Gospel of Christ (vv. 5, 6).

1.] διὰ τοῦτο refers to the previous description of the freeness and unvailedness of the ministry of the Gospel, and of the state of Christians in general (ch. iii. 18).

ἔχοντες τ. δ. ταύτ. further expands and explains διὰ τοῦτο.

καθὼς ἡλεήθ. even as we received mercy (from God, at the time of our being appointed; cf. ἡλεήθην, 1 Tim. i. 16): belongs to ἔχ. τ. δ. ταύτ., not to what follows, and is a qualification, in humility, of ἔχοντες—‘possessing it, not as our own, but in as far as we were shewn mercy.’

οὐκ ἐγκακοῦμεν] We do not behave ourselves in a cowardly manner, do not shrink from plainness of speech and action. ἐγκακῶ is the opposite of παρρησιάζω. οὐκ ἐγκακοῦμεν would be, ‘we do not give up through faintness or cowardice.’ It is hardly possible to decide satisfactorily between the two readings. ἐγκ. seems to be universal, except in the N. T. (rec. text) and the Fathers, which have ἐκκ. Did the Fathers borrow this form from the N. T., or was it the usual form of later Greek, and as such introduced into the text by the copyists? In such doubt, I have followed manuscript authority. But (cowardice alone prompting concealment in such a case, where it does not belong to the character of the ministry itself) we have renounced (so Herod. iv. 125, τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην: Ælian, N. H. vi. 1, τὴν ἀκόλαστον κοίτην ἀπείπατο παντελῶς πᾶσαν: and other examples in Wetst.) the hidden things of shame (the having any views, ends, or practices which such as have them hide through shame: not, as De Wette, the hidden things of infamy or dishonesty. αἰσχύνη is subjective, =, as Meyer, φόβος ἐπὶ προσδοκίᾳ ἀδοξίας, Plato Defin. p. 416. It is plain from the context

q here only.

Ps. xiv. 3.

xxiv. 2.

r 1 Cor. xii. 7

only t.

s = Rom. xvi.

1 reff. see

ch. iii. 1.

t 1st pers., ch.

iii. 1 reff.

u ch. i. 13 reff.

v ver. 16.

ch. v. 16.

vii. 8 al.

w 1 Thess. i. 5.

2 Thess. ii.

14. see Rom.

ii. 16. xvi. 25.

2 Tim. ii. 8.

x = ch. ii. 15.

y Rom. ii. 12 reff.

z Rom. xii. 2 reff.

a = Matt. xvii. 17 al. fr.

Acts xx. 11.)

14. lxxix. 8 only.

i. 26, 27.

για, μηδὲ ^a δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ ^{ABC} ^{KLP} ^S ^{bed} ^{ghkl} ^{not} φανερώσει τῆς ἀληθείας ^s συνιστάντες ^t ἑαυτοὺς πρὸς ^u πᾶσαν ^v συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ. ³ ^v εἰ δὲ ^u καὶ ἔστιν κεκαλυμμένον τὸ ^w εὐαγγέλιον ^w ἡμῶν, ^x ἐν τοῖς ^y ἀπολλυμένοις ἔστιν κεκαλυμμένον, ^z ἐν οἷς ὁ ^a θεὸς τοῦ ^{ab} αἰῶνος ^b τούτου ^c ἐτύφλωσεν τὰ ^d νοήματα τῶν ^e ἀπίστων, ^f εἰς τὸ μὴ ^g ἀνύγασαι τὸν ^h φωτισμὸν τοῦ ⁱ εὐαγγελίου τῆς ⁱ δόξης τοῦ χριστοῦ, ὅς ἐστιν ^k εἰκὼν τοῦ θεοῦ. ⁵ οὐ γὰρ

z = 1 Cor. iv. 2, 6 al.

c John xii. 40. 1 John ii. 11 only.

f Rom. iv. 11 reff.

h here bis only. not in classics. Job iii. 9 DN³² F. (not ANt.) Ps. xxvi. 1. xliii. 3. lxxvii.

i 1 Tim. i. 11 only.

a here only. see John xii. 31. xiv. 30. Eph. ii. 2. vi. 12.

g here only. Levit. xiii. 21, &c. xiv. 56 only. (-γγ).

k Col. i. 15. Rom. viii. 29. 1 Cor. xi. 7 al. Gen.

rec συνιστῶντες, with D⁹KL rel: συνιστᾶντες A(appy) BP 47.67-. SO: txt CD⁴FN 17 Chr.

4. διαγῶσθαι A d 17 Eus₁ Archel Cyr₁ Jer Cyr₂ Damasc: κατανγ. CD Orig₁ Eus₁ (*bold glosses, further to particularize the simple verb*): txt BFKLPN rel Orig₁ Dial Chr Cyr Thdrt Damasc Thl_{h,l}. rec adds αυτοῖς, with D²⁻³KL rel vs Orig₁ Chr₃: om ABCD⁴FN 17 old-lat an(with demid fuld hal harl) Orig₁ Eus₁ Cyr₁ Jer Epiph Cyr Iren- int. for χριστου, κυριου C. for os, o F. aft του θεου ins του αμαρτου (see Col i. 15) LPN³ a fl m 47: pref spec syr arm Thl.

that it refers, not to crimes and unholy practices, but to *crooked arts*, of which men *are ashamed*, and which perhaps were made use of by the false teachers), **not walking** (having our daily conversation) in craftiness (see ref.) nor adulterating (see ch. ii. 17, note) the word of God, but by the manifestation of the truth (as our *only means*, see 1 Thess. ii. 3, 4;—the words come first, as emphatic), **recommending ourselves** (a recurrence to the charge and apology of ch. iii. 1 ff.) to (with reference to,—the verdict of) **every conscience of men** (every possible variety of the human conscience; implying, there is no conscience but will inwardly acknowledge this, however loath some among you may be outwardly to confess it. So that the expression is not exactly = *πρ. τὴν συν. πάντων ἀνθρώπων*. We need hardly extend *ἀνθρ.* so wide as Chrys. [Hom. viii. p. 493], οὐ . . πιστοῖς μόνον, ἀλλὰ καὶ ἀπίστοις ἐρμένκατά-δηλοι:—he is speaking as a *teacher*, and the men spoken of are naturally *his hearers and disciples*), in the sight of God (as ch. ii. 17; not merely to satisfy men's consciences, but with regard to God's all-seeing eye which discerns the heart). 3.] But if ('which I concede';—see note, 1 Cor. iv. 7) it is even so, that our gospel (the gospel preached by us) is veiled, it is among (in the estimation of) the perishing that it is veiled. The allegory of ch. iii. is continued,—the hiding of the gospel by the veil placed before the understanding.

4.] In whose case (it is true, that) the god of this world (the Devil, the ruling princi-

ple in the men of this world, see reff. It is historically curious, that Irenæus (Hær. iv. 39. 2, p. 266), Origen, Tertull. (contra Marc. iv. 11, vol. ii. p. 499), Chrys., Augustine (c. advers. leg. ii. 7 [29], vol. viii. p. 655), Æcum., Theodoret, Theophylact, all repudiate, in their zeal against the Marcionites and Manichæans, the grammatical rendering, and take τῶν ἀπίστων τοῦ αἰῶνος τούτου together) blinded (the aor. of a purely historical event) the understandings of the unbelieving (i. e. who, the ἀπολλύμενοι, are victims of that blinding of the understandings of the unbelieving, which the Devil is habitually carrying on. Meyer well remarks, that if it had merely been τὰ νοήματα, it would have only expressed in the concrete the νοήμ. of those signified by ἐν οἷς,—whereas now, by the addition of τῶν ἀπίστ., the blinding inflicted on the ἀπολλ. is marked as falling under its category. The rendering τῶν ἀπίστων 'so that they believe not,' Fritz., Billroth, is out of all question) in order that the illumination of (*shining from*, gen. subj.) the gospel of the glory of Christ, who is the image of God (recurrence to the allegory of ch. iii. 18;—Christ is the image of God, ἀπαύγασμα τῆς δόξης αὐτοῦ, Heb. i. 3, into which same image, τὴν αὐτὴν εἰκόνα, we, looking on it in the mirror of the gospel, are changed by the Spirit; but which glorious image is not visible to those who are blinded by Satan), **might not shine forth** ('unto them': αὐτοῖς was a correct gloss:—the rendering, 'that they might not see,' Grot., al., is inadmis-

¹ ἑαυτοὺς ^m κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον ^{1 ch. iii. 1 reff. m Acts viii. 5 reff.}
¹ ἑαυτοὺς δὲ δούλους ὑμῶν ⁿ διὰ Ἰησοῦν. ⁶ ὅτι ὁ θεὸς ὁ ^{n ver. 11. o = James ii. 11. p Job xxxvii. 15. q Acts xii. 7 (reff.). Isa. ix. 2. r = 1 Cor. vii. 35 reff. s see Hab. ii. 14.}
^o εἰπὼν ^p Ἐκ σκότους ^{pq} φῶς ^q λάμψει, ὃς ^q ἔλαμψεν ἐν ταῖς καρδίαις ὑμῶν ^r πρὸς ^h φωτισμὸν τῆς ^s γνώσεως τῆς ^s δόξης τοῦ θεοῦ ^t ἐν ^t προσώπῳ χριστοῦ.

⁷ Ἐρχομεν δὲ τὸν ^u ἠθσαυρὸν τοῦτον ^v ἐν ^{vw} ὀστρακίοις

t ch. ii. 10. Prov. viii. 30.
x. 21. Luke vi. 45 al³. Josh. vi. 19.

u Epp., Col. ii. 3. Heb. xi. 26 only. Gospp., Matt. ii. 11 al⁸. Mark v 2 Tim. ii. 20.

v w as above (v) only. Levit. vi. 23.

5. *ιησ.* bef χρ. ACDS⁸ vulg syr goth: κυρ. ιη. χρ. F: om ιησ. 47: om κυρ. P d: txt BKL rel Syr copt arm Meion-e Cyr-jer Chr Thdrt Damasc Ambrst. **ημων(sic) N**
 17. for 2nd ιησουν, ιησου A²C⁸N¹ 17 Meion-e₁: χριστου N-corr¹ 5.

6. om 1st δ B(sic: see table) n. aft ειπων ins o (but erased) N¹. rec λαμψαι, with C¹D³FKLPN³ rel latt goth Meion-e Epiph Orig, Dial Mac Ath Chr Cyr Thdrt Damasc lat-ff: txt ABD¹N¹ Clem. om os D¹F old-lat demid(and harl) Chr Did Tert Ambrst. **υμων C 3. 47 Chr.** for του θεου, αυτου C¹D¹F æth Dial Cyr (Thl-comm) Tert₂: txt ABC³D³KLPN³ rel vss (Orig) Ath Chr Thdrt Damasc Ambrst Ambr, (του θεου is certainly original; for, as Meyer observes, had αυτου been origl, it is hardly possible that του θεου should have been a gloss on it, as ο θεος occurs just before). rec ins ιησου bef χρ., with CKLPN³ rel tol vss Orig, Thdrt Damasc: aft χρ., DF latt Cyr lat-ff: om AB 17 arm-mss Orig₂ Dial Ath Chr Thl-comm Tert₃.

sible). 5, 6.] *We have no reason to use trickery or craft, having no selfish ends to serve: nor concealment, being ourselves enlightened by God, and set for the spreading of light.*

5.] For we preach not (the subject of our preaching is not) ourselves (Meyer understands κυρίους, 'as lords;') but as De W. observes, this would anticipate the development of thought which follows, the contrast between χρ. Ἰησοῦν as κύριον, and ourselves as your δούλους, not being yet raised).—but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake (on account of Him and His work).

6.] Because (explains and substantiates the last clause,—that we are your servants for Jesus' sake) (*it is*) God, who said Out of (not, 'after the darkness;') this meaning of ἐκ, though allowable, e. g. ἐκ κυμάτων γὰρ αἰθῆς αὐ γάλην' δρῶ, does not occur in N. T.) darkness light shall shine (allusion to Gen. i. 3: the change to λάμψαι appears to have been made because the words cited are not the exact ones spoken by the Creator, who shined (Grot., Fritz., Meyer, would render ἔλαμψεν, 'caused light to shine,' using the verb in the factitive sense, as ἀνατέλλω, Matt. v. 45, and ὁ λάμπουσα πέτρα πυρὸς δικρόρυπον σέλας, Eur. Phœn. 226. But this usage of the word seems entirely poetical, and the intransitive sense would as well express the divine act) in our hearts (the physical creation bearing an analogy to the spiritual) in order to the shining forth (to others) of the knowledge (in us) of the glory of God in the face of Christ (= τῆς δόξης τ. θεοῦ τῆς ἐν προσώπῳ χρ., 'the

glory of God manifested in Christ'). The figure is still derived from the history in ch. iii., and refers to the brightness on the face of Moses:—the only true effulgence of the divine glory is from the face of Christ. Meyer contends for the connexion of ἐν προσώπῳ. χρ. with φωτισμὸν, but his explanation fails to convey to my mind any satisfactory sense. He says that when the γνῶσις is imparted by preaching, it shines, and its brightness illuminates the face of Christ, because it is His face whose glory is looked on in the mirror of preaching. But I cannot think that any thing so very far-fetched would be in the Apostle's mind.

As to the necessity of the art. τῆς before ἐν, none will assert it who are much versed in the many varieties of expression in such sentences in the Apostle's style. 7—18.] *This glorious ministry is fulfilled by weak, afflicted, persecuted, and decaying vessels, which are moreover worn out in the work (7—12). Yet the spirit of faith, the hope of the resurrection, and of being presented with them, for whom he has laboured, bears him up against the decay of the outer man, and all present tribulation (13—18). We are not justified in assuming with Calvin, Estius, al., that a definite reproach of personal meanness had induced the Apostle to speak thus. For he does not deal with any such reproach here, but with matters common to all human ministers of the word.*

All this is a following out in detail of the οὐκ ἐγκακοῦμεν of ver. 1, already enlarged on in one of its departments,—that of not shrinking from openness of speech,—and now to be put forth in another, viz.

x Acts ix. 15
 ref.
 y Rom. vii. 13
 ref. Joseph.
 Antt. i. 13. 4.
 ii. 2. 1.
 z = ch. vi. 4.
 vii. 5. 11.
 viii. 7. xi. 6.
 a ch. i. 6. ref.
 b ch. vi. 12 (bis)
 only. Josh.
 xvii. 15. Isa.
 xxviii. 20. xlix. 19 only. (-ρία, Rom. ii. 9.)
 15 only. e = 1 Cor. iv. 12. ref.
 31. 2 Tim. iv. 10, 16. Heb. xiii. 5. 1 Chron. xxviii. 20.
 h = Matt. ii. 13 al. fr. i Rom. iv. 19 only †

σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ
 καὶ μὴ ἐξ ἡμῶν. ⁸ z ἐν ^z παντὶ ^a θλιβόμενοι ἀλλ' οὐ ^b στε-
 νοχωρούμενοι, ^c ἀπορούμενοι ἀλλ' οὐκ ^d ἐξαπορούμενοι,
⁹ ^e διωκόμενοι ἀλλ' οὐκ ^f ἐγκαταλειπόμενοι, ^g καταβαλ-
 λόμενοι ἀλλ' οὐκ ^h ἀπολλύμενοι, ¹⁰ πάντοτε τὴν ⁱ νέκρωσιν

u Acts xxv. 20. ref. d ch. i. 8 only. Ps. lxxviii.
 f Matt. xxvii. 46. Mk. Acts ii. 27 (from Ps. xv. 10),
 g = here (Heb. vi. 1) only. 4 Kings iii. 19.

9. ἐγκαταλιμπανομενοι F Eus Chr Max.

bearing up against outward and inward difficulties. If any polemical purpose is to be sought, it is the setting forth of the abundance of sufferings, the glorying in weakness (ch. xi. 23, 30), which substantiated his apostolic mission: but even such purpose is only in the background; he is pouring out, in the fulness of his heart, the manifold discouragements and the far more exceeding encouragements of his office.

7.] τὸν θησ. τοῦτ., viz. 'the light of the knowledge of the glory of God,' ver. 6. ἐπειδὴ γὰρ πολλὰ καὶ μεγάλα εἶπε περὶ τῆς ἀπορρήτου δόξης: ἵνα μή τις λέγῃ Καὶ πῶς τοσαύτης δόξης ἀπολαύοντες μένομεν ἐν θνητῷ σώματι; φησὶν ὅτι τοῦτο μὲν οὖν αὐτὸ μάλιστα ἐστὶ τὸ θαυμαστόν, καὶ δείγμα μέγιστον τῆς τοῦ θεοῦ δυνάμεως, ὅτι σκεῦος ὁστράκινον τοσαύτην ἡδυνήθη λαμπρότητα ἐνεγκύν, καὶ τηλικούτον φυλάξαι θησαυρόν. Chrys. p. 496. Some (Calv., al.) think the θησ. to be the whole διακονία: but it seems simpler to refer it to that which has immediately preceded, in a style like that of Paul, in which each successive idea so commonly evolves itself out of the last. The σκεῦος is the body, not the whole personality; the ὁ ἐξω ἄνθρωπος of ver. 16; see ver. 10. And in the troubles of the body the personality shares, as long as it is bound up with it here. The similitude and form of expression is illustrated by Wetst. from Artemidorus vi. 25, θάνατον μὲν γὰρ εἰκότως ἐσήμεναι τῇ γυναικὶ τὸ εἶναι ἐν ὁστράκινῳ σκευεῖ, — Arrian, Epict. iii. 9, ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσομάτων σὺ χρυσὸν σκεῦη, ὁστράκινον δὲ τὸν λόγον, and Herod. iii. 96, τοῦτον τὸν φόρον θησαυρίζει δ βασιλεὺς τρόπῳ τοιῷδε. ἐς πλοῦτος κεραμίους τήξας καταχέει, πλησας δὲ τὸ ἀγῆτος περαιρίαι, ἐπεὶ δὲ θεοῦ ἡ χρημάτων, κατακόπτει τοσοῦτον, ὅσον ἂν ἐκάστοτε δέηται. ἡ ὑπερβ. τῆς δυν. not = ἡ ὑπερβάλλουσα δύναμις, but, the *dynamis* contemplated on the side of its *ὑπερβολή*,—the power consisting in the effects of the apostolic ministry (1 Cor. ii. 4), as well as in the upholding under

trials and difficulties. The passage commonly referred to (even by Stanley) to prove the hendiadys, may serve entirely to disprove it: Jos. Antt. i. 13. 4, μαθὼν δὲ αὐτοῦ τὸ πρόθυμον κ. τὴν ὑπερβολὴν τῆς θρησκείας: "the readiness and surpassingness of his obedience."

ἡ τοῦ θεοῦ] may belong to (i. e. be seen to belong to) God. Tertull., Vulg., and Estius, render it 'ut sublimitas sit virtutis Dei, non ex nobis,' which is hardly allowable, and disturbs the sense by confusing the antithesis between ὁ θεός and ἡμεῖς. 8—10.] He illustrates the expression, 'earthen vessels,' in detail, by his *own experience and that of the other ministers of Christ*.

8.] in every way (see ref.) pressed, but not (inextricably) crushed (στ. 'angustias h. l. denotat tales, e quibus non detur exitus,' Meyer, from Kypke);—in perplexity but not in despair (a *literal* statement of what the last clause stated *figuratively*: as Stanley, "bewildered, but not benighted"):—persecuted but not deserted (ἐγκαταλειπόμενοι, see ref., used of desertion both by God and by man. Hammond, Olsh., Stanley, al., would refer διωκόμ. . . . to the foot-race, and render it 'pursued, but not left behind,' as Herod. viii. 59, οἱ δὲ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται,—but the sense thus would be quite beside the purpose, as the Apostle is speaking not of rivalry from those who as runners had the same end in view, but of troubles and persecutions): **struck down** (as with a dart during pursuit: so Xen. Cyr. i. 3. 14, θηρία . . . τοξεύων καὶ ἀκοντίζων καταβαλεῖς. It is ordinarily interpreted of a fall in wrestling; but *agonistic figures* would be out of place in the present passage, and the attempt to find them has bewildered most of the modern Commentators), but not destroyed:

10.] **always carrying about in our body** (i. e. ever in our apostolic work having our body exposed to and an example of: or perhaps even, as Stanley, "bearing with us, wherever we go, the burden of the dead body." But see below) **the killing**

τοῦ Ἰησοῦ ἐν τῷ σώματι ^k περιφέροντες, ἵνα καὶ ἡ ¹ζωὴ ¹ Gal. vi. 17.
 τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν ^m φανερωθῇ ¹¹ ἀεὶ γὰρ ¹ Mark vi. 55.
 ἡμεῖς οἱ ζῶντες ⁿ εἰς θάνατον ⁿ παραδιδόμεθα ^o διὰ Ἰησοῦν, ¹ Eph. iv. 14
 ἵνα καὶ ἡ ¹ζωὴ τοῦ Ἰησοῦ ^m φανερωθῇ ἐν τῇ ^p θνητῇ ¹ [Heb. xiii. 9,
 σαρκὶ ἡμῶν. ¹² ὥστε ὁ θάνατος ἐν ἡμῖν ^a ἐνεργεῖται, ἡ δὲ ¹ and Jude 12
 ref. ¹ Prov. x. 24.
 q Rom. vii. 5 ref. ¹ Eccl. vii. 8.
 n Matt. x. 21. Mark xiii. 12. Isa. liii. 12 a. ¹ 2 Macc. vii.
 o ver. 5. ¹ 27 only.
 p Rom. vi. 12 ref.

10. rec ins κυρίου bef 1st ἡσου, with KL rel syr gothi Chr Thdrt Damasc Tert, Ambrst-
 ms: om ABCDEFN 17 (latt) Syr copt æth arm Orig^{syr} Cyr, Iren-int Did-int Tert, —
 χρῖστου D¹F (and their lat) Orig-int, Tert, ¹ aft 1st σωματι
 ins ημων DF vss Iren-int Orig-int, lat-fl. ¹ aft 2nd [του] ἡσ. ins χρῖστου D¹F, and
 D-lat G-lat (spec) Iren-int Orig-int, —om του F. ¹ τοις σωμασιν N vulg Orig¹.

φανερωθῇ bef εν τω σωματι ημων A vulg(not am fuld demid al) Orig, Tert^s.
 11. for αει, ει F(not F-lat) k Tert Ambrst. ¹ for παραδιδ., διδομεθα F.
 om και C o 3 Tert. ¹ for του ἡσ., ἡσ. χρῖστου D¹(and lat) F G-lat: του χρ. C.

12. o is written over the line by N¹(appy). ¹ rec ins μεν bef θανατος (to corre-
 spond to δε below), with KL rel syr-w-ob Thl Ec Ambrst-ms: om ABCDEFN 17 latt
 Syr copt (goth) arm Chr Thdrt Damasc lat-fl.

(the word seems only to occur besides, in ref. Rom., where it signifies, figuratively, utter lack of strength and vital power, in a fragment of the Oneirocritica of Astrampsychus (Meyer), νεκροὺς ὄρων, νέκρωσιν ἔχεις πραγμάτων, where the sense is also figurative, and in its primary physical sense in the medical works of Aretæus and Galen. But here the literal sense, 'the being put to death,' must evidently be kept, and the expression understood as 1 Cor. xv. 31, and as Chrys.: οἱ θάνατοι οἱ καθημερινοί, δι' ὧν καὶ ἡ ἀνάστασις ἐδείκνυτο. Hom. ix. p. 498. The rendering, 'the deadness of Jesus to the flesh, as opposed to the vitality, ἡ ζωὴ τοῦ Ἰησοῦ below,'—see Dr. Peile's Annotations on the Epistles, i. 383,—is beside the present purpose, and altogether inconsistent with αὐτὸς εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ver. 11. See Stanley's note) of Jesus (as τὰ παθήματα τοῦ χριστοῦ, ch. i. 5:—not 'ad exemplum Christi,' as Grot., al.), in order that also the life of Jesus may be manifested in our body: i. e., 'that in our bodies, holding up against such troubles and preserved in such dangers, may be shewn forth that mighty power of God which is a testimony that Jesus lives and is exalted to be a Prince and a Saviour:—not, 'that our repeated deliverances might resemble His Resurrection, as our sufferings His Death,' as Meyer, who argues that the literal meaning must be retained, as in the other member of the comparison, owing to ἐν τῷ σώματι ἡμ. But, as De W. justly observes, the bodily deliverance is manifestly a subordinate consideration, and the ζωὴ of far higher significance, testified indeed by the body's preservation, but extending far beyond it. 11.] Ex-

planation and confirmation of ver. 10. **For we who live** (ζῶντες asserting that to which death is alien and strange, an antithesis to εἰς θάνατον παραδ., as in the other clause ζῶντες ἐν τῇ θνητῇ σαρκί. No more specific meaning for ζῶντες must be imagined, as 'tantis mortibus superstitem,' Bengel, Estius, al.,—or 'as long as we live,' Beza, al.,—or 'qui adhuc vivimus, qui nondum ex vita excessimus ut multi jam Christianorum,' as Grot.) are ever delivered to death (in dangers and persecutions, so ch. xi. 23, ἐν θανάτοις πολλάκις) on account of Jesus (so in Rev. i. 9 John was in Patmos διὰ τὸν λόγον τοῦ θεοῦ κ. διὰ τὴν μαρτυρίαν Ἰησοῦ), that also the life of Jesus may be manifested in our mortal flesh (the antithesis is more strongly put by θνητῇ σαρκί than it would be by θνητῷ σώματι, see Rom. viii. 11, the flesh being the very pabulum of decay and corruption). By this antithesis, the wonderful greatness of the divine power, ἡ ὑπερβολὴ τῆς δυνάμεως, is strikingly brought out: God exhibits DEATH in the living, that He may exhibit LIFE in the dying. 12.] By it is also brought out that which is here the immediate subject,—the vast and unexampled trials of the apostolic office, all summed up in these words: So that death works in us, but life in you; i. e., 'the trials by which the dying of Jesus is exhibited in us, are exclusively and peculiarly OUR OWN,—whereas (and this is decisive for the spiritual sense of ζωὴ) the life, whereof we are to be witnesses, extends beyond ourselves, nay finds its field of action and energizing IN YOU.' Estius, Grot., and apparently Olsh., take ἐνεργεῖται passively, 'is wrought' ('mors agitur et

r = & constr.,
Rom. viii. 15
ref. (xli. b
ref.)
s Ps. cxi. 1.
... γε-
γραμ-
μενοι
BCDF
LPS a
c d e f
h k l m
o 17.

¹ζωὴ ἐν ὑμῖν. ¹³ἔχοντες δὲ τὸ αὐτὸ ¹πνεῦμα τῆς πίστεως
κατὰ τὸ γεγραμμένον ^sἘπίστευσα, διὸ ἐλάλησα, καὶ
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, ¹¹εἰδότες ὅτι ὁ
^tἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ^tἐγερεῖ

13. aft 1st διο ins και FN syrr goth arm.

14. om κυριον B 17. 71-3 vulg (with am fuld demid al, agst tol F-lat) arm Chr-comm
Damase-comm Thl Tert Pel Sedul Bede: ins CDFKLPN rel D-lat (and G-lat, but not
fri) gr-lat-fl. rec (for συν) δια (corr'n, on account of the difficulty found in σὺν
Ἰησοῦ being joined to a future verb, His Resurren being past), with D³KLX³ rel syrr
goth Thdr Damase: txt BCD¹FPR¹ 17 latt copt æth arm (Tert) Ambr Ambrst (not ed
rom) Pel Bede.—In N a superfluous t has been written and erased before iῶ. γερεῖ
D¹F, suscitāt et constituit goth. (P def.)

exercetur . . . perficitur vita.' Est.): but it is never so used in N. T. Chrys., Calv., al., take the verse ironically, τὰ μὲν ἐπικίνδυνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ἡμεῖς ἀπολαύετε,—but such a sentiment seems alien from the spirit of the passage. Meyer, as unfortunately, limits ζωὴ to natural life, whereas (as above) the context plainly evinces *spiritual life* to be meant, not merely natural. In Rom. viii. 10, 11, the vivifying influence of His Spirit who raised Jesus from the dead is spoken of as extending to the body also; here, the upholding influence of Him who delivers and preserves the body, is spoken of as vivifying the whole man: LIFE, in both places, being the higher and spiritual life, including the lower and natural. 'And, in our relative positions,—of this life, YE are the examples,—a church of believers, alive to God through Christ in your various vocations, and not called on to be θαυριζόμενοι as WE are, who are (not indeed excluded from that life,—nay it flows from us to you,—but are) more especially examples of conformity to the death of our common Lord:—in whom DEATH WORKS.'

13—18.] ENCOURAGEMENTS: and (1) FAITH, which enables us to go on preaching to you. Meyer connects this verse with ἡ δὲ ζωὴ ἐν ὑμῖν: for, he says, by means of πιστεύομεν διὸ καὶ λαλοῦμεν, is that ζωὴ ἐν ὑμῖν ἐνεργεῖται, wrought. But, not to mention that thus the context is strangely disturbed, in which we and our trials form the leading subject, it would surely be very unnatural that ἔχοντες δὲ should apply not to the principal but to the subordinate clause of the foregoing verse. But (contrast to the foregoing state of trial and working of death in us) having the same spirit of faith (not distinctly the Holy Spirit,—but as in refl., not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man) with that described in the Scriptures (τὸ αὐτὸ κατὰ

τὸ γεγρ., i. e. either as Billroth, τὸ αὐτὸ [ἐκείνῳ] περὶ οὗ γέγραπται, or as De W., = τὸ αὐτὸ ὡς γέγρ., ὥστε being sometimes found after ὁ αὐτός, ἴσος, and the like, and κατὰ here being equivalent to it. I prefer the former: but at all events the connexion of τὸ αὐτό and κατὰ τὸ γεγρ. must be maintained, and we must not, with Meyer, connect κατὰ τὸ γεγρ. . . . with καὶ ἡμεῖς πιστεύομεν, which makes the Apostle say that his faith is according to the words of the citation, and thus confuses the whole process of thought), I believed, wherefore I spoke (the connexion of the words in the Psalm is not clear, nor the precise meaning of ψ, rendered by the LXX διό. See Pool's Synopsis in loc. for the various renderings), we too believe, wherefore we also speak (continue our preaching of the gospel, notwithstanding such vast hindrances within and without):

14.] knowing (fixes, and expands in detail the indefinite πιστεύομεν, and thus gives the ground of λαλοῦμεν,—not as commonly understood, the matter of which we speak) that He who raised up (from the dead) the Lord Jesus, will raise up us also (from the dead hereafter, see 1 Cor. vi. 13, 14:—not in a figurative resurrection from danger, as Beza, who afterwards changed his opinion, al., and lately Meyer, whose whole interpretation of this passage is singularly forced, and his defence of it unfair, see below) with Jesus (σὺν Ἰησοῦ is not necessarily figurative, as Meyer; even in the passages where a figurative sense is the prevailing one, it is only as built upon the fact of a literal 'raising with Christ,' to be accomplished at the great day: see Eph. ii. 6; Col. iii. 1, 3; 1 Thess. v. 10) and present us with you (i. e. as in Jude 24, τῷ δυναμένῳ . . . στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀνάμους ἐν ἀγαλλιάσει . . ., and in refl., at the day of His coming).

Meyer's objection to the meaning above given,—that the Apostle could not thus speak of the resurrection, because he

καὶ ^u παραστήσει σὺν ὑμῖν. ¹⁵ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ^u = ch. xi. 2.
 ἡ ^v χάρις ^v πλεονάσασα διὰ ^w τῶν ^w πλείονων τὴν ^x εὐχαρι- Eph. v. 27.
 στίαν ^y περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. ¹⁶ διὸ οὐκ Col. i. 22, 28.
 ἡ ἐγκακοῦμεν, ἀλλ' ^a εἰ ^a καὶ ὁ ^b ἔξω ἡμῶν ^b ἄνθρωπος v Rom. v. 20
^c διαφθείρεται, ἀλλ' ^d ὁ ^d ἔσω[θεν] ἡμῶν ^c ἀνακαινοῦται w 1 Cor. ix. 19
 reff.
 x Acts xxiv. 3
 reff.
 y transit., ch.
 ix. 8. Eph. i.
 8. 1 Thess. iii.
 12 only † intr.
 d sec
 reff.

Rom. v. 15 al. z ver. 1. a ver. 3. b here only. see Rom. vii. 22 reff.
 c Luke xii. 33. 1 Tim. vi. 5. Rev. viii. 9. xi. 18 only. 2 Kings i. 14. Dan. vii. 14 Theod.
 1 Cor. v. 12 reff. [-θεν, = Luke xi. 39, 40 only.] e Col. iii. 10 only †. (-ρίζειν, Heb. vi. 6. Ps.
 cii. 5.)

15. B¹ wrote *ταρ* (whence Mai gives an omn of *τα*) but corrd perhaps eadem manu.

16. *τεc εκκακουμεν* (see ver 1), with CD³KLP rel: txt BDF⁸ e m. *εξωθεν* D¹ r
 73. 137 B¹ Thdr¹txt₁. for *διαφθειρ., φθειρεται* KL a² d 461⁷. 114 Thdr²txt₁)
 Thl. *εσω* (for *uniformity*?) BCD¹F⁸ d m 47 Orig² Ath Chr Thdr¹ Damasc:
εσσωθεν D²KL rel Thdr² Thl Ec. (17 def.) rec om *ημων*, with KL rel latt(not
 G-lat) Syr copt goth Orig Ath Chr Thdr¹ Thl Ec Tert₂ Lucif Ambrst: ins (for
uniformity?) BCDF⁸ syr æth arm Thdr¹.

expected (1 Cor. xv. 51, 52; i. 8; ch. i. 13, 14) to be alive at the day of Christ, is best refuted by this very passage, ch. v. 1 ff., where *his admission of at least the possibility of his death* is distinctly set forth. The fact is that the *ἐγερῇ* here, having respect rather to the contrast of the future glory with the present suffering, does not necessarily imply one or other side of the alternative of being quick or dead at the Lord's coming, but embraces all, quick and dead, in one blessed resurrection-state. This confidence, of being presented at that day *σὺν ὑμῖν*, is only analogous to his expressions elsewhere; see ch. i. 14; 1 Thess. ii. 19, 20; iii. 13. 15.] Explanation of

σὺν ὑμῖν as a ground of his trust: with reference also to *ἡ δὲ (ὡ) ἐν ὑμῖν*, ver. 12; viz. that all, both the sufferings and victory of the ministers, are *for the church*: see the parallel expression, ch. i. 6, 7. **For all things** (*of which we have been speaking*; or perhaps hyperbolically, **ALL THINGS**, the whole working and arrangements of God, as in 1 Cor. iii. 22, *εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν*) are on your behalf, that Grace, having abounded by means of the greater number (who have received it), may multiply the thanksgiving (which shall accrue), to the glory of God. Such (1) is the rendering of Meyer, and, in the main, of Chrys., Erasmus, al., and recently, Rückert and Olshausen. Three other ways are possible; (2) 'that Grace, having abounded, may, on account of the thanksgiving of the greater number, be multiplied' ('πλεονάζω habet vim positivi: περισσεύω, comparativi,' Bengel) to the glory of God.' So Luther, Beza, Estius, Grot, Bengel, al.:—(3) 'that Grace, having abounded, may, by means of the greater number, multiply the thanksgiving to the glory of God.' So Emmerling and De Wette:—(4) 'that Grace having mul-

tiplied (see 1 Thess. iii. 12, for the transitive sense) by means of the greater number the thanksgiving, may abound to the glory of God.' This last has not been suggested by any Commentator that I am aware of, but is admissible. I prefer (1), as best agreeing with the position of the words, and with the emphases. If (2) had been intended, I should have expected *ἵνα πλεονάσασα ἡ χάρις*,—πλεονάσασα in its present position standing awkwardly alone. The same remark applies to (3), and this besides, that in that case I should expect *πλείονων*, and not *τῶν πλ.*, in which the art. rather regards the *matter of fact*, the many who have received the grace, or who give thanks, than the intention, to multiply the thanksgiving by the (possible) greater number of persons. If (4) had been intended, I should have looked for *ἵνα ἡ χάρις τὴν εὐχαριστίαν πλεον. διὰ τῶν πλει., περισσ. κ.τ.λ.* By adopting (1), we keep the words and emphases just where they stand: *ἵνα ἡ χάρις, πλεονάσασα διὰ τῶν πλείονων* (not διὰ τ. πλ. πλεον., which would give an undue prominence to διὰ τῶν πλείονων, whereas those words only particularize *πλεονάσασα*), *τὴν εὐχ. περισσεύσῃ, εἰς τὴν δόξαν τ. θεοῦ*. As to the sense, (see the very similar sentiment, ch. i. 11,) *thanksgiving* is the highest and noblest offering of the Church to God's glory (*θυσία αἰνέσεως δοξάσει με*, Ps. xlix. 23, LXX): *that this may be rendered*, in the best sense, as the result of the working of grace which has become abundant by means of the many recipients, is the great end of the Christian ministry.

16—18.] *Second ground of encouragement —HOPE.*

16.] Wherefore (on account of the hope implied in the faith spoken of ver. 14, which he is about to expand) **we do not shrink** (as in ver. 1: but *now*, owing to *despair*), but (on the contrary) though

f here only. ¹ ἡμέρα ^f καὶ ^f ἡμέρα. 17 ^g τὸ γὰρ ^h παραυτίκα ⁱ ἐλαφρόν τῆς BCDEF
LP a
c d e f
h k l m
o 17. 4
θλίψεως ἡμῶν ^{kl} καθ' ^{kl} ὑπερβολὴν ^k εἰς ^k ὑπερβολὴν αἰῶνιον
^m βίρος ⁿ δόξης ^o κατεργάζεται ^p ἡμῖν, ¹⁸ μὴ ^q σκοπούντων
^r ἡμῶν τὰ ^r βλεπόμενα ἀλλὰ τὰ μὴ ^r βλεπόμενα τὰ γὰρ
^r βλεπόμενα ^s πρόσκαιρα, τὰ δὲ μὴ ^r βλεπόμενα αἰῶνια.
(-φρία, ch. i.
n = Rom. ii. 7 reff. o = Rom. iv. 15 reff. p constr., see Acts xxi. 17 reff. q = Phil.
ii. 4. (Rom. xvi. 17 reff.) r = Rom. viii. 24. s Matt. xiii. 21 || Mk. Heb. xi. 25 only τ.

17. ins *προσκαιρον* και *hef* *ελαφρον* D¹F latt (Syr) goth arm Orig-int, lat.-fl. (Thlrlt says: *διά τοῦ παραυτίκα* ἔδειξε τὸ βραχὺ τε καὶ πρόσκαιρον. So also Thl.) om *ἡμῶν* BC² (appy: see Tischd^f's Cod Ephr) Chr. om *εἰς ὑπερβολὴν* C¹KK¹ (ins *κ*-corr¹) 38. 80 Bas.

18. for *σκοπ.* ἡμῶν, *σκοπούντες* D¹F D-lat G-lat Orig² Ambrst-ed. aft *προσ-*
καιρα ins *εστιν* F, so also latt Orig-int.

even (not 'even if,' putting a case; *εἰ καὶ* with ind. asserts the fact, as in *εἰ καὶ σπένδομαι*, Phil. ii. 17) **our outward man is wasted away** (i.e. our *body*, see Rom. vii. 22, *is*, by this continued νέκρωσις and ἐνέργεια τοῦ θανάτου, *being worn out*:—he is not as yet speaking of dissolution by death, but only of gradual approximation to it), **yet** (ἀλλά in the apodosis after a hypothetic clause, introduces a strong and marked contrast:—so Hom. Il. a. 81,—εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὕφρα τελέσῃ: see other examples in Hartung, Partikellehre, ii. 40) **our inner (man) is renewed** (contrast, subordinately to διαφθείρεται, but mainly to ἐγκακοῦμεν) **day by day** (ἡμ. καὶ ἡμ., so Hebr. *יִנְיָ יִנְיָ*, Esth. iii. 4; an expression not found [Meyer] even in the LXX): i.e. 'our spiritual life, the life which testifies the life of Jesus, even in our mortal bodies (ver. 11), is continually fed with fresh accessions of grace': see next verse. So Chrys.,—*πῶς ἀνακαινοῦται; τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, τῷ λοιπὸν δεῖ* (al. *τῷ λοιπὸν*) *κατατολμᾷ τῶν δεινῶν. ὅσῳ γὰρ ἂν μυρία πάσχη τὸ σῶμα, τοσοῦτον χρηστοτέρας ἔχει τὰς ἐλπίδας ἢ ψυχὴν, καὶ λαμπρότερα γίνεται, καθάπερ χρυσίον πυρρῶμεν ἐπιπλέον.* p. 500.

17, 18.] *Method of this renewal.* For the present light (burden) of our affliction (the adjunct. use of *παραυτίκα* is common with Thucyd., e.g. ii. 64, *ἡ παραυτίκα λαμπρότης, καὶ ἐς τὸ ἔπειτα δόξα*: viii. 82, *τῇν τε παραυτίκα ἐλπίδα*: vii. 71, *ἐν τῷ παραυτίκα*, where Schol. *ἐν τῷ ἐνεστώτι τότε χρόνῳ*;—and with his imitator Demosthenes, e.g. p. 72. 16, *ἡ παραυτίχ' ἡδονὴ κ. ῥαστώνη μείζον ἰσχύει τοῦ ποθ' ὕστερον συνοίσειν μέλλοντος*;—see also pp. 34. 24; 215. 10: and more examples in Wetst. *ἐλαφρόν* as a substantive, contrasted with *βάρος*; see reff.), **works out for us** ('*efficit*,' 'is the means of bringing about') in a surpassing and still more surpassing manner (*καθ. ὑπ.*

εἰς ὑπερ. must belong to the *verb*, as Meyer and De W.; for otherwise it can only qualify αἰῶνιον, the idea of which forbids such qualification, not *βάρος*, which is separated from it by the adjective:—i.e. so as to exceed beyond all measure the tribulation) **an eternal weight of glory** (αἰῶνιον βάρος opposed to παραυτίκα ἐλαφρόν).

18.] *Subjective condition under which this working out takes place.* **While we regard not** ('propose not as our aim,' 'spend not our care about,'—reff.) **the things which are seen** (reff. = τὰ ἐπίγεια, Phil. iii. 19. Chrys. strikingly says, ubi sup., τὰ βλεπόμενα πάντα, *κἂν κόλασις ᾖ, κἂν ἀνάπαισις*: ὥστε μήτε ἐκείθεν χανοῦσθαι, μήτε ἐντεῦθεν βιάζεσθαι), **but the things which are not seen** ('aliud significat ἀόρατα, invisibilia, nam multa quæ non cernuntur, erunt visibilia, confecto itinere fidei.' Bengel. *μὴ βλ.*, not οὐ, perhaps because *μὴ* stands with participles in clauses of a subjective character, so στήκετε . . . *μὴ πυρρῶμενοι ἐν μηδενί* . . . , Phil. i. 27, 28. Winer, edn. 6, § 55. 5. g. β.—or rather perhaps, as ib. a, as hypothetic [see also Moulton's note, p. 606. 1]: τὰ οὐ βλέπομ. would be the things which as a *matter of fact* at any given time we do not see, cf. οἱ οὐκ ἡλεημένοι, 1 Pet. ii. 10: τὰ μὴ βλ., generally and hypothetically, the things not seen. So *ὁ μὴ ὦν μετ' ἐμοῦ*, Matt. xii. 30, in a case indefinite and hypothetical. This amounts to much the same as when in the ordinary account of such clauses, we say that *μὴ* belongs to the *subject*, οὐ to the *predicate*,—but is a better explanation, inasmuch as that account gives only the logical fact,—this, the logical reason of the usage): for the things which are seen are temporary (not 'temporal,' 'belonging to time,' but 'fleeing,' 'only for a time,' see reff.;—i.e. till the day of Christ): but the things which are not seen are eternal. Chrys. again: *κἂν βασιλεία, κἂν κόλασις ᾖ πάλιν ὥστε καὶ ἐκείθεν φοβῆσθαι, καὶ*

V. 1^t οὐδαμην γὰρ ὅτι ἐὰν ἡ^u ἐπίγειος ἡμῶν^w οἰκία τοῦ^t Rom. vii. 14
 * σκήνους^y καταλυθῇ, ^u οἰκοδομῇ ἐκ θεοῦ ἔχομεν^w οἰκίαν^u 1 Cor. xv. 40
 ἡ^a χειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. ² καὶ γὰρ ἐν^w Job iv. 19.
 only t. Wisd. ix. 15 only. (-νομα, Acts vii. 46. -νοῦν, John i. 14.) y = Matt. xxvi. 61 ||. Acts
 vi. 14. Ezra v. 12. z = 1 Cor. iii. 9 reif. a Mark xiv. 58. Col. ii. 11 only t.

CHAP. V. 1. ins σι bef οικοδομῇ DF latt goth Chr, Cypr Ambrst Pel Sedul (not
 fri Tert Aug al). ins ουκ bef χειροποίητον F (non manufactum).

ἐκέισε (al. ἐντεῦθεν) προτρέψασθαι. ib.

Seneca, Ep. 59 (Wetst.), has a very similar sentiment: 'ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est . . . Mitamus animum ad ea, quæ æterna sunt.'

CHAP. V. 1—10.] *Further specification of the hope before spoken of, as consisting in anticipation of an eternity of glory after this life, in the resurrection-body: which leads him evermore to strive to be found well pleasing to the Lord at His coming: seeing that all shall then receive the things done in the body.* 1.] For (gives the reason of ch. iv. 17,—principally of the emphatic words of that verse, καὶ ὑπερβολὴν εἰς ὑπερβ.,—shewing how it is that so wonderful a process takes place) **we know** (as in ch. iv. 14,—are convinced, as a sure matter of hope) **that if** ('supposing;'

—not = *κάν*, 'etiamsi,' but indefinite and doubtful: if this delivering to death continually should end in veritable death. The case is hypothetical, because many will be glorified without the *κατάλυσις* taking place: see 1 Cor. xv. 51, 53) **our earthly tabernacle-dwelling** (τοῦ σκήνους is gen. of apposition. The similitude is not derived from the wandering of the Israelites in the wilderness, nor from the tabernacle, but is a common one with Greek writers, see examples in Wetstein. "The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupation and his birthplace, would naturally occur to the Apostle,—the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a vesture." Stanley. Chrys. observes: εἰπὼν οἰκίαν σκήνους, καὶ τὸ εὐδιάλυτον καὶ πρόσκαιρον δείξας ἐντεῦθεν, ἀντέθηκε τὴν αἰώνίαν τὸ γὰρ τῆς σκηνῆς ὄνομα τὸ πρόσκαιρον πολλάκις δείκνυσσι. Hom. x. p. 506) **were dissolved** ('mte verbum,' Bengel: i. e. 'taken down,' 'done away with:' but 'dissolved,' as well as the vulg. 'dissolvatur,' is right), **we have in the heavens** (as Meyer rightly remarks, the *present* is used of the time at which the dissolution shall have taken place. But

even then the dead have it not in *actual* possession, but only prepared by God for them against the appearing of the Lord: and therefore they are said to have it in the heavens. Chrys., &c., Beza, Grot., al., join ἐν τοῖς οὐρ. with οἰκίαν, which can hardly be: it would be either ἐπουράνιον or ἐξ οὐρανοῦ. The E. V. according to the present punctuation, yields no sense: 'not made with hands, eternal in the heavens') **a building** (no longer a σκῆνος) **from God** ('in an especial manner prepared by God,' 'pure from God's hands': not as contrasted with our earthly body, which, see 1 Cor. xii. 18, 24, is also from God), **a dwelling not made with hands** (here again, not as contrasted with the *fleshy body*, for *that too* is ἀχειροποίητος, but with *other οἰκίαι*, which are χειροποίητοι. Remember again the Apostle's occupation of a tent-maker), **eternal**. A difficulty has been raised by some Commentators respecting the *intermediate disembodied state*,—how the Apostle here regards it, or whether he regards it at all. But none need be raised. The οἰκία which in this verse is said, *at the time of dissolution*, to be ἐν τοῖς οὐρανοῖς, is, *when we put it on*, in the next verse, *our οἰκητήριον τὸ ἐξ οὐρανοῦ*. Thus the intermediate state, though lightly passed over, as not belonging to the subject, is evidently in the mind of St. Paul.

Some Commentators, Photius, Anselm, Thomas Aq. (in Estius), Wolf, Rosenm., al., understand *these words themselves* (οἰκ. ἀχειρ. αἰών. ἐν τ. οὐρ.) of the *intermediate state of absence from the body*: Usteri and Flatt, of an *immediate glorified body in heaven*, to be united with the body of the resurrection. Calvin hesitates: "Incertum est, an significet statum beatæ immortalitatis, qui post mortem fideles manet, an vero corpus incorruptibile et gloriosum, quale post resurrectionem erit. In utrovis sensu nihil est incommodi: quamquam malo ita accipere, ut initium hujus ædificii sit beatus animæ status post mortem: consummatio autem sit gloria ultimæ resurrectionis." But if this be so, (1) the parallel will not hold, between the οἰκία in one case, and the οἰκία in the other,—and (2) the language of ver. 2 is against it, see below.

2.] For also
 U u

b. Rom. viii. 23
reft.
c. Jude 6 only.
[Jer. xxxii.
[xxv.] 30
Ala.)
iii. 4. E. h. iii. 2. iv. 21.
Col. i. 23 only. εἶπερ, Rom. viii. 9 reft.

τούτῳ ^b στενάζομεν, τὸ ^c οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
d ἐπενδύσασθαι ^e ἐπιποθοῦντες. 3 * f εἴ γε καὶ ^g ἐνδυσάμενοι

BCDFK
LPs a b
c d e f g
h k l m n
o 17. 47

d here bis only +. (δύτης, John xxi. 7.).

c w. inf., Rom. i. 11 reft.

f Gal.

g 1 Cor. xv. 53, 54 reft.

3. * εἶπερ BDF 17 mss.-in-Chr (τινὲς δὲ φασιν, ὃ καὶ μάλιστα ἐγκριτέον, εἶπερ καὶ ἐνδυσάμενοι. So also (Ec) Max-conf: εἰ γὰρ 52: si tamen latt Aug Pel: si quidem Tert Ambrst: εἰ γε CKLPN rel Clem Did Mac, Chr Thdrt Damasc Thl Ec. ἐκδυσάμενοι (see notes) D¹ spce Chr (explaining it κὰν ἀποθώμεθα τὸ σῶμα) Tert Ambr Paulin Primas Quast, ἐκλυσάμενοι εαρολιὰτι F. (vestili vulg with F-lat, excol. is written over the greek in F.) γυμνον D¹.

(our knowledge, that we possess such a building of God, even in case of our body being dissolved, is testified by the *earnest desire* which we have, to put on that new body *without such dissolution taking place*. See the similar argument in Rom. viii. 18, 19) in this (viz. σκήνη, as Beza, Meyer, Olsh., al. The rendering ἐν τούτῳ, 'wherefore,'—some referring it to the foregoing,—'propter hoc quod dictum est,' Est., some to the following,—is inconsistent with ὅντες ἐν τῷ σκήνει, which is parallel with it, ver. 4. The stress is not necessarily on ἐν, 'in this,' as contrasted with 'out of this,' as Meyer, who joins καὶ with ἐν τούτῳ; but see above) **we groan** (see Rom. viii. 23), **longing** (i. e. because we desire, the reason of στενάζομεν. ἐπιποθ., not ardently desire: the prep. does not intensify, but denotes the direction of the wish, as ἀνέμου μὴ προσεῶντος, Acts xxvii. 7) **to put on over this** ('superinducere': viz. *by being alive at the day of Christ, and not dissolved as in ver. 1*:—see on ver. 4 below. The similitude is slightly changed: the *house* is now to be *put on*, as an outer garment, *over the fleshly body*) **our dwelling-place** ('oikia est quiddam magis absolutum,—οἰκητήριον, domicilium, respicit incolam:' Bengel. So Eur. Orest. 1113,—ὥςθ' Ἑλλάς αὐτῇ συμκ-ρὺν οἰκητήριον) **from heaven** (i. e. = ἐκ θεοῦ ver. 1, but treated now as if brought with the Lord at His coming, and put upon us who are alive and remain then.

'Itaque,' says Bengel, 'hoc domicilium non est cælum ipsum': 3.] **seeing that** (εἴ γε [see var. readd.] is used 'de re, quæ jure sumta creditur': εἶπερ, when 'in incerto relinquitur, utrum jure an injuria sumatur.' Herm. ad Viger., p. 831. So Xen. Mem. ii. 1. 17, ἀλλὰ γάρ, ὦ Σ., οἱ εἰς τὴν βασιλικὴν τέχην παιδευόμενοι, ἦν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαούντων, εἴ γε πεινῆσουσι κ. διψήσουσι. κ.τ.λ.,—'if they are to hunger and thirst, &c.' And for εἶπερ, Æsch. Ag. 29 f. εἶπερ Ἰάλου πόλις ἐάλωκεν, ὥς ὁ φρυκτὸς ἀγγέλλων πρέπει,—'if, that is; the city, &c.')

really (καί, 'in very truth:' so Soph. Antig. 766, ἄμφω γὰρ αὐτὰ καὶ κατακτείναι νοεῖς; 'dost thou intend verily to kill them both?' and Æsch. Sept. Theb. 810, ἐκέῖθι κῆλθον; 'have they really come to that?') See more examples in Hartung, Partikellehre, i. 132) **be found** (shall prove to be) **clothed** ('having put on clothing,' viz. a body), **not naked** (without a body —"ἐνδυσ., οὐ γυμν., as γάλα, οὐ βρῶμα, 1 Cor. iii. 2 and often, cf. ver. 7.") Meyer See Stanley's note). The verse asserts strongly, with a view to substantiate and explain ver. 2, the *truth of the resurrection or glorified body*; and, with Meyer, I see in it a reference to the deniers of the resurrection, whom the Apostle combated in 1 Cor. xv.: its sense being this: "For I do assert again, that we shall in that day prove to be clothed with a body, and not disembodied spirits." Several other renderings have been given:—(1) 'Si nos iste dies deprehendat cum corpore, non exutos a corpore,—si crimus inter mutandos, non inter mortuos,' Grot.: Estius, Bengel, Conyb., al. To this there are three objections,—that εἴ γε should be εἶπερ (the force of this objection is however much weakened by the amount of authority which can be adduced for εἶπερ),—that καὶ is not rendered at all,—and that ἐνδυσάμενοι, the aor. mid., should be ἐνδεδυμένοι, the perf. pass. (2) The same objections apply to Billroth's rendering, 'If we, having been once clothed (with the earthly body), shall not be found naked' (without the body). (3) De Wette renders: 'seeing that when we are also (really) clothed, we shall not be found naked:' i. e. 'setting down for certain as we do, that that heavenly dwelling will also be a body.' To this Meyer rightly objects, that it is open to the difficulty of making ἐνδυσαι and γυμνότης, and that in the *very sense* in which they are opposites, to co-exist;—no clothing but that of a body is thought of here, or else οὐ σώματος γυμνοί must have been expressed. (4) This latter objection applies to the rendering of Chrys., Theodoret, Theophyl., (Ecum., al., who take ἐνδυσά-

οὐ ἡ γυμνοὶ ἐύρεθησόμεθα. ⁴ καὶ γὰρ οἱ ὄντες ἐν τῷ ^{h so Plato, Cratyl, p. 277 c, ἡ} σκῆνῃ ^b στενάζομεν ⁱ βαρούμενοι, ^k ἐφ' ^ῥ οὐ θέλομεν ^l ἐκ-
 δύσασθαι, ἀλλ' ^d ἐπενδύσασθαι, ἵνα ^m καταποθῇ τὸ ⁿ θνητὸν
 ὑπὸ τῆς ζωῆς. ⁵ ὁ δὲ ^o κατεργασάμενος ἡμᾶς εἰς ^p αὐτὸ
 τοῦτο θεός, ὁ δὸς ἡμῖν τὸν ^q ἀρράβωνα τοῦ πνεύματος.

Matt. xix. 9. Acts iii. 16.

m = 1 Cor. xv. 54 (ref.), from Isa. xxv. 8.

here only.
18, 20 only.

p Acts xxiv. 15 ref.

1 Matt. xxvii. 28, 31 || Mk. Luke x. 30 only.

n Rom. vi. 12 ref.

q ch. i. 22.

Gen. xxxvii. 23

o Rom. ii. 9 ref. constr.

Gen. xxxvii. 17

4. aft σκηνει ins τουτω DF d vss Chr Thdrt, Thl Orig-int, Tert, Ambrst: om
 BCKLN rel am arm Orig, Eas Thdrth.1. Damasc (Ec Tert,1. βαρυνόμενοι D¹F
 Orig.ms, Thl. Steph (for εφ ω) επειδη, with rel: txt BCDFKL P(o) & c Eus,3.

αλλα N.

aft θνητον ins τουτο F (and G-lat spec) copt goth Tert.

5. κατεργασόμενος DF latt(exe fuld) syrr Iren-int Ambrst. (καταργας. C.)
 ins ο bef θεος N¹ Orig,1. rec ins και bef δους (cf ch i. 22), with D²⁻³KLN³ rel syr
 goth Iren-gr Chr Thdrt Damasc(και διδους, omg o) Ambrst: txt BCD¹FPN¹ latt Syr
 copt aeth arm Orig,1 Iren-int Aug Pel Sedul Bede. αραβωνα DN m o 47. (P?)

μενοι = σώμα ἄφθαρτον λαβόντες, and γυμνοὶ to mean γυμνοὶ δόξης. Similarly Anselm explains γυμνοί, 'nudi Christo'; Pelagius, Hunnius, and Baldwin, 'vacui fide.' Erasmus. Paraphr. 'si tamen hoc exuti corpore non omnino nudi reperiamur, sed ex bonæ vitæ fiducia spe immortalitatis amicti' in part too Calvin,—restricting it however to the faithful only,—'if at least we, having put on Christ in this life, shall not be found naked then.' Olshausen too takes οὐ γυμνοί as an expansion of ἐνδυσάμενοι, 'provided that we shall be found clothed with the robe of righteousness, not denuded of it.' Of all these we may say, that if the Apostle had meant by γυμνοί to hint at any other kind of γυμνότης than that which the similitude obviously implies, he would have certainly indicated it. (5) The rendering of εἰ 'utinam,' 'utinan' etiam induti, non nudi reperiamur!' as Knatchbull and Homberg, need hardly be refuted. (6) Another class of renderings arise from the reading ἐκδυσάμενοι in a few cursives, which in connexion with εἴπερ was evidently adopted in consequence of the views of expositors. It stood as a conditional sentence,—'*provided, that is, that*' . . . , and in the idea that it referred to the time after putting off the mortal body, ἐν was altered to ἐκ. For much of the reference to opinions in this note I am indebted to Meyer and De Wette.

4.] Confirmation and explanation of ver. 2. For also (a reason, why we ἐπιποθοῦμεν ἐπενδύσασθαι . . . as in ver. 2) we who are in the tabernacle (before spoken of, i. e. of the body), groan, being burdened (not by troubles and sufferings, nor by the body itself, which would be directly opposite to the sense: but for the reason which follows), because (ἐφ' ῥ as in ref. Rom.) we are not willing to divest our-

selves (of it), but to put on (that other) over it, that our mortal part may (not, die, but) be swallowed up by life (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us). The feeling expressed in these verses was one most natural to those who, as the Apostles, regarded the coming of the Lord as near, and conceived the possibility of their living to behold it. It was no terror of death as to its consequences—but a natural reluctance to undergo the mere act of death as such, when it was within possibility that this mortal body might be superseded by the immortal one, without it.

5.] This great end, the καταποθῆναι τὸ θνητὸν ὑπὸ τῆς ζωῆς, is justified as the object of the Apostle's fervent wish, seeing that it is for this very end, that this may ultimately be accomplished, that God has wrought us (see below) and given us the pledge of the Spirit;—But (and this my wish has reason: for) He who wrought us out (prepared us, by redemption, justification, sanctification, which are the qualifications for glory) unto this very purpose (viz. that last mentioned)—τὸ καταποθῆναι τὸ θνητὸν ἡμῶν ὑπὸ τ. ζωῆς,—not τὸ ἐπενδύσασθαι, a mere accident of that glorious absorption: see below) is God, who gave unto us (a sign that our preparation is of Him: 'quippe qui dederit' . . .) the earnest (ref. and note) of (gen. of apposition) the (Holy) Spirit. The Apostle in this verse, is no longer treating exclusively of his own wish for the more summary swallowing up of the mortal by the glorified, but is shewing that the end itself, which he individually, or in common with others then living, wishes accomplished in this particular form of ἐπενδύσασθαι, is, under whatever form

εἶτε ^s ἐνδημοῦντες εἶτε ^s ἐκδημοῦντες, ^z εὐάρεστοι αὐτῷ
 εἶναι. ¹⁰ ^a τοὺς γὰρ ^a πάντας ἡμᾶς ^b φανερωθῆναι ^c δεῖ
^d ἔμπροσθεν τοῦ ^{de} βήματος τοῦ ^d χριστοῦ, ἵνα ^f κομίσηται
 ἕκαστος ^g τὰ διὰ τοῦ σώματος, ^h πρὸς ᾧ ἔπραξεν, εἶτε
 ἀγαθὸν εἶτε κακόν. ¹¹ Εἰδότες οὖν τὸν ⁱ φόβον τοῦ κυ-
 ρίου, ἀνθρώπους ^k πείθομεν, θεῷ δὲ ^l πεφανερῶμεθα ἑλπίζω

al. Ps. xxxix. 15. 2 Macc. viii. 33. g constr., Eph. Col. as above (f). h = Luke
 xii. 47. Gal. ii. 14. i = Acts ix. 31. Rom. iii. 18. ch. vii. 1. Eph. v. 21 (not Rom. xiii. 3).
 k = Acts xii. 20. Gal. i. 10. 1 Kings xxiv. 8. l = Mark iv. 22. John iii. 21 al.

10. ⁸¹ has written *ε* bef *κομίσηται*, but marked it for erasure. for *τα, ᾧ*,
 omg *προς α*, D¹F.—om *τα δ. τ. σ. λ*. for *κακον, φαυλον* CN d m 17 Orig, Eus₂
 Ephr Ath₂ Epiph Nys₂ Bas₂ Cyr₁₀ Damasc₁ Thl-comm(appy): txt BDFKLP rel Clem
 Orig₂ Eus₁ Chr Thdr_{ts}expe Damasch₁.

Lord, being such)—it is also (besides our confidence) our aim, whether dwelling in the body or absent from the body (at the time of His appearing), to be well pleasing to Him, i.e. 'whether He find us *ἐνδημ.* or *ἐκδημ.*, to meet with His approval in that day.' That this is the sense, the next verse seems to me to shew beyond question. For there he renders a reason for the expressions, and fixes the participles as belonging to the time of His coming. But this meaning has not, that I am aware, been seen by the Commentators, and in consequence, the verse has seemed to be beset with difficulties. The ordinary rendering is represented by Chrys., p. 508, τὸ . . ζητούμενον τοῦτό ἐστι, φησίν. ἂν τε ἐκεῖ ὦμεν, ἂν τε ἐνταῦθα, κατὰ γνώμην αὐτοῦ ζῇ—*the objection to which of course is, that when there with Him, there will be no striving to be εὐάρεστοι αὐτῷ, the acceptance having taken place.* Nor is De Wette's interpretation free from objection—'whether we live till His coming, or we die:' because no sufficient account is given of the present participles. Of all renderings, Meyer's is in this place the most absurd, misled as he is by his interpretation of ver. 8. He would make *ἐνδημοῦντες* and *ἐκδ.* here merely *literal*, the similitude being dropped:—'*whether at home, or on travel.*' But, all else aside, can he tell us *where Paul's home was*, subsequently to Acts ix.? For this would be necessary, though he shrinks from any 'geographische Bestimmung.'

10.] For (explanation and fixing of *εὐάρεστοι αὐτῷ εἶναι*, as to *when*, and *how testified*) we all (and myself among the number) must be made manifest ('appear?' not = *παρῆσθαι* merely, but 'appear in our true light,' appear as we have never done before, as in *reff.*, where the word is used of our Lord Himself: see also 1 Cor. iv. 5) before the judgment-seat (on *βῆμα*, see Stanley's note) of Christ, that each may

receive (the technical word for *receiving wages*) the things (done) through the body (as a medium or organ of action. Meyer cites τῶν ἡδονῶν αἱ διὰ τοῦ σώματος εἰσιν, Plato, Phædo, p. 65, and αἰσθήσεις αἱ διὰ τοῦ σώματος, Phædr. p. 250), according to the things which he did (in the body), whether (it were) good, or bad (singular, as abstract). I may observe that no more definite inference must be drawn from this verse as to the place which the saints of God shall hold in the general judgment, than it warrants; viz. that they as well as others, shall be manifested and judged by Him (Matt. xxv. 19): *when*, or *in company with whom*, is not here so much as hinted. I cannot pass on, without directing the student to the passage on this verse in Chrysostom's tenth Homily, p. 510 ff., as one of the grandest extant efforts of human eloquence.

11—13.] *Having this φιλοτιμία,—being a genuine fearer of God* (see below)—*he endeavours to make his plain dealing EVIDENT to MEN, as it is EVIDENT to GOD. He will give the Corinthians whereof to boast concerning him in reply to his boastful adversaries: this his conduct being, whatever construction may be put on it, on behalf of God and them.*

11.] *Being then conscious of* ('no strangers to:') so Homer freq., e.g. ἀθελίστια εἰδώς) the fear of the Lord (not, as Chrys. and most of the ancient Commentators = τὸ φοβερὸν τ. κυρ.,—so also Beza and Estius, 'terrorum Domini,' and E. V., 'the terror of the Lord;—but as Vulg., 'timorem Domini,'—this wholesome fear of Christ as our Judge: see *reff.* The expression is particularly appropriate for one who had been suspected of double dealing and insincerity: he was inwardly conscious of the principle of the fear of God guiding and leading him),—we persuade men (the stress on ἀνθρώπους, 'it is MEN that we attempt to persuade.' Of what? Beza,

m 1 Cor. iii. 7, δὲ καὶ ἐν ταῖς ^m συνειδήσεσιν ὑμῶν ¹ πεφανερῶσθαι. ¹² οὐ ^{BCDFK}
 Ac. reff. πάλιν ⁿ ἑαυτοὺς ^{no} συνιστάνομεν ὑμῖν, ἀλλὰ ^{na} ἀφορμὴν ^{LPs a b}
 n ch. iii. 1 reff. ^{c d e f g}
 o Rom. xvi. 1 ^{h k l m n}
 1 Tim. v. 14 ^{o 17. 47}
 only. Polyb. ¹ διδόντες ὑμῖν ¹ καυχήματος ὑπὲρ ἡμῶν, ἵνα ^s ἔχητε πρὸς
 xxvii. 6. 10. αὐτ. λαμβ., ¹³ οὐ ¹ καρδία. ¹³ οὐ ¹ εἶτε
 Rom. xvi. 8, γὰρ ^v ἔξστημεν, θεῶ ^u εἶτε ^w σωφρονοῦμεν, ὑμῖν. ¹⁴ ἡ γὰρ
 11. q as above
 (p). ch. xi. 12 (bis). Gal. v. 13 only. P. Ezek. v. 7 only. r Rom. iv. 2 reff. s see
 σὺν ¹ τῇ γράφῃ, Acts xxv. 26. t 1 Thess. ii. 17. u constr., ch. i. 6. 1 Cor. xii. 26.
 v Paul, here only. = Mark iii. 21. Acts viii. 11. x. 45. xii. 16. Jer. ii. 12. w Rom. xii. 3 reff.

12. rec aft ου ins γαρ, with D³KLP rel Damase Thl (Ec: om BCD¹FN vss Chr
 Thdrst Ambrst Pel Bede. for 2nd υμιν, ημιν B¹, nobis D-lat. υμων BN 17
 G-lat aeth. for ου, μη εν BN m 17: ουκ εν D¹F: txt CD³KLP rel syr goth Chr
 Damase.

Grot., al., of the truth of Christ's religion; win them to Christ, which however suits the rendering 'terrorem Domini,' better than the right one:—Chrys., Theodoret, Theophyl., 'of our own integrity,' and so in the main, Estius, Bengel, Olsh., De Wette,—and Meyer, though he seems to object to it, for he connects the words with the φιλοτιμία of ver. 9:—Erasm., Luther, Wolf, Hammond, al., understand *πειθομεν of the endeavour to make ourselves acceptable to men*; Cornel.-a-Lapide, Le Clerc, al., 'eundem hunc timorem hominibus suademus.' But from the context, it must have reference to ourselves; and I therefore agree with Chrys., al., as above), but to God we are already manifested (we have no need to persuade Him of our integrity, for He knows all things);—and I hope (am confident) that we have also been manifested (Meyer remarks, that ἐλπίζω in the N. T. elsewhere has only the inf. aor.; here however the inf. perfect is logically necessary. He hopes, that the manifestation is complete. Cf. Acts xxvii. 13, δόξαντες τῆς προθέσεως κεκρατηκέναι, and Hom. II. o. 110, ἤδη γὰρ νῦν ἔλπομ' Ἀρηί γε πῆμα τεύχουσαι) in your consciences. 12.] We are not again recommending ourselves to you (see ch. iii. 1), but (say this as) giving you an occasion for matter of boasting (καύχημα,—not = καύχσις as De W.,—'a source, whence matter of boasting may be derived') on our behalf (of us, as your teachers, and to the upholding of our ministry), that ye may have it (viz. καύχημα, matter of boasting) against those who boast in face (fair outward appearance), and not in heart (i.e. in those things which they exhibit, and are outwardly = κατὰ τὴν σάρκα, ch. xi. 18, not in matters which are in their hearts: implying that their hearts are indifferent about the matters of which they boast).

13.] For (ye have good reason to boast of me as your teacher; seeing that

whether we have been mad (there is no need to soften the meaning to 'inordinately praise ourselves,' as Chrys., al.; or 'act foolishly,' as others; or 'ultra modum agimus,' as Bengel, Luther:—μαίην, Παῦλε, was once said, Acts xxvi. 24, and doubtless this charge was among the means taken to depreciate his influence at Corinth), it is to God (in God's work and to His glory): whether we be of sound mind, it is for you (on your behalf). 'So that you have reason to glory in us either way; if you will ascribe to us madness, it is a holy madness, for God: if you maintain and are convinced of our sobriety, it is a soundness in your service.'

On the interpretation of Chrys. above, he explains the last clause,—ἄν τε μέτριον τι κ. ταπεινὸν (φθελγῶμεθα), δι' ὑμᾶς, ἵνα μάθῃτε ταπεινοφρονεῖν. Hom. xi. p. 513. But he gives our interpretation also, as an alternative: μαίνεσθαι τις ἡμᾶς φησί; διὰ τὸν θεὸν τοιαῦτα μαίνεσθαι.

14—19.] And his constraining motive is the love of Christ; who died for all, that all should live to Him; and accordingly the Apostle has no longer any mere knowledge or regards according to the flesh, seeing that all things are become new in Christ by means of the reconciliation effected by God in Him, of which reconciliation Paul is the minister.

14.] For (reason of his devotion under all reports and circumstances, θεῶ καὶ ὑμῖν, as in last verse) Christ's love (not, love to Christ, as Ec., Beza, al.,—but Christ's love to men, subjective, as most Commentators; as shewn in His Death, which is the greatest proof of love, see Rom. v. 6—8. Meyer remarks that the gen. of the person after ἀγάπη is with Paul always subjective,—Rom. v. 5, 8; viii. 35, 39; ch. viii. 24; xiii. 13; Eph. ii. 4; Phil. i. 9 al. [but see his own note on 2 Thess. iii. 5, where he maintains the objective sense], whereas with John it is not always so, 1 John v. 3. Paul usually expresses love of,

^x ἀγάπη τοῦ ^x χριστοῦ ^y συνέχει ἡμᾶς, ¹⁵ ^z κρίναντας ^x — Rom. viii. 35. Eph. iii. 19. ^y — Luke xii. 50. Acts xviii. 5. Phil. i. 23 (L.P., exc. Matt. iv. 24). Job xxxi. 23. ^z — Acts xv. 19. τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, ^a ἄρα ^b οἱ ^b πάντες ^c ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες ^d μῆκετι ^d ἑαυτοῖς ζῶσω, ἀλλὰ ^d τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ^c ἐγερθέντι. ¹⁶ ὥστε ἡμεῖς ^f ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν

a 1 Cor. xv. 14. Gal. iii. 29. see Rom. vii. 3, 25.

b ver. 10.

c = Rom. vi. 8.

d dat., f Acts xviii.

Rom. vi. 2, 10, 11. xiv. 7 al.

e 1 Cor. xv. 4, and passim.

Isa. xxvi. 19.

6 (Paul) refl.

14. for χριστου, θεου CP 17. 39. 42-6. 120. 238 syr Chr Thdrt, (txt h.l.) Thl-marg.

15. κριναντες F: -οντας 17.

rec ins ei bef eis, with C¹N³ rel vulg (and F-lat)

copt arm Ath-mss Chr^{h.l.} Cyr, Thl Ambrst-ms Aug² (clsw mss vary) Bede: om B (sic: see table) C²DFKLPN¹ d e l n 17. 47 syrr goth aeth Ath-edd Chr_i Cyr, Thdrt Damase (Ec-comm(appy)). for απεθανον, απεθανεν N¹. aft 2nd απεθανεν ins χριστος F vulg (not am harl) some-lat-ff.

i. e. towards, by eis, Col. i. 4; 1 Thess. iii. 12) constraineth us (a better word could not be found: the idea of συνέχω is that of forcible limitation, either in a good or a bad sense,—of confining to one object, or within certain bounds, be that one object a painful or glorious one,—those bounds the angustiae of distress, or the course of apostolic energy, as here. 'Constraineth us,' generally:—limits us to one great end, and prohibits our taking into consideration any others. 'Metaphora est in verbo constringendi: qua notatur, fieri non posse, quin, quisquis mirificum illum amorem quem testatus est nobis Christus morte sua, vere expendit et reputat, quasi ei alligatus, et artissimo vinculo constrictus, se in illius obsequium addicat.' Calv. The varieties of interpretation, some as Meyer, urging more the sense cohibendi, others as Chrys., that excitandi, οὐκ ἀφίησιν ἡμᾶς ἡσυχάζειν, all in fact amount to one—that of the forcible compression of his energies to one line of action),

15.] because we formed this judgment (viz. at our conversion:—learned to regard this as a settled truth) that one died on behalf of all (not only, for the benefit of all, as Meyer,—but instead of all, suffered death in the root and essence of our humanity, as the second Adam. This death on behalf of all men is the absolute objective fact: that all enter not into the benefit of that Death, is owing to the non-fulfilment of the subjective condition which follows),—therefore all died (i. e. therefore, in the death of Christ, all, the all for whom He died, οἱ πάντες, died too: i. e. see below, became planted in the likeness of His death,—died to sin and to self, that they might live to Him. This was true, objectively, but not subjectively till such death to sin and self is realized in each: see Rom. vi. 8 ff.). The other renderings,—'ought to die,' as Thomas Aq., Grot., Estius, al.,—'were under sentence of death,' as Chrys.,

Theodoret, Beza, al.;—'as good as died,' Flatt;—are shewn to be erroneous by carefully noticing the construction, with or without ei. The verb is common to both members of the sentence; the correspondent emphatic words in the two members being (1) εἰς ὑπὲρ πάντων, (2) πάντες: '(One on behalf of all) died, therefore (all) died: if One died the death of (belonging to, due from) all, then all died (in and with Him).' Meyer's rendering of ὅτι because, can hardly be right, as it would leave κρίναντας τοῦτο standing awkwardly alone. And He died for all, in order that they who live (in this life, see ἡμεῖς οἱ ζῶντες, ch. iv. 11; = in sense, 'as long as they are in this state,' as De W.:—not, 'those who live spiritually,' as Beza, Flatt, which would altogether strike out the sense, for it is, that they may live spiritually, &c.: nor, 'superstites,' they whom He left behind at His death, ζῶντες in contrast with Him who ἀπέθανεν, as Meyer;—for, not to insist on the more general reference to all time, many to whom the Apostle was now writing were not born at the time of His Death) might no longer (now that His Death has taken place: or, as they did before they apprehended that Death as theirs,—but I prefer the former, see ἀπὸ τοῦ νῦν below) live to themselves (with self as their great source and end of action, to please and to obey) but to Him that died and rose again for them (ὑπέρ, not merely even as connected with ἐγερθέντι 'for the benefit of,' as Meyer again; but strictly 'in the place of:' as the Death of Christ is our death, so His Resurrection is our resurrection).

16.] So that (accordingly,—consistently with our judgment expressed ver. 15) we (in opposition to our adversaries, the false teachers: not general, of all Christians, as De W.,—but as yet spoken, as the emphatic position οἱ ἡμεῖς shews, of the Apostle himself [and his colleagues?]) from this time (since

g Rom. i. 3.
red.
h 1 Cor. i. 30.
i Gal. vi. 15.
k Acts xv. 7.
l rel. = Isa.
xlii. 18.

κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκ ἔτι γινώσκουμεν. 17 ὥστε εἴ τις ἐν χριστῷ, καὶ κτίσις· τὰ ἀρχαῖα παρήλθεν, ἰδοὺ, γέγονεν

1 = Matt. v. 18. xxiv. 35 al. see Acts xxvii. 9 reff.

16. rec aft ei ins δε, with C²D²⁻³(K)LP⁸ rel syr (copt goth) Chr₂ Thdr₂ Damase Thl Ec: και bef ei F latt lat-ll: txt BD¹N¹ 17 Orig₄ Eus. (C¹ ancet.) - om και K 115 copt goth. χριστον bef κατα σαρκα D aeth Orig₂(and int₇) Jer. aft γινω-σκομεν ins κατα σαρκα D¹F Jer₁. (not vulg F-lat.)

this great event, the Death of Christ) **know no man according to** (as he is in) **the flesh** (Meyer well remarks: "Since all are [ethically] dead, and each man is bound to live only to Christ, not to himself, our knowledge of others must be altogether independent of that which they are κατὰ σάρκα,—must not be regulated κατὰ σάρκα. And the connexion of ver. 16 with ver. 15 shews that we must not take κατὰ σάρκα as the *subjective* rule of οἶδαμεν,—so that the explanation would be, 'according to mere human knowledge,' 'apart from the enlightening of the Holy Spirit,' cf. ch. i. 17; 1 Cor. i. 26,—but as the *objective* rule, cf. ch. xi. 18; John viii. 15; Phil. iii. 4,—so that εἰδέναι τινὰ κατὰ σάρκα = 'to know any one according to his mere human individuality,'—to know him as men have judged him by what he is in the flesh,' not by what he is κατὰ πνεῦμα, as a Christian, as καὶ κτίσις, ver. 17. He who knows no man κατὰ σάρκα has, e.g. in the case of the Jew, entirely lost sight of his Jewish origin,—in that of the rich man, of his riches,—in that of the learned, of his learning,—in that of the slave, of his servitude, &c., cf. Gal. iii. 28"): **if we have also** (εἰ καὶ *concedes* what follows: πόλιν μὲν, εἰ καὶ μὴ βλέπει, φρονεῖς δ' ὅμως, οἶα νόσφ ξύνεστι, Soph. Ed. Tyr. 302,—but also, as distinguished from καὶ εἰ, *introduces no climax*, and distributes the force of the καὶ over the whole concessive clause, whereas in καὶ εἰ it is confined to the conditional particle εἰ,—see Hartung, Partikellehre, i. 139) **known Christ according to the flesh, now however we know Him (thus) no longer.** The fact alluded to in the concessive clause, is, not any personal knowledge of the Lord Jesus while He was on earth, but that view of Him which Paul took *before his conversion*, when he knew Him only according to His outward apparent standing in this world, *only as Jesus of Nazareth.* χριστόν is not = τὸν χριστόν, 'the Christ,' but merely as a proper name designating Him whom he now knew as Christ. Observe, the stress is *not on* χριστόν, q. d. 'If we have known *even* Christ after the flesh,' &c., as usually un-

derstood;—the position of χρ. forbids this, which would require εἰ καὶ χριστόν ἐγν. κ. σάρ.,—but on ἐγνώκαμεν, as belonging to the *past*, contrasted with our *present* knowledge. Observe likewise, that the position of κατὰ σάρκα, see above also, forbids its being taken as the subjective qualification of ἐγνώκαμεν, as = εἰ καὶ κατὰ σάρκα ἐγν. χρ., or εἰ κ. ἐγν. χρ. κ. σάρκ., and fixes it as belonging to χριστόν,—'Christ according to the flesh.' He now, since his conversion, knew Him no longer as thus shewn, but as ὁρισθέντα νῦν θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγιωσύνης. At that time, εὐδόκησεν ὁ ἀφορίσας με . . . ἀποκαλύψαι τὸν νῦν αὐτοῦ ἐν ἐμοί, Gal. i. 15, 16. See by all means Stanley's remarks, on the absence of all local and personal recollections of our Lord's life, in the apostolic age. 17.] **So that** (additional inference from what has gone before: hardly as Meyer, from ver. 16 *only*: the death of ver. 15, as well as the new knowledge of ver. 16, going to make up the καὶ κτίσις) **if any man is in Christ** (far better than 'whoever is in Christ.' See note on Phil. iv. 8. 'In Christ,' i.e. in union with Him: Christ being 'the element in which by faith we live and move,' as Meyer), **he is a new creature** (κτίσις, 'creation,'—the act, implying here the result of the act. See ref. and Col. iii. 10, 11; Eph. ii. 10; iv. 23.

'He has received,' 'passed into,' 'a new life,' John iii. 3): **the old things** (of his former life—'all the old selfish and impure motives, views, and prejudices,'—De Wette) **have passed away** (there does not appear to be any allusion, as in Chrys., Theophyl., to the passing away of Judaism, but only to the *new birth*, the antiquation of the former unconverted state, with all that belonged to it): **behold** (a reminiscence of Isa. xliii. 18, 19—μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε· ἰδοὺ, ἐγὼ ποιῶ καινά), **they have become new** (see var. readd.). The arrangement of the sentence followed by the Vulg., al., 'Si qua ergo in Christo nova creatura, vetera transierunt,' is inadmissible, because the second member would be a mere reassertion of the first.

καινά. ¹⁸ τὰ δὲ ^m πάντα ^m ἐκ τοῦ θεοῦ τοῦ ⁿ καταλλάξαν- ^m 1 Cor. xi. 12
 τος ἡμᾶς ἐαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν ⁿ Rom. v. 10
 ὁ διακονίαν τῆς ^p καταλλαγῆς, ¹⁹ ὥς ^q ὅτι θεὸς ἦν ^r ἐν ^o Acts xx. 24
 χριστῷ κόσμον ⁿ καταλλίσσων ἐαυτῷ, μὴ ^s λογιζόμενος ^p here bis.
 αὐτοῖς τὰ ^t παραπτώματα αὐτῶν, καὶ ^u θέμενος ἐν ἡμῖν ^{rom. v. 11.}
 τὸν ^v λόγον τῆς ^p καταλλαγῆς. ²⁰ ὑπὲρ χριστοῦ οὐδ' ^{xi. 15 only.}
 only. ^t Rom. iv. 25 reff. ^r 1 Cor. xv. 22 reff. ^s = Rom. ii. 26. iv. 4, 8 al. fr. ^{num. xviii. 27.}
 u Ps. civ. 27. (Amos v. 7.) ^v Acts xiii. 26 reff. ² Thess. ii. 2)

¹⁷. rec aft καινα ins τα παντα, with D²⁻³KLP rel syr goth aeth-pl Orig, Constt Did
 Ath¹, Chr Damasc (Ec Tert¹: bef καινα b d f k o 17. 46. 67² vulg-ed Syr Ath³ Dial
 Meth Naz Cyr² Thdrt Procl Thl Orig-int³ Jer Ambrst Salv: om BCD¹FN latt copt
 aeth-rom arm (1805) Clem Ath-ins¹ Nys Cyr² Tert¹ Hil Aug Promiss.

¹⁸. om 1st του D¹F. rec ins ιησου bef χριστου, with D³KL rel Thdrt Damasc:
 om BCD¹FPN 17 latt syr copt goth aeth arm Chr Tert Hil Ambrst Aug.

¹⁹. ins ο bef θεος FK b¹ ο Thdrt Chr¹. καταλασσων(sic) R e f h¹ k. add
 εν D¹. for λογ., αστιζόμενος F. om 2nd εν K f h l¹ n 47. ins [του]
 ευαγγελιου bef τον λογον D¹F; adnuntiationem D-lat, evangelii G-lat (and so over the
 grek in F).—om του F.

²⁰. for υπερ χρ. ουν, ον υπερ χριστου D¹F; pro quo Christo D-lat; quod pro quo

18.] And all things (in this new creation: he passes to a more general view of the effects of the death of Christ—viz. our reconciliation to God) are from God (as their source), who reconciled us (all men, from next verse, where κόσμον is parallel with it) to Himself by means of Christ (as an atonement, an expiatory sacrifice, ver. 21, for sin which made us ἐχθροὶ θεοῦ, see Rom. v. 10), and gave (committed) to us (Apostles, not mankind in general; for had it been so,—in the next verse, which is parallel, ἐν αὐτοῖς, not ἐν ἡμῖν, must have stood, after αὐτοῖς and αὐτῶν just preceding) the ministration of the reconciliation (the duty of ministering in that office, whose peculiar work it is to proclaim this reconciliation: so διακονία τῆς δικαιοσύνης, ch. iii. 9. Observe, that the reconciliation spoken of in this and the next verse, is that of God to us, absolutely and objectively, through His Son: that whereby He can complacently behold and endure a sinful world, and receive all who come to Him by Christ. This, the subjective reconciliation,—of men to God,—follows as a matter of exhortation, ver. 20).

19.] how that (the ὥς imports that the proposition following it, introduced by ὅτι, is matter of indirect reference. So Xen. Hell. iii. 2. 14, εἰπὼν τῷ Φάρακι ὥς ὅτι ὀκνοῖ μὴ ὁ Τισσαφ. κ.τ.λ., and argum. Isoer. Busir. p. 220 [eited by Winer, edn. 6, § 65. 9], κατηγοροῦν αὐτοῦ, ὥς ὅτι καινὰ δαιμόνια εἰσφέρει) God in Christ was reconciling the world to Himself (ἦν καταλλάσσων not exactly = κατήλλασεν, any more than ἦν κηρύσσων Luke iv. 44 = ἐκήρυσσεν: in both cases the habitual

state is more emphatically implied than could be done by the imperfect merely: the shade of difference can, however, hardly be expressed in English. ἦν cannot, as in Erasmus, Luther, Calvin, Beza, al., and E. V., belong to ἐν χριστῷ, 'God was in Christ, reconciling' &c.,—partly on account of the position of ἐν χρ., which would thus probably be before ἦν, but principally (Meyer) because of incoherence with θέμενος ἐν ἡμῖν κ.τ.λ.: for in that case the two latter clauses must express the manner of reconciliation by Christ, which the second of them does not.

κόσμον,—without the article, as governed words placed for emphasis before their verbs often are—it would not be καταλλάσσων κόσμον, but τὸν κόσμον,—the whole world,—man, and man's world, entire, with all that therein is, see Col. i. 20, but considered, cf. αὐτῶν below, as summed up in man),—not imputing to them their trespasses (present: on the expression see reff.), and having placed in us (past:—not merely = 'committed to us,' but 'laid upon us,' as our office and charge, and, besides, 'empowered us for,' 'put in our souls by His Spirit.' 'Us,' viz. Apostles and teachers) the word of the reconciliation (as ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18).

20, 21.] He describes his office as that of an ambassador for Christ, consisting in beseeching them, ON THEIR PART, to be reconciled to God; and that, in consideration of the great Atonement which God has provided by Christ. On Christ's behalf then (i. e. in pursuance of the imposition on us of the λόγος τῆς κατ.) we are

¹ πρεσβεύομεν, ² ὡς τοῦ θεοῦ ³ παρακαλοῦντος δι' ἡμῶν ⁴ δεόμεθα ὑπὲρ χριστοῦ, ⁵ καταλλάγητε τῷ θεῷ. ²¹ τὸν ⁶ μὴ ⁷ γινόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ⁸ ἡμεῖς γενώμεθα ⁹ δικαιοσύνη ¹⁰ θεοῦ ἐν αὐτῷ. VI. ¹ ^b συνερ-
^a = Rom. i. 17 reff. (Phil. iii. 9.) ^b Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. James ii. 22
 only τ. 1 Mac. xii. 1. Esdr. vii. 2 only. (γος, 1 Cor. iii. 9.)

Christo G-lat. *δεομενοι* D¹(and lat) F Chr-ins Hil Ambrst(not Aug al); *orantes*
aut obsecrantes G-lat. *καταλλάγηται* D¹(and lat) F syr-ing goth, *reconciliari*
 G-lat lat-fl(not Jer Bede). om τω F.

21. rec att τὸν ins γὰρ (see note), with D¹KLPS² rel syrr goth ath arm Chr Eusler
 Thdr̄t, Damase Ambrst-ins: om BCD¹FN 17 latt copt Orig. Eus. Ath Chr, cum
 Did Thdr̄t, Hil Ambrst-ed Aug Pel Alcim. rec γινώμεθα: txt BCDKLPN rel
 Orig. Eus Chr Thdr̄t, Damase Thl Ec, ενωμια F. θεου bef δικαιοσυνη KP d
 93. 109. 219 Eus₁(txt₃) Sev Chr Thdr̄t₃: om θεου 46. 114 Thdr̄t₁.

ambassadors, as if God were exhorting by us: we beseech ('you,' but not uttered as an integral part of the present text, not a request now made and urged, as Rom. xii. 1; he is describing the embassy; we are ambassadors, and in our embassy it is our work to beseech—'Be ye,' &c.) on Christ's behalf, Be reconciled to God:—*καταλλ.* strictly passive: 'God was the RECONCILER—let this reconciliation have effect on you—enter into it by faith.' Our E. V., by inserting the word 'ye,' has given a false impression, making it appear as if there were an emphasis on it, corresponding to God being reconciled to us, as if it had been *καταλλάγητε καὶ ὑμεῖς τῷ θεῷ*,—whereas it is the simple being reconciled in that reconciliation in which God was, in Christ, the Reconciler. 21.] States the great fact on which the exhortation to be reconciled is grounded:—viz. the unspeakable gift of God, to bring about the reconciliation. It is introduced without a γάρ (which has been supplied), as still forming part of the λόγος τῆς καταλλαγῆς. Him who knew not sin (τὸν οὐ γινόντα would merely assert the fact, that up to the time of ἐποίησεν, He was ignorant of sin. But μὴ with a participle, as has been observed since the doctrine of the particles has been more accurately studied, always denies subjectively, i.e. in reference to the view of some person who is the subject, or to the hypothesis of some person who is the direct or indirect utterer of the assertion. Cf. note on ch. iv. 18. With what reference then is the particle here used? Fritz. [in Meyer] thinks, to the Christian's necessary idea of Christ, "quem talem virum mente concipimus, qui secleris notitiam non habuerit:" Meyer, and Winer, edn. 6, § 55. 5. B, to God's judgment of Him. I much prefer to either regarding it as subjective with reference to Christ Him-

self, Who said, John viii. 46, τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; He was thus ὁ μὴ γνοῦς ἁμαρτίαν [see Hartung, Partikellehre, ii. 131, who gives among other examples, one very similar, from Thucyd. i. 118, ἡσύχαζόν τε τὸ πλεόν τοῦ χρόνου, ὄντες καὶ πρὸ τοῦ μὴ ταχεῖς ἵναί ἐς τοὺς πολέμους],—'knew not,' i.e. by contact, by personal experience, 'sin.' See, for the sense, 1 Pet. ii. 22; Heb. vii. 26), on our behalf (or, instead of us: I prefer here the former, because the purpose of the verse is to set forth how great things God has done for us:—the other, though true, does not seem so applicable. The words ὑπὲρ ἡμ. are emphatic) He made (to be) sin (not, 'a sin-offering,' as Augustine, Ambros., Ecum., Erasmi., Hammond, Wolf, al., for the word seems never to have the meaning, even in the LXX [see however the remarkable reading of the Codex A at Lev. vi. 25]; and if it had, the former sense of the same word in this same sentence would preclude it here: nor = ἁμαρτωλός, as Meyer, al.: but, as De Wette, al., SIN, abstract, as opposed to RIGHTEOUSNESS which follows; compare κατάρα, Gal. iii. 13. He, on the Cross, was the Representative of Sin,—of the sin of the world), that we might become (the present, γινώμ. as in rec., would signify, as Stallbaum, Crito, p. 43 [Meyer]—'id quod propositum fuerit, nondum perfectum et transactionem esse, sed adhuc durare.' The nor., which is supported by all the MSS., also yields the best sense, as joining the whole justification of all God's people, as one act accomplished, with the Sacrifice of Christ) the righteousness of God (see above: representatives of the Righteousness of God, endued with it and viewed as in it, and examples of it) in Him (in union with Him, and by virtue of our standing in Him).

γοῦντες δὲ καὶ ^c παρακαλοῦμεν, μὴ ^d εἰς ^{de} κενὸν τὴν χάριν ^c
 τοῦ θεοῦ δέξασθαι ὑμᾶς ² (λέγει γὰρ Καيرῶ ^f δεκτῶ ^g ἐπ-
 ἡκουσά σου, καὶ ἐν ^h ἡμέρᾳ σωτηρίας ⁱ ἐβοήθησά σοι. ἰδοὺ
 ἰὺν καιρὸς ^j εὐπρόδεκτος, ἰδοὺ νῦν ^h ἡμέρᾳ σωτηρίας·)
³ μηδεμίαν ^k ἐν ^k μηδενὶ ^l διδόντες ^m προσωκοπὴν, ἵνα μὴ

Rom. xli. 1
 Gal. ii. 2
 Phil. ii. 16
 1 Thess. iii. 5 only.
 1st. iv. 23.
 1 Cor. xv. 11
 1st. xlix. 8.
 Luke iv. 19,

35. Phil. iv. 18 only.

i Acts xvi. 9 refl.

11 Cor. ix. 12.

Rom. ix. 32.)

g here only l. c. Γδ. xix. 1.

j Rom. xv. 16 reff.

m here only †. δ

in here only 1. 0

h = 1 Cor. i. 8 reff.

k ch. vii. 9. Phil. i. 28. Amos i. 4. see ver. 4.

κὰς προσκοπῆς, Polyb. xxvii. 6. 10. (-κομμα

α3, ηρo3κo3η3, ι o1, o. x x v n. o. 10. (κoμpα

CHAP. VI. 1. παρακαλουντες D¹F goth.
4. 17. 89 æth.

om $v_{\mu\alpha}$ $D^1: \eta_{\mu\alpha} \text{CN}^1(\text{txt } \mathbb{N}\text{-corr}^{1,3})$

2. *καιρω γαρ λεγει* D¹(and lat) F(not F-lat) Sedul.
by R-corr¹.] for *σοι, σου* F(not G).

[κτω of δεκτω are supplied
οςδεκτος, δεκτος F.

CHAP. VI. 1—10.] *He further describes his apostolic embassy, as one of earnest exhortation not to receive the grace of God in vain (vv. 1, 2), and of approving himself, by many characteristics and under various circumstances, as the minister of God (vv. 3—10). 1.] συναρξούντες,*

God (vv. 3—10). 1.] *συνεργοῦντες*, viz. *τῷ θεῷ*, Whose representatives they were, and Whose grace they recommended. This is implied not only in what went before, but in the *τοῦ θεοῦ* of our verse itself. Meyer makes it *τῷ χριστῷ*, referring it to the *ὑπὲρ χρ.* above: Chrys., Theodoret, Bengel, Olsh., al., *οὖν*, which certainly would have been *expressed*, and does not suit the sense, nor Paul's habit of speaking of the ministry, see 1 Cor. iii. 9. Flatt and Emmerling would make the *σύν* imply, working *with our exhortations*, aiding them by our example: which sense, though occasionally belonging to *σύν* and *πρός* in composition, could hardly have place here without some plainer indication in *what went before*, of that to which the preposition refers,—and would not suit the *καί*, which severs *συνεργ.* from *παρακαλ.*

The δέ is one of transition, in introducing a new feature. Moreover also, while working with God, we exhort, that you (when preaching to you,—or others, when preaching to others: he still is *describing his practice* in his ministry, not using a direct exhortation to the Corinthians) receive not ('recipiatis';—not 'receptilis,' 'that ye will not have received,' i. e. 'will not by apostasy shew that ye have received . . .' as *Erasm., al., and De Wette*. This mistake arises mainly from regarding the words as *directly addressed* to the Corinthians instead of a *description of his apostolic practice*) the grace of God (i. e. the reconciliation above spoken of) to no purpose (i. e. unaccompanied by sanctification of life; so *Chrys., Iva . . . μη νομίσωσιν ὅτι τοῦ-τό ἐστι καταλλαγή μόνον, τὸ πιστεῦσαι τῷ καλοῦντι, ἐπάγει ταῦτα, τὴν πρὸν τὸν βίον*

σπουδὴν ἀπαιτῶν. Hom. xii. p. 521.)

2.] *Ground of the exhortation:* viz. the importance of the present time as the day of acceptance,—shewn by a Scripture citation. For He (God, with whom we *συνεργοῦμεν* and whose grace we recommend) saith, 'I am an accepted time (Heb. יָמִי קִבֵּץ, *'in a season of grace'?*) I heard thee, and in the day of salvation I helped thee:' behold (inserted for solemnity—to mark the importance of what follows), NOW is the favourably accepted time (εὐπρόσδεκτος, a far stronger term than δεκτός, q. d. the *very* time of *most favourable* acceptance, said from the fulness of his feeling of the greatness of God's grace),—behold, NOW is the day of salvation. ὁ γὰρ ἐν τοιοῦτῳ καιρῷ ἀγωνιζόμενος, ἐν ᾧ τοσαύτη κέχρηται δωρεῇ, ἐν ᾧ τοσαύτη χάρις, εὐκόλως ἐπιτεύχεται τῶν βραβείων. Chrys. p. 522. The prophecy is one directly of the Lord Jesus, as the restorer and gatherer of his people; and the time of acceptance is the interval of the offer of the covenant to men, conceded to Him by the Father. 3—10.] *And this doing, he approves himself as the minister of God by various characteristics, and under manifold circumstances in life.* 3.] δὲ.

fold circumstances in life. 3.] **διδόντες**, resumed from *συνεργοῦντες*, ver. 1; ver. 2 being parenthetic. It, and all the following participles, vv. 9, 10, qualify *παρακαλοῦμεν*, shewing the pains and caution used by him to enforce this exhortation by his example as well as his precept. So Grot.: ‘ostendit enim, quam serio moneat, qui, ut aliquid proficiat, nullis terreatur incommodis, nulla non comoda negligat.’ But evidently, before the list is exhausted, he passes beyond the mere confirmation of his preaching, and is speaking generally of the characteristics of the Christian ministry. *ἐν μηδενί*, **in nothing**, compare *ἐν παντί*, below: not, ‘*in no man’s estimation*,’ as Luther. *μηδεμ., —μηδενί*, are not = *οὐδεμ. —οὐδενί*, but, see on ch. v. 21. subjectively said—

π ch. viii. 20 only. Prov. ix. 7. Wisd. x. 13 only. (-μοῦς, 2 Pet. ii. 13.)
 ο Acts i. 17. xx. 24 (reiff.). Rom. xi. 13†.
 ρ = ch. iv. b reiff.
 q ch. iii. 1. iv. 2, v. 12, vii. 11. x. 12. r Rom. ii. 7 reiff. s Rom. ii. 9 (reiff.). t = 1 Cor. vii. 26 reiff.
 u Acts xvi. 23. v ch. xi. 23. w 1 Cor. xiv. 33 reiff. x as above (v). 1 Cor. iii. 8, xv. 54 al. Gen. xxxi. 42. y ch. xi. 27. z as above (y) only†. 2 Macc. ii. 26. (-πνεῖν, Eph. vi. 18.) a as above (y) (1 Cor. vii. 5 v. r.) only in Paul. [Matt. xvii. 21 || Mk.] Luke ii. 37. Acts xiv. 23. xxvii. 9 only. 2 Kings xii. 16. b ch. xi. 3 only†. (-νοῦς, ch. vii. 11.) c = 1 Cor. i. 5. xii. 8 al. d Rom. ii. 4 (reiff.).

3. μωθη(sic) B¹ f: μωμωθη D¹. aft η διακονια ins ημων DF d 662. 73 latt syr ssa Ch Thrdr Thl Ec-comm Ambrst Aug Pel.

4. rec συνιστάντες, with D³KLX³ rel Chr Thdr Damasc^{h.1}: συνιστοντες f: συνιστα-
 νοντες BP 31. 73 Damascⁱ: txt CD¹FX¹ 17 Clem Cyr. διακονους D¹ vulg: minis-
 tros aut -i G-lat.

we exhort, being such as give, &c.: so 1 Cor. x. 33, ἐγὼ πάντα πάνιν ἀρέσκω, μὴ ζητῶν κ.τ.λ. προσκοπή = σκάν-
 δαλον, or πρόσκομα, Rom. xiv. 13.

μωμηθῇ] μωμᾶσθαι, 'to reproach' (see Wiener, edn. 6, § 38. 7. a, and Moulton's note), is one of those deponent verbs which have an aorist passive: so δια-
 λέγασθαι, βούλεσθαι, δύνασθαι, σπλαγ-
 χνίζεσθαι, &c. The διακονία, the office
 itself, would be reproached, if cause of
 offence were found in the character of
 its bearers.

4.] Meyer well remarks
 the position of συνιστ. ἐαυτοῦς. When
 the words signified 'to recommend our-
 selves,' in a bad sense, ch. iii. 1, v. 12,
 —ἐαυτ. preceded the verb: but here and
 ch. iv. 2, where used in a good sense, and
 without any stress on ἐαυτοῦς, it follows
 the verb. This is only one of continually
 occurring instances of the importance of
 the collocation of words with regard to the
 emphasis. διακονοί.] not διακόνους:

recommending ourselves, as ministers
 of God should do. The ambiguity of
 the E. V. might have been avoided by
 a different arrangement of words: 'in
 all things, as the ministers of God, ap-
 proving ourselves.' The following

datives are a specification of παντί; but
 not all of the same sort: some signify
 instruments by which, some, situations
 in which, some both these. Bengel re-
 marks: "Insignis gradatio. Sequuntur
 tria patiunda (i. e. from θλίψεω
 to νηστείας), quibus patientia (ὑπομονή)
 exercetur; pressura,—πλῆξ,—labores.
 Primus ternarius continet genera, se-
 cundus, species adversorum: tertia spon-
 tanea" (but qu? : see below). So that
 the ὑπομονή πολλή belongs to vv. 4, 5,
 and ver. 6 goes on to other points.

στενοχ.] See ch. iv. 8, note.

5.] On πλῆγ., see reiff. φυλακ.]
 At Philippi only as yet, as far as we

know from the narrative of the Acts;
 —but there must have been many other
 occasions, see ch. xi. 23. He may have
 been imprisoned at Antioch in Pisidia,
 Acts xiii. 50, and at Lystra, xiv. 19, and
 at Corinth, xviii. 12, 14: and we cannot
 tell what may have befallen him during
 his journeys, Acts xv. 41; xvi. 6; xviii. 23.

ἐν ἀκαταστ.] in tumults, see Acts
 xiii. 50; xiv. 5, 19; xvi. 22; xvii. 5; xviii.
 12, and above all, xix. 23—41. The sense
 given by Chrys. (p. 522), al., τὸ μῆδαιον
 δύνασθαι στήναι ἐλαυνόμενον, is philo-
 logically allowable, cf. Demosth. 383. 7,
 ἀκατάστατον ὥσπερ ἐν θαλάττῃ πνεῦμα,
 and James i. 8, and Polyb. xxxi. 13. 6,
 ὑποδεικνύων αὐτοῖς τὴν ἀκαταστασίαν τῆς
 βασιλείας,—but not found in N. T.

ἐν κόποις] usually, and here, signifies
 'labour in the Lord,' for his sake, see
 reiff. So also κοπιᾶω, Rom. xvi. 6, 12
 (bis), and reiff. Chrys., al., interpret it of
 his manual work, 1 Cor. iv. 12; and
 ἀστατοῦμεν and κοπιῶμεν occurring there
 together certainly gives some semblance
 to the view: but see ch. xi. 23, where
 this can hardly be; it is most probable
 that the weariness of his excessive apos-
 tolic labour was in his mind.

ἀγρυπνίας] Chrys. says, p. 523, τὰς νύκτας
 ἐν αἷς ἐδίδασκεν, ἥ ὅτι καὶ ἐν αὐταῖς ἐργά-
 ζετο. But I would rather believe the
 ἀγρυπνίαι to have been watchings through
 anxiety for the churches.

ἐν νηστείαις] This is generally, and by De W. against
 Meyer, taken to refer to involuntary hun-
 ger and thirst. But, as the latter remarks,
 the word does not appear to be ever so
 used; and in ch. xi. 27, Paul himself dis-
 tinguishes ἐν νηστείαις from ἐν λιμῇ κ.
 δίψει. The meaning of fastings must
 therefore be retained. So Chrys., Theo-
 doret, and Calvin.

6.] The nine pre-
 ceding datives (see on ver. 4) have ex-
 panded ὑπομονῇ. We now resume the

BCDEF
 LPs a
 c d e f
 h k l m
 o 17. 47

κροθυμία, ἐν ^d χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ^e Rom. xii. 9
^f ἀνυποκρίτῳ, ⁷ ἐν ^f λόγῳ ^f ἀληθείας, ἐν ^g δυνάμει ^g θεοῦ, ^h Eph. i. 13.
 διὰ τῶν ^h ὅπλων τῆς δικαιοσύνης τῶν ⁱ δεξιῶν καὶ ² Tim. ii. 15.
^{ik} ἀριστερῶν, ⁸ διὰ ¹ δόξης καὶ ^m ἀτιμίας, διὰ ⁿ δυσφημίας ^h James i. 18.
 καὶ ^o εὐφημίας, ὡς ^p πλάνοι καὶ ^q ἀληθεῖς, ⁹ ὡς ^r ἁγνοοῦ- ^g 1 Cor. i. 18
^{iii. 3.} ⁱ (see note,) ^{Matt. vi. 3.} ^{Mark x. 37.} ^{Luke xxiii. 33} only. ^{1 Chron. xii. 2.} ^k N. T. as
 above (i) only. ^{Gen. xiv. 15.} ^{1 = John v. 41, 44 al.} ^m Rom. i. 26 reff. ⁿ here
 only ^r. ^{1 Macc. vii. 38.} ^{Esd. i. 43 [40] Ald.} ^(δυσσεβεία, AB) only. ^(-μειν, 1 Cor. iv. 13.) ^o here
 only ^r. ^{Ps. xcix. 2 Symm.} ^(-μος, Phil. iv. 8.) ^p Matt. xxvii. 63. ^{1 Tim. iv. 1.} ^{2 John 7}
 (bis) only. ^{Job xix. 4.} ^{Jer. xxiii. 32} only. ^q subj., ^{Matt. xxii. 16.} ^{John iii. 33.} ^{Rom. iii. 4 f.}
^r 1 Cor. xiv. 38. ^{Gal. i. 22.} ^{2 Pet. ii. 12} al.

main catalogue, with ἐν ἀγνότητι, in purity: which is variously explained: of bodily chastity, Grot.:—of unselfishness, Theodoret, and Chrys., as an alternative (ἡ σωφροσύνην . . . ἡ τὴν ἐν ἅπασιν καθαρότητα, ἡ τὸ ἀδωροδόκητον, ἡ καὶ τὸ δωρεὰν τὸ ἐὼναγγ. κηρύττειν. ib.).—I prefer the second of Chrys.'s meanings, general purity of character, εἰλικρίνεια, —unblamableness of life, and singleness of purpose. ἐν γνῶσει] knowledge of the Gospel, in a high and singular degree; see 1 Cor. ii. 6 ff. So Chrys.: σοφία τῇ παρὰ τοῦ θεοῦ δεδομένη. χρηστότητι] kindness: a kind and considerate demeanour.

ἐν πν. ἀγίῳ] in the Holy Spirit, as the Power by Whom all these motives are wrought. The omission of the article, aft. ἐν, constitutes no objection to this rendering, as Bp. Middleton (in loc.) supposes: cf. διὰ πν. ἁγίου τοῦ δοθέντος ἡμῖν, Rom. v. 5,—and the very same words as these, 1 Thess. i. 5,—in both which places the meaning is undoubted; neither of which, however, is noticed by Middleton. The words do not appear to hold any logical place in the list, any more than ἐν δυν. θεοῦ below. 7. ἐν λόγ. ἀληθ.] is taken by De W., Meyer, al., as subjective,—‘in speaking, or teaching truth’—‘in discourse, the contents whereof were truth:’ but their objection against the sense in the word of truth, = ἐν τῷ λόγῳ τῆς ἀληθείας, as it is expressed Col. i. 5, is not valid,—on account (1) of the government by a preposition, which would make the insertion of the article optional,—(2) of the whole catalogue being anarthrous, which would cause the article to be omitted for uniformity's sake.

ἐν δυν. θεοῦ] viz. the Power spoken of ch. iv. 7,—the power manifested in every part of our apostolic working,—not merely in miracles. διὰ τ. ὅπλ. τ. δικ.] By means of (ἐν is changed for διὰ, first apparently on account of τὰ ὅπλα, marking them more distinctly as instruments,—and then continued) the weapons of righteousness (belonging to,—or as Meyer, furnished by,—the righteousness which is of

faith. That panoply, part of which only in the more particular specification of Eph. vi. 13—17, viz. the θώραξ, is allotted to δικαιοσύνη,—is here all assigned to it.

Some of the ancient Commentators,—Chrys., Æcum., al., and Grot., Estius, al., understand by ὅπλα, ‘instruments,’ as in Rom. vi. 13, and interpret these instruments to be, situations and opportunities of life, whether prosperous, δεξιὰ, or adverse, ἀριστερά: but the other interpretation is in better accordance with the Apostle's habit of comparison,—see ch. x. 4; Eph. vi. 13 ff.; 1 Thess. v. 8).

τῶν δεξ. κ. ἀριστ.] which are on the right and left: i.e. encompassing and guarding the whole person. Grot., Bengel, and most recent Commentators, even De W. and Meyer, explain it, both right-handed,—i.e. of attack, the sword and spear,—and left-handed,—i.e. of defence, the shield: but it seems to me that this would require τῶν δεξιῶν καὶ τῶν ἀριστερῶν: whereas now, no article being inserted before ἀριστ., it is implied that the panoply (τὰ ὅπλα) is on both sides (δεξιὰ κ. ἀριστερά) of the person. On the interpretation prosperity and adversity, see above. 8.] Perhaps the instrumental signification of διὰ need not be strictly retained. The preposition, once adopted, is kept for the sake of parallelism, though with various shades of meaning. I would understand it in διὰ δοξ., &c., as in διὰ πολλῶν δακρύων, as pointing out the medium through which. Thus understood, these two pairs in ver. 8 will form an easy transition from instrumental, through medial, to the passive characteristics which follow.

ὡς πλάνοι.] From speaking of repute, he passes to the character of the repute. In all these capacities and under all these representations or misrepresentations, we, as ministers of God, recommend ourselves. But in these following clauses a new point is perhaps brought out, viz. the difference of our real state from our reputed one. That this is the case with ὡς ἀποθν. κ. ἰδοὺ ζῶμεν and all following, is of course clear. But is it so with the

μενοι καὶ ^s ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ^{BCDFK}
^t ζῶμεν, ὡς ^t παιδευόμενοι, καὶ μὴ ^u θανατούμενοι, ¹⁰ ὡς ^{LPS al}
^u λυπούμενοι αἰεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ ^{c d e f g}
^u πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα ^{h k l m n} ^o κατέχοντες. ^{17.47}
¹¹ Τὸ ^y στόμα ἡμῶν ^{yz} ἀνέφηνεν πρὸς ὑμᾶς, Κορίνθιοι,
^x = 1 Cor. vii. 30. Josh. i. 11. ^y see Eph. vi. 19. Sir.

9. αποθησκομυνητεςνοι(sic) F. for ιδου, ετι F.
 μενοι D¹F (temptati D-lat G-lat Ambrst).

11. ins ω bef κορινθιοι F vulg Thl.

for ιδου, ετι F.

for παιδενομενοι, πειραζο-

for 2nd ημων, υμων BX.

two clauses preceding that one? Do they mean, 'as deceivers, and yet true, as unknown, and yet well known,' or, 'as deceivers, and as true men, as unknown, and as well known?' I own I am not clear on this point. The words καὶ ἰδοὺ ζῶμεν may be an indication how the Apostle would have the previous two clauses understood; but they also may be a transition, altering the previous reference of the second member of the clause, now that the subject is no longer matter of rumour, as πλάνοι and ἀγνοούμενοι, but matter of fact, as ἀποθνήσκοντες, and the following. If the latter alternative be taken, the two clauses will serve as a transition to the subsequent ones, thus: having said, διὰ δυσφημίας κ. εὐφημίας, he proceeds ὡς πλάνοι (answering to δυσφ.), καὶ ἀληθεῖς (answering to εὐφ.),—ὡς ἀγνοούμενοι (still having δυσφ. in view,—as 'unknown,' of obscure reputation), καὶ ἐπιγινωσκόμενοι (still looking back at εὐφ., seeing that the ἐπίγνωσις would lead to good repute): then, having by the participles of the latter clause expressed more a matter of fact than did the adjectives of the former one, he passes to ὡς ἀποθνήσκοντες, which has no longer its main reference to the *repute* of others, but to the *fact*, see ch. iv. 7 ff., as exhibited in himself. I confess that on the whole this rendering recommends itself to my mind.

9.] καὶ ἰδοὺ ζῶμεν is much stronger, more triumphant, than καὶ ζῶντες. There is something still of the idea of one reputed dead and found to be alive; though I would not say with Meyer that ὡς ἀποθν. altogether refers to a supposed triumph of his adversaries, "Now it is all over with him! His course is ended!" ὡς παιδ.] Surely we must now drop altogether the putative meaning of the ὡς. The sense has been (see above) some time verging that way, and in the clauses which follow the ὡς expresses just what it does in ὡς θεοῦ διάκονοι, viz. 'quippe qui simus.' Ps. cxvii. 18, LXX, seems to have been in his mind: παιδεύων ἐπαίδευσέ με ὁ (om δ N) κύ-

ριος, καὶ τῷ θανάτῳ οὐ παρεδωκέ με . . .

10.] Here even more clearly than before, the first member of the clause ὡς λυπ. αἰεὶ δὲ χαίρ. cannot express the opinion of his adversaries. For however παιδευόμενος might be wrested to signify 'a man under the chastisement of God' as a ground of reproach, λυπούμενος will surely not bear the meaning 'solcher der nach gewöhnlicher menschlicher Ansicht traurig seyn mußte,' 'one in such a situation, that according to ordinary human estimation he must be wretched,' as De Wette,—but must point to the matter of fact, that he is really 'afflicted.' See ref. πτωχοὶ again can hardly have been a reproach, but sets forth the *fact*—as poor men, but enriching (not by distribution of alms, as Chrys., Theodoret, Estius, but by imparting spiritual riches, see 1 Cor. i. 5) many:—as having nothing (in the sense in which οἱ ἔχοντες are ὡς μὴ ἔχοντες, 1 Cor. vii. 29,—in the improper sense of 'to possess' in which we here use the word—thus, we have nothing, are destitute), but possessing (finally and as our own, our inheritance never to be taken away; in that sense of the word 'to possess' which this world's buyers are not to use—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 1 Cor. vii. 30) all things. See a similar 'possession of all things,' 1 Cor. iii. 22: though this reaches further than even that,—to the boundless riches of the heavenly inheritance.

11—VII. 1.] EARNEST EXHORTATIONS TO SEPARATION FROM UNBELIEF AND IMPURITY. 11—13.] These verses form a conclusion to the preceding outpouring of his heart with regard to his apostolic ministry, and at the same time a transition to the exhortations which are to follow.

11.] Our (my) mouth is open (not past: the use of ἀνέφηνα for ἀνέφηναι is common in later Greek: see Palm and Rost's Lex., and ref. 1 Cor. Rückert takes it as past, and renders, 'I have begun to speak with you, I have not concealed my apostolic sentiments—I cannot shut my

ἡ καρδιά ἡμῶν ^a πεπλάτυνται ¹² οὐ ^b στενοχωρεῖσθε ἐν ^a here bis, Matt. xxiii. 5 only. Psa. cxviii. 32. 1 Kings ii. 1. here bis. ch. iv. 8 only. Josh. xvii. 15. Isa. xxxviii. 20, xlix. 19. ἡμῶν, ^b στενοχωρεῖσθε δὲ ἐν τοῖς ^c σπλάγχνοις ὑμῶν ¹³ τὴν δὲ αὐτὴν ^d ἀντιμισθίαν (^e ὡς τέκνοις λέγω) ^a πλα- ^b only. c = ch. vii. 15. Phil. i. 8. Philem. 20. Prov. xii. 10. d Rom. i. 27 only + e Acts xvii. 22. 1 Cor. x. 15. f w. particip. = Heb. v. 12. Rev. iii. 2. Mic. ii. 1. see Acts ii. 5 reff. g here only τ. (-γος; Lev. xix. 19.) see 1 Cor. xiv. 21. h = 1 Cor. vi. 6 reff. τύνθητε καὶ ὑμεῖς. ¹⁴ Μὴ ^f γίνεσθε ^g ἑτεροζυγούντες ^h ἀπὶ-

12. om δε C a l.

13. υμας F.

14. ins και βεφ μη F (and F-lat G-lat) D-lat Syr aeth arm Ambrst.

for ἀπιστοῖς,

mouth, but must go on speaking to you yet further.' The word seems to refer to the free and open spirit shewn in the whole previous passage on the ministry, in which he had so liberally imparted his inner feelings to them) towards you, **Corinthians** (καὶ ἡ προσθήκη δὲ τοῦ ὀνόματος φιλίας πολλῆς, καὶ διαθέσεως καὶ θερμότητος· καὶ γὰρ εἴωραμεν τῶν ἀγαπωμένων συνεχῶς γυνὰ τὰ ὀνόματα πιστρέφειν, Chrys. Hom. xiii. p. 530 f. See Phil. iv. 15; Gal. iii. 1, which last is written under a very different feeling),—our (my) heart has become enlarged. These last words are very variously explained. Chrys., Theodoret, Ec., al., understand them of the *expansive effect of love* on the heart: Luther, Estius, al., of *dilatatio gaudii*, which does not however agree with πλατύνθητε καὶ ὑμεῖς below: nor with the general context, either of what precedes or of what follows: for to refer it to ch. vii. 4, as Estius, is evidently far-fetched, the intermediate matter being of such a different character. Alii aliter. Meyer holds with Chrys., and refers it to the preceding passage, during which his heart became expanded in love to them. De Wette takes it, 'I have poured out, enlarged and diffused, my heart to you,' viz. by speaking thus open-hearted to you. I believe the precise sense will only be found by taking into account the πλατύνθ. κ. ὑμεῖς below, and the occurrence of the expression in the Psalm (reff.: cf. ἐν πλατυσμῷ, ib., ver. 45). Some light is also thrown upon it by χωρήσατε ἡμᾶς, ch. vii. 2. The heart is considered as a space, wherein its thoughts and feelings are contained. We have seen the same figure in our expression 'narrow-minded.' In order to take in a new object of love, or of desire, or of ambition, the heart must be enlarged: ὁδὸν ἐντολῶν σου ἔδραμον, ὅταν ἐπλάτυνας τὴν καρδίαν μου. The Apostle has had his heart enlarged towards the Corinthians: he could and did take them in, with their infirmities, their interests, their Christian graces, their defects and sins: but they did not and could not take him in (χωρῆσαι αὐ-

τόν): he was misunderstood by them, and his relation to them disregarded. This he here asserts, and deprecates. He assures them of *their* place in *his* heart, which is wide enough for, and does contain them; and refers back to this verse in ch. vii. 3, thus, προεῖρηκα ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε . . . He tells them, ver. 12.] that they are not straitened in him, i.e. that any constraint which they may feel towards him, any want of confidence in him and persuasion of his real appreciation of their state and interests, arose, not from his being really unable to appreciate them, and love them, and advise them,—but from *their own* confined view of him, of his love, his knowledge of and feeling for them.

13.] τὴν αὐτὴν ἀντιμ., as τὸν ὅμοιον τρόπον, Jude 7, κλισίας, Luke ix. 14, not governed by κατὰ understood, but in fact an accus. of a *remoter object*, answering in many cases exactly to the further removed of the two *accusatives* in the double *accusative* government. The sense seems to be compounded of τὸν αὐτὸν τρόπον, and ἀντιμισθίαν, In the same manner, as a return for my largeness of heart to you.

ὡς τέκνοις λ. explains ἀντιμισθίαν,—it being naturally expected of children that they should requite the love and care of their parents, by corresponding love and regard.

14—VII. 1.] *Separate yourselves from unbelief and impurity.* On the nature of the connexion, Stanley has some good remarks. He now applies to circumstances which had arisen among the Corinthians the exhortation which in ver. 1 he described himself as giving in pursuance of his ministry of reconciliation. The following exhortations are *general*, and hardly to be pressed as applying only to *partaking of meats offered to idols*, as Calv., al., or to *marriage with unbelievers*, as Estius,—but regard all possible connexion and participation,—all leanings towards a return to heathenism which might be bred by too great familiarity with heathens. **Become not** ('ne fiat, mollior pro: ne sitis,' Bengel: rather, perhaps, as expressing, 'do not enter into those re-

i here only.

Ps. cxlxi. 3 N

Ed-vat. P.

not A. Bldof.

only. (xos,

Heb. i. 9.)

1 Rom. iv. 7

10ff.

11 Cor. i. 9. x.

16. Gal. ii.

9. 31. Lev.

vi. 2.

m here only +

(xos, 1 Cor.

vii. 5.)

n here only +

see note.

o 3 Kings xii. 16.

Exod. xxiii. 1.

xiv. 15 and note.

v here only. Levit. xxvi. 12.

στοις· τίς γὰρ ⁱ μετοχή δικαιοσύνη καὶ ^k ἀνομία, ἣ τίς ^{BCDFK} ^{LPS} ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

μετα αποστων F latt lat-ff.

δικαιοσυνης μετα (και Orig₁) ανομιας F latt arm Orig₁ (and int₁) some-lat-ff. rec
(for η τις) τις δε, with K rel syr aeth Chr Thdrt Cosmas Thl Ec Tert₁; txt BCDFLPN
d in 17 latt Syr syr-mg copt goth arm Clem Orig₁ (and int₁) Damase Cypr Lucif Ambrst
Jer. φωτος (addg η) D¹ Cypr Lucif Hil.

15. rec χριστω (prob corra for conformu to φωτι preceding), with D-gr F-gr KL
rel vss Clem-ed₁ Orig₁ (and int₁) Can-apost-ed Tert₁; txt BCFN 17 vulg (and F-lat) D-lat
copt Clem₁ (and ms₁) Orig₂ Can-apost-mss Damase lat-ff. elz βελιαλ, with vulg
G-lat Clem₁ Tit-ed Orig-int₁ Tert Lucif: βελιαν D-gr K m 47 syr-mg-gr goth (Beliam)
many-mentioned-by-Jer ("corrupte") Thdrt₁; βελιαβ F D-lat: txt BCLPNS rel fuld
(and harl¹) syr copt aeth arm Orthodox Clem₁ Orig₁ Nys Naz Bas Ephr Chr Thdrt₁ Damase.
πιστου B 17 8-pe copt.

16. ημεις and εσμεν BD¹LPN¹ 17 D-lat copt (Clem) Did Aug₁; txt CD³FK(N³) rel
vulg syrr goth arm Ath Chr Thdrt Damase Jac-nisib Orig-int Lucif Tert.—ναοι N¹
Clem₂—εστε βεθ θεου N³. for καθως ειπεν, λεγει γαρ D¹ (and lat) F, dicit enim
G-lat goth Tert Aug₁. for αυτων, αυτοις F (and G-lat) P copt Orig₁. for μοι,
μου BCPN m 17 arm Eus₂ Damase: txt DFKL rel vss Clem Orig Ath Cyr-jer Thdrt
lat-ff.

17. [εξελλατε, so BCFN 17. 47 Damase.]

lations in which you must become') incon-
gruous yokefellows (the word and idea
from ref. Levit. Hesyeh.: ἐτεροζυγοι οἱ
μὴ συζυγοῦντες. Grot. explains it, 'al-
teram partem jugi trahere,' but this does
not give the force of ἐτερο-:—Theophyl,
μὴ ἀδικεῖτε τὸ δίκαιον ἐπικλινόμενοι κ.
προσκλινόμενοι οἷς οὐ θέμις: so making the
simile that of an unequal balance: but this
could hardly be without more precise noti-
fication) with unbelievers (Winer explains
the construction, edn. 6, § 31. 10, Remark
4, thus, μὴ γίν. ἐτεροζυγοῦντες, καὶ οὕτως
δμοζυγοῦντες ἀπίστοις: better, as De W.,
μὴ γίν. ὁμοζ. ἀπίστοις κ. οὕτως ἐτεροζυ-
γοῦντες). μετοχή] 'share in the
same thing,' community. δικαιοσ.
is the state of the Christian, being justified
by faith: he is therefore excluded from
ἀνομία, the proper fruit of faith being
obedience. φωτί, of which we are the
children, 1 Thess. v. 5, and not of dark-
ness. Meyer remarks, that the fivefold
variation of the term to express partner-
ship,—μετοχή, κοινωνία, συμφώνησις, μερίς,
συγκατάθεσις, shews the Apostle's com-
mand of the Greek language. The con-
struction of κοινωνία with a dat. and πρὸς,
is illustrated by Wetst. from Stobæus, S.

28, εἰ δὲ τίς ἐστι κοινωνία πρὸς θεοῦς ἡμῖν,
—and Philo, leg. ad Caium, § 14, vol. ii.
p. 561, τίς οὖν κοινωνία πρὸς Ἀπόλλωνα,
τῷ μηδὲν οἰκεῖον ἢ συγγενὲς ἐπιτετηδευ-
κότι; 15.] After a question begin-
ning with πᾶς, τίς, and the like, a second
question is regularly introduced by δέ.
Thus Hom. Od. a. 225, τίς δαῖς, τίς δὲ
ὄμιλος, δδ' ἐπλετο; see Hartung, Parti-
kellehre, i. 169. βελίαν] Heb. זָבָל,
'contemptibleness,' 'wickedness:' found
1 Sam. ii. 12 al., and variously translated
by the LXX. Theod. has retained the
original form in Judg. xix. 22. It appears
to have been subsequently personified, and
used, as here, for a name of the Evil One
(see Stanley). The termination -ar is
stated by Meyer to have arisen from the
frequent permutation of λ and ρ in the dia-
lect of the Grecian Jews. 16.] συγ-
κατάθ., 'agreement in opinions:' see rell.,
and cf. Plato, Gorg. § 122, σὺ δὲ δὴ πότε-
ρον συγκατατίθεσαι ἡμῖν περὶ τούτων τῇν
αὐτὴν δόξαν ἢ ἀντιφῆς; ναὼ θεοῦ,
between you, the Church of God,—see
below, and 1 Cor. iii. 16;—εἰδώλων, idols,
as the lords and ἐπώνυμοι of the heathen
world. ὑμεῖς γάρ] explanation of ναὼ
θεοῦ as applying to them, and justification

^w ἐκ μέσου αὐτῶν καὶ ^x ἀφορίσθητε, λέγει κύριος, καὶ ^y ἀκαθάρτου μὴ ἄπτεσθε· καγὼ ^z εἰσδέξομαι ὑμᾶς. 18 καὶ ^a ἔσομαι ὑμῖν ^a εἰς πατέρα, καὶ ὑμεῖς ^a ἔσεσθέ μοι ^a εἰς υἱούς καὶ θυγατέρας λέγει κύριος ^b παντοκράτωρ. VII. 1 ταύτας οὖν ἔχοντες τὰς ^c ἐπαγγελίας, ^d ἀγαπητοί, ^e καθαρῶμεν ^f ἑαυτοὺς ἀπὸ παντὸς ^g μολυσμοῦ ^h σαρκὸς καὶ ^h πνεύματος, ⁱ ἐπιτελοῦντες ^k ἀγιωσύνην ἐν φόβῳ θεοῦ.

² 1 Χωρήσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ^m ἐφθεί-

c Acts i. 4 reff. d Rom. xii. 19. ch. xii. 19. Phil. iv. 1. 1 Pet. ii. 11. 1 John ii. 7 al. e Acts xv. 9 reff. f 1st pers., ch. iii. 1 reff. g here only. Jer. xxiii. 15. h so Matt. xxvi. 41 || Mk. i = Matt. xix. 11, 12. (80). 2 Macc. v. 27 only. (-ύνην, 1 Cor. viii. 7.) i ch. viii. 6 reff. k Rom. i. 4 (reff.). 1 Thess. iii. 13 only. m 1 Cor. iii. 17 reff.

CHAP. VII. 2. υμας F(not G).

of it by a citation from the prophetic Scriptures. The words cited are compounded of Levit. xxvi. 12, and Ezek. xxxvii. 26, 27.

17.] The necessity of separation from the heathen enforced by another citation,—Isa. lii. 11,—freely given from memory; καγὼ εἰσδέξ. ὑμ. being moreover substituted, from Ezek. xx. 34, for προπορεύσεται γὰρ πρότερος ὑμῶν κύριος, κ. ὁ ἐπισυνάγων ὑμᾶς εἰς Ἰσραὴλ. The ἀκάθαρτον must be understood of the pollutions of heathenism generally, not of any one especial polluted thing, as meat offered to idols.

18.] The citation continues, setting forth the blessings promised to those who do thus come out from heathenism. Various passages of the O. T. are combined. In 2 Kings vii. 14 (LXX), we have ἐγὼ ἔσομαι αὐτῷ εἰς πατ., κ. αὐτὸς ἔσται μοι εἰς υἱόν—the expression οἱ υἱοί μου and αἱ θυγατέρες μου is found Isa. xliii. 6: and τὰδε λέγει κύριος παντοκράτωρ begins the section from which the former clauses are taken, 2 Kings vii. 8 (LXX).

VII. 1.] Inference from the foregoing citations:—seeing that we have such glorious (ταύτας in the position of emphasis) promises, we are to purify ourselves (not merely, ‘keep ourselves pure’: purification belongs to sanctification, and is a gradual work, even after conversion).

σαρκός, as the actual instrument and suggester of pollution: πνεύματος, as the recipient through the flesh, and when the recipient, the retainer and propagator, of uncleanness. The exhortation is general: against impure acts and impure thoughts.

ἐπιτελ. ἀγιωσ., as De W. remarks, gives the positive side of the foregoing negative exhortation: every abnegation and banishing of impurity is a positive advance of that sanctification, in the fear of God (as its element) to which we are called.

2—16.] CONCERNING THE EFFECT ON THEM, AND RESULTS IN THEIR CONDUCT, VOL. II.

WHICH HIS FORMER EPISTLE HAD PRODUCED.

2—4.] He introduces the subject by a friendly assurance of his love and bespeaking of theirs, as before in ch. vi. 11, 13.

2.] χωρήσ., see above on ch. vi. 13; δέξασθε ἡμᾶς πλατέως, κ. μὴ στενοχωρώμεθα ἐν ὑμῖν. Theophyl. De Wette, after Bengel, al., renders it, ‘understand us rightly,’ referring to ref. Matt.: but even there the meaning is ‘to take in,’ and only ‘to understand rightly,’ because τὸν λόγον τοῦτον follows. And as Meyer observes, there could not well be any misunderstanding as to what he here says.

οὐδένα ἡδ., κ.τ.λ.] Reasons why they should make room for him in their hearts: We. (when he dwelt among them,—the aorists refer to a set time, not to his course hitherto) wronged no man (in outward acts, namely,—in the exercise of his apostolic authority, or the like),—we ruined no man (this probably also of outward conduct towards others, not as Calv., al., of corrupting by false doctrine),—we cheated no man. To understand, with Rückert, these verbs as applying to the contents of the former Epistle, is very forced. If ἡδικ. had really referred to the severe punishment of the incestuous person,—ἐφθείρ. to the delivering him over to Satan,—and ἐπλεον. to the power which Paul gained over them by this act of authority,—surely we should have found more express indication of such reference in the text. But no allusion has as yet been made to the former Epistle; and therefore it is much better to understand the words generally of the time when he resided among them. “In how many ways of which history says nothing, may such ruining of others have been laid to the charge of Paul? How easily might his severe visitation of sin, his zeal for eleemosynary collections, his habit of lodging with members of the churches, and the like, have been thus unfavourably characterized!”

n ch. ii. 11 reff. 35 reff. p ch. iii. 9 only τ. Num. xii. 33 alius in Hexapl. q ch. xiii. 2 reff. r Phil. i. 7 r Rom. v. 11 reff. t Mark xiv. 31. 2 Tim. ii. 11 only τ. 10 only. u Rom. vi. 6. 2 Tim. ii. 11 only τ. v = Rom. v. 1 reff. w ch. iii. 12 reff. x = ver. 14. 1 Cor. xv. 31. (Rom. iii. 27 reff.) y constr., Luke ii. 40. Rom. i. 29 only. 2 Macc. vii. 21. z = ch. i. 3, &c. reff. a Rom. v. 20 only τ. (-ōs, Mark vii. 37.) b = ch. iii. 14 reff. c ch. i. 9 reff. d Acts xxiv. 23 reff. e ch. iv. 8 reff. f ch. i. 6 reff. part. constr., ch. v. 6 reff. g Matt. xxiii. 25, 27, 28 al. h see Deut. xxii. 25. i 2 Tim. ii. 23. Tit. iii. 9. James iv. 1 only. = Gen. xiii. 7.

ραμεν, οὐδένα ⁿ ἐπλεονεκτήσαμεν. ³ ο ^p πρὸς ^p κατάκρισιν οὐ ^{BCDFK} λέγω· ^q προείρηκα γὰρ ὅτι ἐν ταῖς ^r καρδίαις ἡμῶν ἐστε ^{LPs al} εἰς τὸ ^s συναποθανεῖν καὶ ^u συνῆξιν. ⁴ πολλή μοι ^{vw} παρ- ^{c d e f g} ῥησία ^h πρὸς ὑμᾶς, πολλή μοι ^x καύχησις ὑπὲρ ὑμῶν· ^{o 17.47} ^y πεπλήρωμαι τῇ ^z παρακλήσει, ^a ὑπερπερισευόμαι τῇ ^b χαρᾷ ^c ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ^e ἔσχηκεν ^d ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ^f ἐν παντὶ ^g θλιβόμενοι ^h ἔξωθεν ⁱ μάχαι,

3. rec ου bef προς κατακρισιν, with DFKL rel vss gr-lat-fl: txt BCPN 17(αρη), from the space after κατακρι . .). aft οτι ins εστε (but marked for erasure) N¹. υμων N¹. om εστε B.

4. aft προς υμας ins εστιν D¹(and lat). ins εν bef τη χαρα B(sic in cod). om 3rd τη F: aft παση τη ins πολλη D¹. for ημων, υμων F(not G) K b c o (so FK ver 5.)

5. for εσχηκεν, εσχεν BFK: txt CDLPN rel Chr Thdrt₂ Damasc. ανεσιν bef εσχ. CF d latt Thdrt₂ lat-fl. θλιβόμενος D¹.

Meyer: who remarks, that the emphatic position of οὐδένα thrice repeated is no confirmation of Rückert's view.

3.] I do not say it (ver. 2) for condemnation, in a condemnatory view, in a spirit of blame: there is no ὑμῶν expressed, nor should it be supplied. He means, 'I do not say ver. 2 in any but a loving spirit': for (and this shews it) I have said before (viz. ch. vi. 11 f. see note there) that ye are in our hearts (this was implied in ἡ καρδία ἡμῶν πεπλάτνυται, vi. 11. In the qualifying words, εἰς τὸ συν. κ.τ.λ., Paul, as Meyer says, is his own commentator), to die together and live together. This is ordinarily understood, 'so that I could die with you or live with you,'—as Hor., 'Tecum vivere amem, tecum obeam libens,' Od. iii. 9. 24: which Meyer controverts, owing to ὑμεῖς being the subject of the sentence, and renders, 'in order to die and to live with us.' i.e. 'if our lot is to die, in death,—and if our lot is to live, in life, never to be torn from our hearts.' But to this I would reply, that though ὑμεῖς is the subject of ἐν ταῖς καρδ. ἡμ. ἐστε, it is but an accidental and secondary subject as regards the whole sentence: that they are present in his heart, is a sign, not of their state of mind, but of his: therefore the purpose, εἰς τό, must refer logically to him, the main subject, of whom only the purposes can come into consideration.

4.] παρῥησία, as in reff., confidence, which leads to and justifies καύχησις: not here 'liberty of speech,' as Chrys., al. καύχ., to others, in speaking of them. τῇ παρ., the consolation (which I have received), viz.

that furnished by the intelligence from you. Though this is anticipating what follows vv. 7, 9, I cannot but believe it to have been already before the Apostle's mind, and to have been referred to by the articles before παρακλ. and χαρ.

On the construction of πληρώω with an instrumental dative, see reff., and Winer, edn. 6, § 31. 7. So Eurip. Herc. Fur. 372, πεύκαισιν χέρας πληροῦντες,—and Bacchæ 18, μιγάσιν Ἑλλησι βαρβάροις θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργώτους πόλεις.

ὑπερπ.] I am made exceedingly to abound, see Matt. xiii. 12. The pres. indicates the abiding of the effect. τῇ χαρᾷ, with the joy; see above. ἐπὶ πάσ. τῇ θλ. ἡμ., in (reff.) all my tribulation: refers to both preceding clauses. What θλίψις he means, is explained in the next verse.

πάσῃ here not of all tribulation, at all times, which the special reference of παρακλ. and χαρά forbids: but of various sorts of tribulation as specified (ἐν παντί) below. 5—7.] The intelligence received from them through Titus, and its comforting effect on the Apostle's mind.

5.] γάρ gives a reason for θλίψει above: καὶ connects with ch. ii. 12, 13, where he has spoken of the trouble which he had before leaving Troas. For also, after our coming to Macedonia, our flesh had no rest (there is a slight, but very slight, distinction from οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, ch. ii. 12. Titus was now present, so that that source of inquietude was removed; but the outward ones of fightings generating inward fears (but see below), yet remained. No further distinction must

ἔσωθεν φόβοι. ὁ ἀλλ' ὁ κⁱ παρακαλῶν τοὺς ^{1m} ταπεινοὺς ^{k = ch. i. 4} ^{reff.} ¹ παρεκίλεσεν ἡμᾶς ὁ θεὸς ⁿ ἐν τῇ ^o παρουσίᾳ Τίτου. ¹ οὐ μόνον δὲ ⁿ ἐν τῇ ^o παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ⁿ ἐν τῇ ^o παρακλήσει ἢ ^k παρεκλήθη ^p ἐφ' ὑμῖν, ^q ἀναγγέλλων ἡμῖν τὴν ὑμῶν ^r ἐπιπόθησιν, τὸν ὑμῶν ^s ὀδυρμόν, τὸν ὑμῶν ^t ζῆλον ὑπὲρ ἐμοῦ, ὥστε με ^{uv} μᾶλλον ^v χαρῆναι. ⁸ ὅτι εἰ ^{n = ch. iv. 8.} ^{o = 1 Cor. xvi.} καὶ ^w ἐλύπησα ὑμᾶς ἐν ^x τῇ ἐπιστολῇ, οὐ ^y μεταμέλομαι, εἰ ^{n = ch. iv. 8.} ^{o = 1 Cor. xvi.} καὶ ^y μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκέλευεν εἰ καὶ ^{17. Phil. i.} ^{26. ii. 12 al.†} ^{2 Macc. viii.} ^{12. xv. 21} ^{only.}

p = 1 Cor. xiii. 6. xvi. 17. q Acts xiv. 27 reff. r ver. 11 only†. Ezek. xxiii. 11
 Aq. (-ειν, Rom. i. 11. -ητος, Phil. iv. 1.) s Matt. ii. 18 only, from Jer. xxxviii. (xxxi.)
 15. 2 Macc. xi. 6 only. t = Rom. x. 2 reff. u compar., Acts xxv. 10 reff.
 v ver. 13. w ch. ii. 2 reff. x see 1 Cor. v. 9 reff. y here bis. Matt. xxi. 29, 32. xxvii.
 3. Heb. vii. 21 (from Ps. cix. 4) only. Prov. xxv. 8. see ver. 10.

6. om 2nd o C 4. for ημ., υμας F(not G). for εν, επι C Chr Thl-marg.
 7. ην παρεκλήθη D¹. for εφ, εν L. for ημ., υμιν D¹(b¹?) K¹. om υπερ εμου
 K. με aft μαλλον D Thdrt: aft χαρηναι F arm: om K m 31-5-9. 109-14 lect-13.
 8. aft επιστολη ins μου DF. for 2nd ει και, ει δε και B. om γαρ B D¹(and
 lat) Ambrst-ins Aug Bede: videns quod vulg. (The varr arise from attempts to clear
 the constr, making ει δε και μ. the beginning of a new sentence, and βλεπω, without
 γαρ, the apodosis,—or βλεπων κ.τ.λ. a qualifying clause: see also notes.) om η F.

be drawn—for ἔσωθεν φόβοι evidently shews that *σὰρξ* must be taken in a wide sense); *without*, *fightings* (the omission of ἣσαν renders the description more graphic), *within*, *fears*. Chrys., ξωθ. μάχα· παρὰ τῶν ἀπίστων ἔσωθ. φόβοι· διὰ τοὺς ἀσθενεῖς τῶν πιστῶν. Hom. xiv. p. 539. So Calv., Grot., Wetst., al., slightly varying in their assignment of each class. But it is better, as Paul speaks of ἡ σὰρξ ἡμῶν, to understand ξῶθεν of the *state of things without him*, contentions with adversaries, either within or without the church, and ἔσωθεν of *that within*, fears, for ourselves, for others, or for *you*, how you might have received our letter.

6.] τοὺς ταπεινοὺς, generally, those that are low: ἡμᾶς, as belonging to that class. It was *not finding Titus* which had given him such uneasiness in Troas, ch. ii. 12. ἐν, not 'by,' but in, as the conditional element or vehicle of the consolation. So also in next verse.

7. ἀλλὰ καὶ . . .] not only . . . but also with the comfort with which he was comforted concerning you: i. e. 'we shared in the comfort which Titus felt in recording to us your desire,' &c. see ver. 13. *He* rejoiced in announcing the news: *we* in hearing them. There is no inaccuracy of construction, as De W. supposes.

ἐπιπόθησιν, either longing to see me, or longing to fulfil my wishes. The former is the more simple.

ὀδυρμόν, —ἐπὶ τῇ ἐπιτιμῇ μου τῇ ἐν τῇ πρώτῃ ἐπιστολῇ, as (Ecum.

ζῆλον ὑπὲρ ἐμοῦ] The art. is omitted after ζῆλον, as in τῶν ἀδελφῶν μου τῶν συγγενῶν κατὰ σάρκα, because the words ζῆλον ὑπὲρ ἐμοῦ cohere in the sense, and form as it were

but one,—see Col. i. 4 (iv. 13, v. r.): and Winer, edn. 6, § 20. 2.

μᾶλλον, viz. 'than before, at the mere coming of Titus.' The emphasis is on μᾶλλον from its position.

8—11.] *He expresses his satisfaction at the effect produced on them, as superseding his former regret that he had grieved them.*

8.] For (reason of the χαρῆναι) though I even grieved you in (by means of) my epistle, I do not (now) repent (having written it), though I even did repent it (before the coming of Titus). Erasm., al., take εἰ καὶ μετεμ. for 'even supposing I repented it before, which was not the case.' Calv., al. think 'verbum pœnitendi improprie positum pro dolore capere.' The reason of these departures from grammatical construction and the meaning of words, is, for fear the Apostle should seem to have repented of that which he did under the inspiration of the Holy Spirit. But there is no difficulty even on the strictest view of inspiration, in conceiving that the Apostle may have afterwards regretted the severity which he was guided to use; we know that Jonah, being directed by inspiration to pronounce the doom of Nineveh, endeavoured to escape the unwelcome duty: and doubtless St. Paul, as a man, in the weakness of his affection for the Corinthians, was tempted to wish that he had never written that which had given them pain. But the result shewed that God's Spirit had ordered it well, that he should thus write: and this his repentance was repented of again.

βλέπω γὰρ κ.τ.λ.] For I see that letter, though but for a time, did grieve you.

^z (=) John v. 35, Gal. ii. 5. ^w = Rom. viii. 27. see ch. x. ch. vi. 3 reff. d 1 Cor. iii. 13 only t. f Rom. xi. 29 only t. xxiv. 15 reff. ^z πρὸς ὦραν ^w ἐλύπησεν ὑμᾶς ⁹ νῦν χαίρω, οὐχ ὅτι ^{BCDFK} ^{LPS a b} ^{c d e f} ^{g h i k l m n} ^{o 17. 47} ^w ἐλυπήθητε, ἀλλ' ὅτι ^w ἐλυπήθητε ^a εἰς μετάνοιαν ^w ἐλυπήθητε γὰρ ^b κατὰ θεόν, ἵνα ^c ἐν ^c μηδενὶ ^d ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ γὰρ ^b κατὰ θεὸν λύπη ^c μετάνοιαν εἰς σωτηρίαν ^f ἀμεταμέλητον ^g ἐργάζεται, ἡ δὲ τοῦ κόσμου λύπη θάνατον ^h κατεργάζεται. 11 ἰδοὺ γὰρ ⁱ αὐτὸ ⁱ τοῦτο ^k τὸ ^b κατὰ θεὸν ^w λυπηθῆναι [ὑμᾶς] ^v πύσσην ^v κατειργάσατο ὑμῖν ^g = Rom. ii. 10 reff. ^k = Rom. viii. 26 reff. ^h = Rom. iv. 15. v. 3. ch. iv. 17 al. ⁱ Acts

υμᾶς bef ελυπησεν F.

9. om νῦν D¹ (and lat) Syr. om ἀλλ' οτι ελυπηθητε N¹ (ins N-corr¹ obl) tol¹. 10. rec κατεργάζεται. with FKL³ rel Orig² Thdr¹ Thl (Ec: txt BCDP¹ m (Clem Orig² Chr-mss Damasc. (om last clause [homotele] K 17. 31. 108¹. 11-78.)

11. om υμᾶς (as unnecessary, υμῶν occurring below: and to express, as above, the abstract and not the concrete) BCFN: 17 Ambrst Aug: ins DKL³ rel Clem Bas (Chr Thdr¹ Damasc Thl (Ec Bede. κατηργ. B¹ D k¹ m. ins εν bef υμιν CFPN³ c d 47 vulg syr Bas Chr Thdr¹ Thl lat-fl: om BDKLN¹ rel Clem Damasc (Ec.

This seems the only admissible rendering of the words. Chrys. sees in them the reason of οὐ μεταμέλομαι, and adds (Hom. xv. p. 543) τὸ μὲν γὰρ λυπηρὸν βραχὺ, τὸ δὲ ὠφέλιμον διηκεές. It appears then that he would render εἰ καὶ πρὸς ὦραν, 'if even for a season,' = 'scarcely for any time.' Rineck (lucubr. crit. p. 162) would begin a new sentence with εἰ καὶ μετεμελόμην, and parenthesizing βλέπω . . . ὑμᾶς, regard νῦν χαίρω, κ.τ.λ. as the apodosis. But this is very unnatural, with so abrupt a beginning as εἰ καί. It would certainly have been εἰ δὲ καί: and the present, βλέπω, would give no reason for the past, μετεμελόμην, which had passed away. The best sense, as well as the most legitimate rendering, is to regard βλέπω . . . ὑμᾶς as the exegesis of ἐλύπησα, as above.

9.] νῦν, emphatic, as distinguishing χαίρω from μετεμελόμην: now that I know not only of your grief, but of its being grief which worked repentance. κατὰ θεόν] as E. V., after a godly sort: 'with reference to God,' see ref. Rom. and note: 'secundum, hic significat sensum animi Deum spectantis et sequentis,' Bengel. αὐτὴ γὰρ ἡ καλὴ λύπη, ὡς τό γε κατ' ἀνθρώπον λυπεῖσθαι κακόν. (Ecum. Cf. κατὰ ἀνθρώπον, 1 Cor. xv. 32. ἵνα, κ.τ.λ.] in order that ye might in nothing be damaged by us: not ἐκβατικῶς, so that ye did not . . ., as many Commentators:—the divine purpose of their grief is indicated; 'God so brought it about, in order that your grief occasioned by me might have, not an injurious, but a beneficial effect.' 10.] How 'grief according to God' produces such an effect. For grief according to God works (brings about, promotes, see ref.) repent-

ance unto salvation which none will regret.

ἀμεταμέλητον best belongs to σωτηρίαν, as Vulg., Theophyl., Aug., Est., Fritzsche, Meyer, De Wette; not to μετάνοιαν, as most Commentators:—not necessarily however from the position of the words, as Meyer and De Wette maintain: for what more common than for the predicate of a substantive (εἰς σωτηρίαν) to be placed between it and a qualifying adjective?—but on account of the sense, and the fact that not ἀμετανόητον, but ἀμεταμέλητον is chosen, so that the play in E. V., 'repentance not to be repented of,' does not seem to have been intended. De W. well explains σωτηρία ἀμεταμέλητος—'salvation which none will ever regret' having attained, however difficult it may have been to reach, however dearly it may have been bought.

ἡ τ. κόσμου λύπη] τί δέ ἐστι, κατὰ κόσμον; ἐὰν λυπηθῇς διὰ χρήματα, διὰ δόξαν, διὰ τὸν ἀπελθόντα. Chrys. ib. τοῦ κόσμου is subjective: 'the grief felt by the children of this world.'

θάνατον] Death eternal, as contrasted with σωτηρίαν: not 'deadly sickness,' or 'suicide,' as Theophyl. (in part, πάντας μὲν τὸν ψυχικόν, πολλάκις δὲ καὶ τὸν σωματικόν), al. The grief which contemplates nothing but the blow given, and not the God who chastens, can produce nothing but more and more alienation from Him, and result in eternal banishment from His presence. So that ἐργάζ. is rather works, 'contributes to,' and κατεργάζ., works out, 'results in.'

11.] The blessed effects of godly grief on themselves, as shewn by fact. αὐτὸ τοῦτο, this very thing, of which I have been speaking.

σπουδῇ, earnestness, as contrasted with your

¹ σπουδῇ, ^m ἀλλὰ ⁿ ἀπολογίαν, ^m ἀλλὰ ^o ἀγανάκτησιν, ¹ = Rom. xii. s. 11 reff.
^m ἀλλὰ φόβον, ^m ἀλλὰ ^p ἐπιπόθησιν, ^m ἀλλὰ ^q ζῆλον, ^m = 1 Cor. iii. 2.
^m ἀλλὰ ^r ἐκδίκησιν. ^s ἐν ^s παντὶ ^t συνεστήσατε ^u ἑαυτοὺς ⁿ = 1 Cor. ix. 3.
^v ἄγνους εἶναι ^w τῷ ^w πράγματι. ¹² ἄρα εἰ καὶ ἔγραψα (Acts xxv. 16
^u ἡμῖν, οὐχ ἕνεκεν τοῦ ^x ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ reff. Wisd.
^x ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ ^y φανερωθῆναι τὴν ¹ σπου- vi. 10 only.
^y δὴν ἡμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ^z ἐνώπιον τοῦ θεοῦ. o here only τ.
¹³ διὰ τοῦτο ^a παρακεκλήμεθα. ἐπὶ δὲ τῇ ^b παρακλήσει (-τεῦ, Matt.
 xx. 24.)
 Rom. vi. 11, 13, 16. xii. 19. ch. xiii. 5. v ch. xi. 2. Phil. iv. 8. 1 Thess. v. 22. Tit. ii. 5. James iii. 17. 1 Pet. iii. 2. 1 John iii. 3 only. Prov. xx. 9. (νόως, Phil. i. 17. νότης, ch. vi. 6.) w see
 1 Thess. iv. 6. x Eur. Med. 267. y = ch. ii. 14. iii. 3, &c. constr., here only
 z = Acts iv. 19 reff. Rom. xii. 17. a = ch. i. 4, &c. reff. b ch. i. 3, &c. reff.

ανακτησιν (so 17) and επιποτιαν B¹. [αλλα (last), so BD¹FLP⁸ a b d f m o 17. 47.]
 rec ins εν bef τω πραγματι, with D²⁻³KLP rel vss Chr Thdrt Ambrst-ms : txt
 BCD¹FN 17 vulg goth Clem Damasc Pel Bede.

12. ins αλλ' bef ουδε B⁸ in 73. [ενεκεν (3ce), so BC(D)FK L(1st and 2nd) P⁸
 a d f k 17.]—om 1st to 2nd ενεκεν D¹. elz ημων την υπερ υμων (see notes), with
 d 47 vulg(and F-lat) goth arm-use Chr Thdrt Ambrst : υμ. τ. υπ. υμ. D¹(and lat¹)
 F-gr N : ημ. τ. υπ. ημ. nostram quæ est pro nobis G : txt BCD²⁻³KLP rel D²-lat E-lat
 syr copt æth Damasc.

former carelessness in the matter.

ἀλλά] nay, not σπουδῇ merely,—that is saying too little;—but . . . ἀπολο-
 γίαν] viz. to Paul by means of Titus,—
 asserting their innocence in the matter;
 see below. ἀγανάκτησιν] πρὸς τὸν

πεπορευκόμενα. Theophyl. φόβον] 'ne
 cum virga venirem,' Bengel: fear of
 Paul: not here of God. The context is
 brought out well by Chrys. and Theophyl.
 The latter says, on ἐπιπόθησιν,—πρὸς
 ἐμέ. εἰπὼν δὲ φόβον, ἵνα μὴ δόξη αὐθεντεῖν,
 συντόμως διαρθρώσατο, ἐπιπόθησιν εἰπὼν
 ὑπὲρ ἐνδεικτικὸν ἀγάπης, οὐκ ἐξουσίας.

ζῆλον] on God's behalf, to punish
 the offender;—ἐκδίκησιν being the inflic-
 tion of justice itself. Bengel remarks,

that the six accusatives preceded by ἀλλά
 fall into three pairs: ἀπολογία and ἀγανάκτη-
 σιν, relating to their own feelings of shame,—
 φόβος and ἐπιπόθησις to Paul,—ζῆλος and ἐκ-
 δίκησις, to the offender. ἐν παντί must be

understood only of participation of guilt:
 by their negligence, and even refusal to
 humble themselves (1 Cor. v. 2), they had
 in some things made common cause with
 the offender. Of this, now that they had
 shewn so different a spirit, the Apostle
 does not speak. συνεστήσατε] have

commended yourselves by proving that
 ye are; a pregnant construction. τῷ

πρ., the dat. of regard: see Rom. vi. 20,
 and Winer, edn. 6, § 31. 1. k.—the matter,
 —perhaps, as in ref., not only, 'of which
 I have been speaking,'—but with allusion
 to the kind of sin which was in question.

ἀγνούς, pure of stain. 12.] He
 shews them that to bring out this zeal in
 them was the real motive of his writing to

them, and no private considerations.

ἄρα, accordingly,—'in accordance with
 the result just mentioned.'

εἰ καὶ
 ἔγραψα ὑμ., is parallel with εἰ καὶ ἐλύπησα
 ὑμᾶς, ver. 8,—though (i.e. assumed that)
 I wrote (severely) to you. The ἀδικη-

θεῖς would be the father of the incestuous
 person, who γυναῖκα τοῦ πατρὸς εἶχεν,
 1 Cor. v. 1.

Theodoret imagines it to
 mean the stepmother, who was the adul-
 teress; and thinks that the father was
 dead. But there is no ground for this in
 1 Cor. v., and the masculine participle,
 though not decisive against it, is at least
 more naturally explained on the other view.
 Others (as Wolf, Bleek, al.) suppose Paul
 himself to be meant, which however would
 be in direct contradiction to ch. ii. 5:
 Bengel, al., the Corinthians, 'singularis pro
 plurali, per euphemiam,' which is forced:
 Theophyl., al., both the persons concerned
 (—ἀμφότεροι γὰρ ἀλλήλους ἡδίκησαν):—
 and Neander, al., take τοῦ ἀδικηθέντος
 as = τοῦ ἀδικήματος, 'the fault com-
 mitted':—which however would not be
 true, for the Apostle certainly did write on
 account of the committal of the fault.

It would be easy for any of the Apostle's
 adversaries to maintain that the reproof
 had been administered from private and
 interested motives. ἀλλ' ἕνεκεν . . .]

But he wrote, in order to bring out their
 zeal on his behalf (i.e. to obey his com-
 mand), and make it manifest to themselves
 in God's sight. The other reading, ἡμῶν
 τὴν ὑπὲρ ὑμῶν, has been an alteration
 owing to not understanding τ. σπουδ. ὑμ.
 τ. υπ. ἡμ., and is inconsistent with the
 fact: it was not to exhibit to them his

c ch. i. 12 reff. double com-
 par. Mark
 i. 23.
 d ver. 7.
 e 1 Cor. xiii. 6
 reff.
 f = Acts xiv. 2.
 ch. i. 9 al.
 g 1 Cor. xvi.
 18 reff.
 h = Acts ii. 22
 reff.
 i constr. ch. ix.
 2 (Am. 9).
 k Rom. v. 5.
 l. 23. x. 11
 al. Ps. cxviii.
 116.
 1 ver. 4.
 m w. gen. =
 Acts xxiii. 30 reff.
 q 1 Cor. iv. 17 reff.
 t 1 Cor. ii. 3 reff.
 n = 1 Cor. i. 30.
 r Rom. i. 5 reff.
 u ch. iv. 8 reff.
 o = ch. vi. 12 reff.
 s = Matt. xxviii. 8. Mark iii. 5. 1 Chron. xxix. 22.
 p = ch. viii. 13, 14 reff.
 q = ch. vii. 12 reff.
 r = Matt. xxviii. 8. Mark iii. 5. 1 Chron. xxix. 22.
 s = Matt. xxviii. 8. Mark iii. 5. 1 Chron. xxix. 22.
 t = ch. v. 6, 8 reff.

13. rec places δε aft περισσοτέρως (argy to conform to the εχαρημεν επι below, by joining παρακεκλ. επι: then also the change of ημ. into υμ. became necessary), with rel a th (Ec: om e 32-6-9. 71 Thdrt: txt BCD'FKLPN d 17 latt syrr copt goth Chr-comm (and Mtt's ms.), Damasc (has επειδη for επι δε) Thl, lat-fl. rec υμων, with F-gr KL rel syr-w-ast copt Chr Thdrt Bede: txt BCD'GKLPN 17 latt syrr goth aeth arm Ambrst Pel.

14. αυτων N. κεκαυχημαι bef υπερ υμων F Chr Thl. αλλα C. παντοτε CF syr copt Chr, omnia aut omnino G-lat. υμιν bef εν αλ. ελαλ. CDP vulg goth aeth: om υμιν N¹(txt N-corr¹ obl). * rec ημων (see note), with DGKLPN rel latt syrr goth Chr Thdrt Ambrst: υμων B F-gr c copt Thl. (C def.) om last η BN¹ 115-9¹. for επι τιτου, προς τιτον ad Titum DFP m Damasc.

15. om παντων N¹.

16. elz aft χαίρω ins ουν, with m syr-mg goth arm: om BCD'FKLPN rel latt Syr copt gr-lat-fl.

zeal for them that he wrote, but to make manifest to (πρός, 'among,' 'chez') them, to bring out among them, their zeal to regard and obey him. 13.] On this

account (on account of the fulfilment of this purpose) we are comforted: but in addition to (or, on the occurrence of) our comfort, we rejoiced very much more (reff.) at the joy of Titus, because his spirit has been refreshed by you all. A similar declaration to that in ver. 7, where not only the arrival of Titus, but his comfort wherewith he was comforted by them, is described as the ground of the Apostle's joy. According to the received reading, the sense is: 'Therefore we are consoled on account of your consolation (either gen. subj., 'that which you feel on account of the good issue of the affair,'—or gen. object., 'the consolation received from you'): but we rejoiced very much more,' &c. This however would hardly represent the real state of things.

14.] This increased joy was produced by the verification which my former boasting of you to Titus now received. εἰ τι . . .] see one particular in which he boasted of them, ch. ix. 2. οὐ κατησχ.] I was not shamed, viz. by being shewn, on Titus's coming to you, to have boasted in vain. ἀλλ' ὡς . . .] 'But truthfulness was shewn to be my constant rule of speech, to whomsoever I spoke.' But as we spoke

(generally, not merely in our teaching, as Theodoret, al.) all things in truth (truthfully) to you, so also our boasting concerning you (gen. obj.: the rec. ημων agrees better with the comparison, of 'our words' in general, with 'our boasting' in particular: but on that very account it is probably an alteration: and this is the implied meaning at all events) before Titus was (was proved to be: was, as shewn by proof) truth. De W. suggests that the Apostle had described (by anticipation) to Titus in glowing terms the affection and probable prompt obedience of the Corinthians, as an encouragement to his somewhat unwelcome journey. 15.] enlarges ἀλήθεια ἐγενήθη. And his heart is more abundantly (turned) toward you, remembering as he does the obedience of you all, how (i.e. which was shewn in the fact, that) with fear and trembling ye received him. 'Fear and trembling,' i.e. 'lest ye should not pay enough regard to my injunctions, and honour enough his mission from me.'

16.] I rejoice (more expressive than with a connecting particle) that in every thing I am (re-)assured by you; 'am of good courage, in contrast to my former dejection, owing to your good conduct.' The ordinary rendering, 'I can have confidence in you,' is wrong in not giving the indic. θαρρῶ, and still more, in making θαρρῆν εν mean

VIII. 1 ^w Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν ^x χάριν τοῦ θεοῦ τὴν ^{xy} δεδομένην ^y ἐν ταῖς ^z ἐκκλησίαις τῆς Μακεδονίας, ² ὅτι ἐν πολλῇ ^a δοκιμῇ θλίψεως ἡ ^b περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ ^c κατὰ ^{cd} βάθους ^e πτωχεία αὐτῶν, ^f ἐπερίσσευσεν εἰς τὸ ^g πλοῦτος τῆς ^h ἀπλότητος αὐτῶν, ³ ὅτι ⁱ κατὰ δύναμιν ^k μαρτυρῶ καὶ ^{lm} παρὰ ^m δύναμιν, ⁿ αὐθαίρετοι, ⁴ ὁ μετὰ πολλῆς ^p παρακλήσεως δέομενοι ἡμῶν τὴν ^q χάριν καὶ τὴν ^r κοινωνίαν τῆς ^s διακονίας τῆς ^t εἰς τοὺς ^u ἁγίους, ⁵ καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν ^v διὰ θελήματος θεοῦ,

g neut., Eph. i. 7, ii. 7, iii. 8, 16. Phil. iv. 19. Col. i. 27, ii. 2. h Rom. xii. 8 reff. i Matt. xxv. 15. 1 Chron. xxix. 2. k Rom. x. 2. Gal. iv. 13. l = Luke xiii. 2, 4. Rom. xiv. 5. Heb. xi. 11. Ps. cxxxiv. 5. m here only. n ver. 17 only. o = ch. vii. 15 reff. p = Rom. xii. 8 reff. q = Acts xxiv. 27, xxv. 3, 9. r ch. vi. 14 reff. s Acts vi. 1 reff. t = 1 Cor. xvi. 1 reff. u = Acts ix. 13 reff. v Rom. xv. 32 reff. w 1 Cor. xii. 3. reff. xv. 1. x 1 Cor. i. 4 reff. y plur., Rom. xvi. 16 reff. z plur., Rom. xvi. 16 reff. a Rom. v. 4 reff. b Rom. v. 17. ch. x. 15. James i. 21 only. Eccles. i. 3 al. c here only. d Rom. xi. 33 reff. e ver. 9. Rev. ii. 9 only. f Job xxx. 27. Rom. iii. 7 reff. g ver. 9. Rev. ii. 9 only. h Job xxx. 27. Rom. iii. 7 reff. i Matt. xiii. 12. Luke xiii. 29. 1 = Luke xiii. 29. 2 = Luke xiii. 29. 3 = Luke xiii. 29. 4 = Luke xiii. 29. 5 = Luke xiii. 29. 6 = Luke xiii. 29. 7 = Luke xiii. 29. 8 = Luke xiii. 29. 9 = Luke xiii. 29. 10 = Luke xiii. 29. 11 = Luke xiii. 29. 12 = Luke xiii. 29. 13 = Luke xiii. 29. 14 = Luke xiii. 29. 15 = Luke xiii. 29. 16 = Luke xiii. 29. 17 = Luke xiii. 29. 18 = Luke xiii. 29. 19 = Luke xiii. 29. 20 = Luke xiii. 29. 21 = Luke xiii. 29. 22 = Luke xiii. 29. 23 = Luke xiii. 29. 24 = Luke xiii. 29. 25 = Luke xiii. 29. 26 = Luke xiii. 29. 27 = Luke xiii. 29. 28 = Luke xiii. 29. 29 = Luke xiii. 29. 30 = Luke xiii. 29. 31 = Luke xiii. 29. 32 = Luke xiii. 29. 33 = Luke xiii. 29. 34 = Luke xiii. 29. 35 = Luke xiii. 29. 36 = Luke xiii. 29. 37 = Luke xiii. 29. 38 = Luke xiii. 29. 39 = Luke xiii. 29. 40 = Luke xiii. 29. 41 = Luke xiii. 29. 42 = Luke xiii. 29. 43 = Luke xiii. 29. 44 = Luke xiii. 29. 45 = Luke xiii. 29. 46 = Luke xiii. 29. 47 = Luke xiii. 29. 48 = Luke xiii. 29. 49 = Luke xiii. 29. 50 = Luke xiii. 29. 51 = Luke xiii. 29. 52 = Luke xiii. 29. 53 = Luke xiii. 29. 54 = Luke xiii. 29. 55 = Luke xiii. 29. 56 = Luke xiii. 29. 57 = Luke xiii. 29. 58 = Luke xiii. 29. 59 = Luke xiii. 29. 60 = Luke xiii. 29. 61 = Luke xiii. 29. 62 = Luke xiii. 29. 63 = Luke xiii. 29. 64 = Luke xiii. 29. 65 = Luke xiii. 29. 66 = Luke xiii. 29. 67 = Luke xiii. 29. 68 = Luke xiii. 29. 69 = Luke xiii. 29. 70 = Luke xiii. 29. 71 = Luke xiii. 29. 72 = Luke xiii. 29. 73 = Luke xiii. 29. 74 = Luke xiii. 29. 75 = Luke xiii. 29. 76 = Luke xiii. 29. 77 = Luke xiii. 29. 78 = Luke xiii. 29. 79 = Luke xiii. 29. 80 = Luke xiii. 29. 81 = Luke xiii. 29. 82 = Luke xiii. 29. 83 = Luke xiii. 29. 84 = Luke xiii. 29. 85 = Luke xiii. 29. 86 = Luke xiii. 29. 87 = Luke xiii. 29. 88 = Luke xiii. 29. 89 = Luke xiii. 29. 90 = Luke xiii. 29. 91 = Luke xiii. 29. 92 = Luke xiii. 29. 93 = Luke xiii. 29. 94 = Luke xiii. 29. 95 = Luke xiii. 29. 96 = Luke xiii. 29. 97 = Luke xiii. 29. 98 = Luke xiii. 29. 99 = Luke xiii. 29. 100 = Luke xiii. 29.

CHAP. VIII. 2. βαθος (for -θους) D¹ o. txt BCPN¹ 17. 31.

3. rec (for παρα) υπερ (see ch i. 8), with KLP rel Chr Thdrt: txt BCDFN 17.—homœotel in 47 δυν. to δυν.

4. ins της bef παρακ. C¹ (appy). rec at end adds δεξασθαι ημας, with h k: aft κοινωνιαν ins δεξασθαi c: om BCDFKLPN rel latt syrr copt gr-lat-fl.

5. ηλπικαμεν B 80. αλλα CD¹ 17: και 47.

'to have confidence in,' which is unexam-
pled. Meyer, who remarks this, does not
notice, that the strongest reason against it
is not mere want of usage, but the psycho-
logical meaning of θαρρεῖν, which is not
like πεποιθέναι, descriptive of a relative,
but of an absolute state of mind,—to be
of good courage: and this admits only
of qualification as to the ground of that
good courage; thus we have θαρρεῖν ὑπέρ,
περί, ἐπί, in the sense of 'rejoicing at,'
'feeling confident concerning:' but θαρ-
ρεῖν ἐν for 'to trust in,' as πεποιθέναι ἐν,
would, I think, be inadmissible. Meyer
quotes ἐν σοι πᾶς ἔγωγε σώζομαι, Soph.
Aj. 519, where, as here, ἐν gives the ground
of the verb as in the person spoken of.

CHAP. VIII. 1—IX. 15.] SECOND PART
OF THE EPISTLE: CONCERNING THE COL-
LECTION FOR THE SAINTS. 1—6.] *He*
informs them of the readiness of the Mac-
edonian churches to contribute for the poor
saints (at Jerusalem), which led him also
to beg of Titus to complete the collection
at Corinth. See some interesting geograph-
ical and historical notices in Stanley's
introduction to this section, edn. 2, pp.
479 f. 1.] δέ is transitional,—pass-
ing on to new matter: so 1 Cor. vii. 1;
viii. 1 al. fr.

χάριν] For every good
gift and frame of mind comes by divine
grace, not by human excellency: and this
occasion was most opportune for resting
the liberality of the Macedonian churches
on God's grace, that he might not be ex-

tolling them at the expense of the Corin-
thians, but holding out an example of the
effusion of that grace, which was common
to the Corinthians also, if they sought and
used it. It is a mistake, with Orig.,
Erasm., al., to understand ἐμοί or ἡμῖν after
δεδομένην 'quemadmodum adfuerit mihi
Deus in ecclesiis:' see the construction
διδόναι ἐν, in reff.:—given among,—shed
abroad in, the churches of Macedonia.

2.] how that (depends on γνωρίζομεν) in
much proof of tribulation (though they
were put to the proof by much tribulation)
(was) the abundance of their joy (i. e.
their joy abounded),—and their deep
poverty (κατὰ βάθους, lit. 'down into the
depth,' as καθ' ὅλου, 'throughout the
whole') abounded to ('abunde cessit in,' as
Meyer, &c. or rather perhaps, 'abounded,'
produced abundant fruit, 'so as to bring
about' . . .) the riches (τὸ πλ.) the riches
which have actually become manifest by the
result of the collection) of their liberality
(see ref. Rom. and note). 3—5.] *Proof*
of this. There is no difficulty, and no
ellipsis, in the construction. For accord-
ing to their power, I testify, and beyond
their power, voluntarily, with much
exhortation beseeching of us the grace
and fellowship of the ministry to the
saints (i. e. to allow them a share in that
grace and fellowship), and not as we ex-
pected (i. e. far beyond our expectation),
but themselves they gave first (i. e. above
all: as the inducing motive: not first in

ἵνα ὑμεῖς τῇ ἐκείνου ὁ πτωχεῖα ῥ πλουτήσητε) ¹⁰ καὶ ἡ γνῶ-
 μην ἐν τούτῳ ῥ δίδωμι. τοῦτο γὰρ ὑμῖν ῥ συμφέρει, ῥ οὔτινες
 οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν ῥ προενήρξασθε
 ῥ ἀπὸ ῥ πέρυσιν ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ῥ ἐπιτελέσατε,
 ὅπως ῥ καθίπερ ἡ ῥ προθυμία ῥ τοῦ θέλειν, οὕτως καὶ τὸ
 ῥ

i. 25 al. u ver. 6. v ch. ix. 2 only +. πρὸ πέρυσιν, Demosth. 467. 14. w ver. 6 reff.
 x Rom. iv. 6 reff. y Acts xvii. 11. ver. 19. ch. ix. 2 only +. Sir. xiv. 23 only. (-μος, Rom. i. 15.)
 z constr., Acts xiv. 9 reff.

10. for οὔτινες, οτι F Syr.

for προεν., ἐνῆρξασθε D¹F Orig.

11. for του, το D¹.

became poor:—not, as De W., merely by His renunciation of human riches during His life on earth, but by His *exinanition of His glory* (Phil. ii. 6, 7), when, as Athanas. (contra Apol. ii. 11, vol. ii. [Migne], p. 757), τὴν πτωχεύσαν φύσιν ἐν ἑαυτῷ ἀνελάβετο. The stress is on *δὲ ὑμᾶς*, to raise the motive of gratitude the more effectually in them. τῇ ἐκ. πτωχ. πλουτήσητε] that by His poverty (as the efficient cause) ye might become rich: viz. with the same wealth in which He was rich,—the kingdom and glory of Heaven, including τὰ μυρία ἅπερ παρέσχεν ὑμῖν ἀγαθά, as Chrys. (Hom. xvii. p. 559): who had just before said, εἰ μὴ πιστεύεις, ὅτι ἡ πτωχεῖα πλούτου ἐστὶ ποιητικὴ, ἐννόησόν σου τὸν δεσπότην, καὶ οὐκέτι ἀμφιβάλλης (al. -λεῖς). See the various possible meanings discussed in Stanley's note. 10.] ver. 9 was parenthetic: he now resumes the οὐ κατ' ἐπιταγὴν λέγω And I give my opinion in this matter, the stress being on γνώμην, as distinguished from ἐπιταγὴν.

τοῦτο γὰρ] For this (viz. 'my giving my opinion, and not commanding,'—as Billroth and Meyer. De Wette controverts this, and would make τοῦτο refer to the *proof of their love* in the act of charity, contending that τοῦτο must refer to the same as ἐν τούτῳ. But Meyer rightly answers that this need not be, for ἐν τούτῳ is altogether unemphatic and insignificant, and the whole sense of the clause is in the words γνώμην δίδωμι) is expedient for you (better than "befitting," or "suitable," as suggested by Bloomf. after the Schol. ἀρμόζει, συνάδει. This sense of συμφέρει is not found in the N. T., and is very doubtful elsewhere. See Palm and Rost's Lex.), seeing that you ('quippe qui;') οὔτινες is decisive for the above meaning of τοῦτο. 'My giving my opinion, rather than commanding, is expedient for you, who have already shewn yourselves so willing.' A command from me would be a *lowering* of you, and depreciation of your zeal) began before them (the Macedonian churches, see below) not only the act, but also the mind to act, from a

year ago: i.e. 'not only were you before them in the deed itself, but also in the will to do it.'

The sense has been missed by many of the Commentators, from not observing the *comparison* implied in προ-ἐνήρξασθε, and applying it only to the *Corinthians themselves* beginning. In that case, as the *will* comes before the *deed*, to say, you began *not only to do, but also to will*, would be unmeaning. Some, in consequence, as Grot., al., and the Peschito, have arbitrarily assumed an *inversion of terms*, so that 'non solum facere, sed velle' should = 'non solum velle, sed facere.' Others, as Chrys., Theodoret, al., Erasm., Calv., Beza, al., Billroth, Olsh., Rückert, al. m., have taken θέλειν = 'to do with a good will,' which is certainly not its sense in ver. 11. The above explanation is that of Cajetan, Estius, De Wette, Winer, Meyer, and Wieseler, and puts the climax in its right order, making it a backward one of comparison. For as Wieseler remarks (Chron. Apost. Zeit. p. 364, note), there are *three steps* in the collection for the saints,—the wishing it (θέλειν), the setting about it (ποιῆσαι), and the completion of it (ἐπιτελέσαι). And the Corinthians had begun *not only the second, but even the first* of these, before the Macedonians. Long employed as they had then been in the matter, it was more creditable to them to receive *advice* from the Apostle, than *command*.

"θέλειν is not a historic act like ποιῆσαι, but a permanent state: hence the pres. inf." Meyer.

In saying ἀπὸ πέρυσιν 'from last year,' it seems probable that Paul would speak as a Jew, regarding the year as beginning in Tisri.

11.] But (contrast of your former zeal with your present need to be reminded of it) now complete the act itself also (καὶ can hardly apply to the whole τὸ ποι. ἐπιτ., as De Wette, but must be taken with ποιῆσαι; now shew not only the completion of a ready will in the act begun, but complete the act also,—as Meyer), that, as (there was) (with you) readiness of will, so (there may) also (be) completion according to your

a = John iii.
34.
b Heb. vi. 18.
xii. 1, 2.
Jude 7 only.
Levit. xxiv.
7 al.

c here bis.
Rom. viii. 26.
1 Pet. iv. 13
only. Levit.
ix. 5, B.
d Rom. xv. 16
reff.
e Acts xxiv. 23
reff.
f = 1 Cor. vii.
5 reff.
g here bis.

Col. iv. 1
only. Job xxxvi. 29. Zech. iv. 7 only.
xii. 34 L. Mark viii. 8 only. Eccles. ii. 15 (only?).
11 Cor. xvi. 17 reff. m and constr., Exod. xvi. 18. Winer, edn. 6. § 64. 4.
o here only. l. c. trans., Prov. xiv. 34.

ῥ ἐπιτελεῖσαι ἂ ἐκ τοῦ ἔχειν.

12 εἰ γὰρ ἡ ῥ προθυμία ἡ πρό- BCDFK
κειται, ῥ καθὼ ἐὰν ἔχη ῥ εὐπρόσδεκτος, οὐ ῥ καθὼ οὐκ ἔχει. LPs a l
c d e f g
h k l m
o 17. 47

13 οὐ γὰρ ἵνα ἄλλοις ἂνεσις, ὑμῖν [δὲ] θλίψις, ἀλλ' ἔξ
ῥ ἰσότητος, ἐν τῷ ἡ νῦν ἡ καιρῷ τὸ ὑμῶν ἰπερίσσευμα ῥ εἰς
τὸ ἐκείνων ἰύστέρημα, 14 ἵνα καὶ τὸ ἐκείνων ἰπερίσσευμα
γένηται ῥ εἰς τὸ ὑμῶν ἰύστέρημα, ὅπως γένηται ῥ ἰσότης.

15 καθὼς γέγραπται ῥ Ὁ τὸ πολὺ οὐκ ἂ ἐπλεόνασεν, καὶ ὁ
τὸ ὀλίγον οὐκ ὁ ἡλαττόνησεν.

h Rom. iii. 26 reff.

i epp., here bis only. Matt.

k = Rom. iii. 22.

Gal. iii. 14. Eph. i. 8. iii. 2.

n Rom. v. 20 reff.

12. for εἰ, an D¹FLN f Chr-ms Damasc.

for εχη, εχει L f.

rec adds

τις, with C²L rel: om BC²DFKPN 17 latt syr-w-ast goth aeth arm Clem gr-lat-it. (so
DF aft εχει.)

13. om δε BCN¹ 17 D-lat æth.

om νυν F.

14. [the τ of 1st το is written over the line by N¹(appy).]

εμον K.

15. om 2nd ὁ F b g¹ h k m(perhaps) o 47. 80. 93. 106-1-15-22. 238.

means (ἐκ τοῦ ἔχειν, not 'out of that which ye have,' as E. V., but 'after the measure of your property,' as in ref. The verbs substantive must be supplied, as in ver. 13).

12.] Explanation of ἐκ τοῦ ἔχειν,—that on it, προθυμία being presupposed, and not on absolute quantity, acceptability depends. For if a willing mind is present,—according to what it may happen to possess, it is acceptable, not according to what it possesseth not. The construction of the sentence is simple enough: προθυμία being the subject throughout, quasi-personified: readiness in God's service is accepted, if its exertion be commensurate with its means,—and is not measured by an unreasonable requirement of what it has not. 13—15.]

Further explanation that the present collection is not intended to press the Corinthians καθὼ οὐκ ἔχουσι. For (it is) not (the collection is not made) that there may be to others (the saints at Jerusalem) relief, and to you distress (of poverty): 14.] but that by the rule of equality (ἐξ as in ἐκ τοῦ ἔχειν, above), at this present time (of their need: the stress is on ἐν τῷ νῦν καιρῷ as suggesting that this relation may hereafter be altered) your abundance may subserve (γένηται, see next clause. γίνεσθαι εἰς, 'to be extended to,' see ref. Gal.) their deficiency; that also (supposing circumstances changed) their abundance may subserve your want. The reference is still, as is evident from the next verse, to the supply of temporal wants, in respect of which there should be a mutual relieving and sharing among Christians. But the passage has been curiously misunderstood to

mean, 'that their (the Jewish Christians') abundance in spiritual things may be imparted to you to supply your deficiency.' Thus Chrys., al.—the ancients regarding this imparting as the Gospel-benefit received from them by the Gentiles (which however was past, not future, and is urged as a motive for gratitude, see Rom. xv. 27), and the modern Romanists introducing the monstrous perversion of the attribution of the merits of the saints to others in the next world. So Estius: "Locus hic apostoli contra nostræ ætatis hereticos ostendit, posse Christianos minus sanctos meritis sanctorum adjuvari etiam in futuro sæculo. Denique notanda virtus eleemosynæ, quæ facit hominem participem meritorum ejus in quem confertur." 15.] that there may be equality, as it is written (i.e. according to the expression used in the Scripture history: παράγει παλαιὰν ἱστορίαν, Chrys.,—of the gathering of the manna) He that (gathered) much, did not exceed (the measure prescribed by God): and he that (gathered) little, did not fall short (of it). The fact of equality being the only point brought into comparison as between the Israelites of old and Christians now, it is superfluous to enquire minutely how this equality was wrought among the Israelites. The quotation is according to the reading of the LXX generally supported by MSS.; except that ἔλαττον appears for ὀλίγον in A a secunda manu. Grabe (not F) and the Aldine edition have ῥ τὸ πολὺ and ῥ τὸ ὀλίγον, probably a correction. The context supplies συλλέξας from the συνέλεξαν in the preceding verse,—and is presumed by the Apostle to be familiar to his read-

16 ^p Χάρις δὲ τῷ θεῷ τῷ ^q διδόντι τὴν αὐτὴν ^r σπουδὴν ^p = Rom. vi. 17 ref. ^q constr., John iii. 35. ch. i. 22. ver. 1. ^r Ezra vii. 10 L. see Luke i. 17. ^s = Rom. xii. 8 al. ^t = John iv. 45. ^u ver. 23 (bis). ^v 2 Tim. i. 17 only. ^w Ezek. xlii. 25. (-ως, Luke vii. 4. Phil. ii. 28. Tit. iii. 13.)

ὑπὲρ ὑμῶν ^a ἐν τῇ καρδίᾳ Τίτου, ¹⁷ ὅτι τὴν μὲν ^s παρά- ^q κλησιν ^t ἐδέξατο, ^u σπουδαιότερος δὲ ^v ὑπάρχων ^w αὐθαί- ^r ρετος ^x ἐξῆλθεν πρὸς ὑμᾶς. ¹⁸ ^y συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ^z ἔπαινος ^a ἐν τῷ εὐαγγελίῳ διὰ ^b πασῶν τῶν ^{bc} ἐκκλησιῶν. ¹⁹ ^d οὐ μόνον δέ, ^d ἀλλὰ καὶ ^e χειροτονηθεὶς ὑπὸ τῶν ^e ἐκκλησιῶν ^f συνέκδημος ἡμῶν, ^g ἐν τῇ ^g χάριτι ταύτῃ τῇ ^h διακονουμένη ὑφ' ἡμῶν, ⁱ πρὸς

^y Acts viii. 16 ref. ^z Rom. ii. 29 ref. ^a Rom. i. 9. ch. x. 14 al. ^x = but w. εἰς, Acts xi. 25 ref. ^b 1 Cor. vii. 17. xiv. ^c plur., Rom. xvi. 16 ref. ^d Rom. v. 3. viii. 23 al. ^e Acts ^f Acts xix. 29 only +. (ἐκδόμημεν, ch. v. 6, 8, 9.) ^g = vv. 6, 7. 1 Cor. ^h ch. iii. 3 ref. ⁱ = Acts iii. 10. ch. x. 4. xi. 8. 1 Tim. i. 16 al.

16. for διδοντι, δοντι DFLN³ 47 syrr Chr, dedit vulg D-lat: danti G-lat.

C tol¹ copt add ημιν.

18. τον αδελφον bef μετ αυτου PN¹ c.

19. for 1st ημων, υμων F(not G). add εγενετο D b 91. 177 arm. rec (for εν) συν, with DFKLN rel goth Chr Thdrt Aug: txt BCP d m 17. 47 vulg copt aeth Damasc Ambrst Aug Pel. om 1st τη C. υφ υμων C b² l 55. 73. 177. 238. homœotel in 17 from υφ' υμων in this ver to υφ' υμων in next.

ers. 16—24.] *Of Titus and two other brethren whom Paul had commissioned to complete the collection.* 16.] The

sense is taken up from ver. 6. διδόντι ἐν, see ref. τὴν αὐτ. σπ., viz. 'as in myself.' This is evident from ὑπὲρ ὑμῶν.

17.] *Proof of this; that Titus received indeed (μέν) Paul's exhortation to go to them (said), to shew his subordination,—or perhaps to authenticate his authorization by the Apostle), but in reality (δέ) was too ready to go, to need any exhortation;—and therefore went forth (the past tense of the epistolary style,—as 'dabam,' &c., indicating things which will have passed before the letter is received) of his own accord to them.* 18—21.] *Commendation of a brother sent with Titus.* 18.]

ὁ ἀδελφός cannot surely be, as some Commentators (Heumann, Rückert) have understood, 'the brother of Titus;' the delicate nature of the mission would require that there should be at least no family connexion between those sent to fulfil it. This and the other are called in ver. 23, ἀδελφοὶ ἡμῶν, and were unquestionably *Christian brethren* in the usual sense. *Who this was*, we know not. Chrys., Theodoret, Œcum., Luther, Calvin, suppose *Barnabas* to be meant: but there is no historical ground for this, and we can hardly suppose him put under Titus. Baronius and Estius suppose, *Silas*; to whom this last objection would also apply: besides that he was well known to the Corinthians, and therefore would not need this commendation. Orig., Jerome, τινές in Chrys., Ambrose, Pelagius, Primasius, An-

selm, Cajetan, Grot., Olsh., al., suppose *Luke*:—and of these all before Grot. (who pointed out the mistake; which however I see reproduced in Mr. Birks's *Horæ Apostolicæ*, p. 242 f.) suppose οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ to refer to his *gospel*,—διὰ τὴν ἱστορίαν ἣν περ ἔγραψε, Chrys. Hom. xviii. p. 564;—but this is altogether without proof, as is the assumption that it was *Mark* (Lightfoot, Storr). It may have been *Trophimus*, who (Acts xx. 4) accompanied Paul into Asia, and (xxi. 29) to Jerusalem: so De Wette, Wieseler. If the expression *whose praise* (in the matter of) *the Gospel* is throughout all the Churches, is to be compared with any similar eulogium, that of Gaius in Rom. xvi. 23 seems to correspond most nearly: Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας: but he was *resident at Corinth*, see 1 Cor. i. 14. A Gaius, a Macedonian, is mentioned Acts xix. 29, as one of the *συνέκδημοι* of Paul, as here, together with Aristarchus, which latter we know accompanied him to Jerusalem (but see below on ch. ix. 4). It must then rest in uncertainty.

19.] *parenthetical* (see on ver. 20) adding to his general commendation a particular qualification for this office. οὐ μόν. δέ,—and not only so (i. e. praised in all the churches), but who was also appointed ('suffragiis designatus,' see ref. and note; and Stanley here) by the churches (of Macedonia? see ver. 1) as our fellow-traveller (to Jerusalem, from what follows) in (the matter of) this charity which is being ministered by us,—in order to subserve the glory of the Lord and our readi-

1. 11, 12, 13. 2. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

rec ins αυτον bef του κυριου, with D²⁻³KN rel syrr Chr Thdrt Damase: αυτην P a 6. 43.
672. 74: om BCD¹FL d latt copt goth aeth arm. rec (at end) υμων, with F d:
txt BCDGKL rel latt syrr copt goth gr-lat-ff. add τελουσιν D¹.

20. υποστελλομενοι F: συστελλ. 93: devitantes latt. υμας F b g h m o 73.
for κωμησηται, κωμηται C²(C¹ uncert).

21. rec προνουμενοι, with CKL rel copt goth Clem Chr-ins Thdrt Damase Thl Ec:
txt BDFPN f latt syrr arm Chr lat-ff. rec om γαρ, with KL rel Thdrt Damase
Thl Ec: ins BCD¹FPN m 17. 47 latt syrr copt goth arm Clem Chr lat-ff. (*Meyer thinks*
προνουμενοι to have been a mere mistake originally, arising from στελλομενοι above:
and thus the γαρ which was at first retained from oversight, as in C, was at last erased.
Probably προνουμενοι was introduced from Rom xii. 17, where the same words occur.)
om 2nd ενωπιον N¹.

22. υμων F(uot G: so ver 23). om πολλη F 672-9: pref δε B. for εις,
προς K c.

23. συνεργος bef εις υμας D copt goth Ambrst. for χρ., κυριου CF.

ness (this clause refers not to διακον. υφ' ημ. as usually interpreted, but to the fact related, the union of this brother with Paul in the matter of the alms, which was done to avoid suspicions detrimental to Christ's glory, and to the zeal of the Apostle).

20.] Taking heed of this ('devitantes,' Vulg.—υποπτεύσαντες κ. δεδοικότες, Theophyl.:—the participle belongs to συνεπέμψαμεν, ver. 19 being parenthetical) that no one blame us (ref.) in the matter of this abundance (of contributions) which is being ministered by us. On ἀδρότης, Meyer observes, "from ἀδρός, 'compact,' 'solid';—is used in Homer (Il. χ. 363, π. 857, ω. 6) of a firm and succulent habit of body. Later, we have it in all the various references of the adjective, e.g. of abundance—of plants and fruits (Theophr.), of discourse (Diog. Laërt. x. 83), of tone (Athen. x. p. 415 A), &c. What kind of abundance is meant, the context therefore alone determines." Wetst. says, "ἀδρότης apud Zosimum quater pro ingenti largitione."

21.] 'And such caution is in accordance with our general practice.' See relf. Rom. and Prov. 22.] Still less can we determine who this second brother is. Every possible person has been guessed. Several

would answer to the description, 'whom we have many times in many matters proved to be earnest.' By our uncertainty in these two cases, we may see how much is required, to fill up the apostolic history at all satisfactorily.

πεποιθήσει . . .] through the great confidence which he has towards you: belongs to σπουδαιότερον, and to the brother, not to συνεπέμψαμεν and to Paul. The brother had, by what he had heard from Titus, conceived a high opinion of the probable success of their mission. 23.] General recommendation of the three. εἴτε ὑπ. Τίτου] Whether concerning Titus (we may supply λέγω or γράφω, or as in B. V., 'any enquire:' or we need not supply any thing), he is my partner and (especially) my fellow-worker towards you: whether our brethren (be in question:—viz. the two mentioned—but generalized by the absence of the article—'whether brethren of ours'), they are the Apostles (in the more general sense of Acts xiv. 14; 1 Thess. ii. 6; Phil. ii. 25) of the churches (i. e. 'are of the churches, what we are of the Lord'—persons sent out with authority), the glory of Christ (i. e. men whose work tends to Christ's glory). 24.] Shew then to them

τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν ^d καυχίσεως ὑπὲρ ὑμῶν, εἰς ^d Rom. iii. 27
 αὐτοὺς ^e ἐνδεικνύμενοι ^f εἰς ^f πρόσωπον τῶν ἐκκλησιῶν. ^e = Rom. ii. 15.
 ix. 22 al.
 (Gen. i. 15,
 17.) constr.,
 see note.
 f = here (ch. xi.
 20) only, see
 Num. xx. 6.
 g so 1 Cor. v. 3.
 xl. 18.
 h ch. viii. 4.
 i Matt. v. 17.
 Prov. xiv. 23.
 2 Mace. xii.
 44 B, F
 Prov. xxvii. 1.
 o ch.
 q Rom. x. 2 reff.

IX. ¹ περὶ ⁸ μὲν γὰρ τῆς ^h διακονίας τῆς ^h εἰς τοὺς ^h ἀγί-
 οὺς ⁱ περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν. ² οἶδα γὰρ τὴν
^k προθυμίαν ὑμῶν ^l ἣν ^m ὑπὲρ ὑμῶν ^{lm} καυχῶμαι ^m Μακεδό-
 σιν, ὅτι Ἀχαῖα ⁿ παρεσκεύασται ^o ἀπὸ ^o πέρυσι· καὶ ὁ
 [^p ἐξ] ὑμῶν ^q ζῆλος ^r ἡρέθισεν ^s τοὺς ^s πλείονας. ³ ἔπεμψα δὲ

(not A). k ch. viii. 11, 12 reff. l constr., ch. xi. 30. Prov. xxvii. 1.
 m constr., ch. vii. 14. n here bis. 1 Cor. xiv. 8. Acts x. 10 only. Jer. xii. 5. o ch.
 viii. 10 only (ref.). p = ch. viii. 7. see Luke xi. 13. ch. v. 2. q Rom. x. 2 reff.
 r Col. iii. 21 only. Prov. xix. 7. s 1 Cor. ix. 19 reff.

24. [^v of τὴν is written above the line by **N¹** or -corr¹.] ^v υπερ ημων D¹G.
 rec (for ἐνδεικνύμενοι) ἐνδεεξασθε, with CD²-³KLP⁸ rel vulg(and F-lat) syrr copt arm
 gr-lat-ff: txt BD¹F 17 goth. rec ins και bef eis προσωπον: om BCD¹FKLP⁸ rel
 latt syrr copt goth aeth arm gr-lat-ff.

CHAP. IX. 1. om γαρ C 2. 41. 115 arm. εμοι B. om το C 17. 73: του F
 109 Thdrt-ms Damasc. ημιν F(not G).

2. παρεσκευασται(but corrd) **N¹**. for ο, το B¹ 17. om εξ BCP⁸ a
 17 vulg(and F-lat) Syr copt arm Orig-int Ambrst Pel: ins DFKL rel fuld syr goth
 Chr Thdrt Damasc Aug. for περυσι, περσυ D¹F: περισυ D² 17. (simly ch viii. 10.)

3. επεμψαμεν D-gr arm Aug.

the proof of your love ('to us,' or perhaps, 'to your poor brethren' (Meyer):—but the word has not been so used throughout this passage, see verse 7: χάρις has been the word), and of our boasting concerning you, in the sight of the churches. I may remark, (1) that the participial construction is elliptic, as in Rom. xii. 16 al. (2) That *πρόσωπον τῶν ἐκκλησιῶν* does not actually import 'the representatives of the churches,' as Meyer (which would be τὸ πρόσωπον or τὰ πρόσωπα, without εἰς), but as above, it being implied that they, being the ἀπόστολοι τ. ἐκκλ., are such representatives. And this is all that Theodoret seems to mean, whom Meyer quotes in support of his view:—τὸ πρόσωπον γὰρ τῶν ἐκκλησιῶν ἐπε-
 έχουσιν οὗτοι τῶν πεμψασάν αὐτούς.

IX. 1—5.] *He recurs to the collection itself, and prays them that they would make good before the brethren his boasting of them, and prepare it before his own coming.*

1.] The *μὲν γάρ* connects with the last verse, thus, 'I beseech you to receive the brethren whom I send, courteously; for concerning the duty of ministration to the saints, it is surely superfluous for me to write to you who are so prompt already.' No new subject begins, as some have supposed; nor is there any break in the sense at all. Some obscurity has been introduced unnecessarily, by taking τῆς διακ. τ. εἰς τ. ἀγ. for *merely this collection which is now making*: whereas the Apostle chooses such general terms as a mild reproof to the Corinthians, who, well aware as they were of the duty

of ministering to the saints, were yet somewhat remiss in this particular example of the duty. There is an emphasis on γράφειν: 'nam testes habebitis praesentes,' Bengel. Theophyl. well remarks: τὸσαῦτα καὶ πρότερον εἰπὼν καὶ πάλιν μέλλων εἰπεῖν, ὅμως περιττὸν αὐτῷ λέγει τὸ περὶ τούτων γράφειν. σοφῶς δὲ τοῦτο ποιεῖ, ὥστε μᾶλλον αὐτοὺς ἐπισπᾶσθαι. αἰσχυνοῦνται γὰρ εἰ γε τοιαύτην ὑπόληψιν περὶ αὐτῶν ἔχοντος τοῦ Παύλου, ὅτι οὐ δέονται συμβουλῆς πρὸς τὸ ἐλεῖν, εἰτα φανῶσιν ἐλάττους τῆς ὑπολήψεως.

2.] For (ground of περισσόν ἐστί) I am aware of your readiness of which (reff.) I am in the habit of boasting concerning you to Macedonians (Bengel remarks on the pres., 'adhuc erat Paulus in Macedonia') that Achaia (not ὑμεῖς—he relates his own words to the Macedonians) has been ready (viz. to send off the money: καὶ οὐδὲν λείπει εἰ μὴ τὸ ἐλθεῖν τοὺς δεξομένους τὰ χρήματα, Theophyl. The Apostle, judging by their readiness, had made this boast concerning them, supposing it was really so. That this is the sense is shewn by ἀπαρσκευάστους below, ver. 4) from last year (reff.):—and the zeal which proceeds from you ('which has its source in you and whose influence goes forth from you:' so ὁ ἐκ Πελοποννήσου πόλεμος, οἱ ἐκέλευν, and the like) stirred up the greater number of them (but not only the example of your zeal: see ch. viii. 1).

3.] But (contrast, not to μὲν in ver. 1, but to καυχῶμαι above; implying fear lest he should have been making a vain boast concerning them)

t Rom. iv. 2
u Rom. iv. 14
v ch. iii. 10 reff.
w constr. Acts
x 1 Cor. ix. 27
y here only +
z ch. vii. 14
a — ch. xi. 17.
b Acts xiii. 46
c Phil. ii. 25.
d — Acts xxvi.
2 reff.
h Rom. i. 2 only +.
only. (Rom. i. 29 al.)

τοὺς ἀδελφούς, ἵνα μὴ τὸ ¹καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
^uκενωθῇ ^vἐν ^vτῷ ^vμέρει τούτῳ, ἵνα καθὼς ἔλεγον ^{uw}παρ-
εσκευασμένοι ^wἦτε, ^xμή ^xπως, εἰάν ἔλθωσιν σὺν ἐμοὶ Μακε-
δόνες καὶ εὐρωσιν ὑμᾶς ^yἀπαρασκευάστους, ^zκαταισχυν-
θῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ^aὑποστάσει
ταύτῃ. ⁵^{bc}ἀναγκαῖον οὖν ^{cd}ἡγησάμην ^eπαρακαλέσαι τοὺς
ἀδελφούς, ^eἵνα ^fπροέλθωσιν εἰς ὑμᾶς, καὶ ^gπροκαταρτί-
σωσιν τὴν ^hπροεπηγγελμένην ⁱεὐλογίαν ὑμῶν ταύτην
ἐτοίμην εἶναι ^jοὕτως ^jὥς ⁱεὐλογίαν καὶ μὴ ὥς ^kπλεονεξίαν.

BCDFK
LPs a b
c d e f g
h k l m n
o 17. 47

e 1 Cor. i. 10 reff.

f Acts xx. 5, 13. Gen. xxxiii. 14.

g here only +.

i = Rom. xv. 29. xvi. 18. Ezek. xxxiv. 26.

j 1 Cor. iii. 15 reff.

k = here

for ἡμῶν, ὑμῶν B¹ (see table).
but corrd) N¹.

om το υπερ υμων F 45 Chr.

ελεγεν(appy :

4. om πως D¹ vulg. om εαν BD² Syr: αν D¹. ευρουσιν F. ins και
bef καταισχυνθωμεν D¹ (and lat) L (Syr) arm. for λεγωμεν, λεγω C¹ DF goth Thl-
comm Ambrst Aug: om ινα μη λεγ. υμ. K. for υμεις, ημεις B¹. rec at
end adds της καυχησης (see ch. xi. 17), with D³ KLPN³ rel syrr goth arm gr-ff: om
BCD¹ FN¹ 17 latt copt æth Ambrst Aug Pel.

5. προσελθωσιν F 48 Thdr̄t-us. for eis, προς BDF m: txt CKLN rel Thdr̄t
Damase Thl (Ec. (P uncert.) rec προκατηγγελμενην (occasioned probably by
προκαταρτ. above), with KL rel syrr Thdr̄t Damase (Ec: txt BCDFPN d 17 vulg copt
goth arm Thl Ambrst Aug Pel. om υμων D¹ (and lat) vulg Pel. om ταυτην
F arm Chr. om και FN¹ 52 latt Syr Chr-comm, lat-ff. rec (for 2nd ως)
ωσπερ, with b l: txt BCDFKLPN rel gr-lat-ff.

I sent (epistolary past, as in ch. viii. 18, 22) the brethren, in order that our matter of boasting concerning you (καύχημα, our whole 'materies gloriandi,' not = καύχησης) may not, in this particular, be proved empty (ἐν τῷ μέρει τούτῳ does not belong to καύχημα, but to κενωθῇ—'that our boast of you, so ample and various—ch. vii. 4, may not break down in this one department.' Estius, in marg., well calls it 'acris cum tacita laude exhortatio apostolica'); that, as I said (when? in ver. 2? or, in his boasting to the Macedonians? or, in 1 Cor. xvi. 1? Most naturally, in ver. 2. If he had meant, to the Macedonians, it would probably have been λέγω, as καυχῶμαι above: if in 1 Cor. xvi., it would have been more clearly expressed. If so, ἔλεγον refers merely to the word παρεσκ.), ye may be prepared (see above on ver. 2), 4.] lest perchance if Macedonians should come with me (to you:—to bring me on my way, or to bear the Macedonian collection. We may infer from this expression, that neither of the two brethren above mentioned, ch. viii. 18, 22, was a Macedonian), and should find you unprepared (with your collection, see ver. 2) we (who have boasted), not to say you (who were boasted of), should be put to shame, in the matter of this confidence (respecting you. ὑπόστασις, as elsewhere in N. T. and LXX, see

reff., subjective: the attempt to give it here the meaning of 'foundation,' 'matter boasted of,' as Chrys., Theophyl., Erasm., Grot., al., Rück., Olsh., is unnecessary, and has probably been induced by the gloss τῆς καυχ. inserted from ch. xi. 17: but see there also). 5.] I therefore (because of ver. 4) thought it necessary to exhort the brethren ('Titus and the two others) that they would go before (my coming) to you, and previously prepare your long announced beneficence (i. e. long announced by me to the Macedonians, ver. 2. εὐλογία, blessing; not used only of a blessing in words, but of one expressed by a present, as Gen. xxxiii. 11; Judg. i. 15. (See Stanley.) But beware of the blunder of connecting it with εὐ and λογία, 'a good collection.' This sense of blessing, combined with the primitive sense, affords the Apostle an opportunity for bringing out the true spirit in which Christian gifts should be given), that this same may be ready (the construction is unusual: ταύτην refers back to εὐλ. and the inf. must have ὥστε supplied. De W. compares Heb. v. 5. Perhaps the nearest is Col. iv. 6) in such sort as beneficence, and not as covetousness (i. e. as the fruit of blessing, poured out from a beneficent mind, not of a sparing covetous spirit which gives no more than it need. There is no need to alter the primi-

6¹ τοῦτο δέ, ὁ ^mσπείρων ⁿφειδομένως ⁿφειδομένως καὶ ¹see 1 Cor. vii. 29 reff.
^mθερίσει, καὶ ὁ ^mσπείρων ^oἐπ' εὐλογίαις ^oἐπ' εὐλογίαις ^m 1 Cor. ix. 11
καὶ ^mθερίσει. ⁷ ἕκαστος καθὼς ^pπροήρηται τῇ καρδίᾳ, ⁿhere bis
μὴ ^qἐκ λύπης ἢ ^{ar}ἐξ ^rἀνάγκης· ^sἰλαρὸν γὰρ ^tδότην ^o—(vos, Joh. xvi. 14.)
ἀγαπᾷ ὁ θεός. ⁸ ^uδυνατεῖ δὲ ὁ θεὸς πᾶσαν ^vχάριν ^wπερισ- ^o—Rom. v. 11.
σεῦσαι ^xεἰς ὑμᾶς, ^yἵνα ^zἐν ^yπαντὶ πάντοτε ^zπᾶσαν ^aαὐτάρ- ^phere only.
^rHeb. vii. 12 only. ^shere only. Prov. xxii. 8. (—ότης, Rom. xii. 8.) ^there only. l. c. only.
^uRom. xiv. 4. ch. xiii. 3 only+. ^vActs xi. 23 reff. ^wtrans., ch. iv. 15. Eph.
i. 8. 1 Thess. iii. 12 only+. ^x= ch. ii. 9, 12. viii. 23. Gal. v. 10 al. ^ych.
iv. 8 reff. ^z= Acts xx. 19 reff. ^a1 Tim. vi. 6 only+. (—κης, Phil. iv. 11. —κεῖν,
Deut. xxxii. 10.)

6. for 1st *ἐπ' εὐλογίαις*, *ἐν εὐλογία* in *benefictione* D¹F fuld copt goth Orig-int lat-ff.
for 2nd *ἐπ' εὐλ.*, *ἐξ εὐλογίας* D¹(and lat) fuld copt goth Orig-int Cyp: *ἐπ' εὐλογία*
F(not F-lat) copt Aug. om και D¹ aeth.
7. rec *προαιρείται*, with DKL rel syrr Chr Thdrt Damasc: txt BC(FP)X (17) Chr-ms
(Wist) (*προεῖρεται* F¹, *προεῖρητ*. F²G 17: *προηρητ*. P): *proposuit* (or simly) vss lat-ff.
8. rec *δυνατός* (*see notes*), with C²D²⁻³KLP rel Thdrt Damasc: txt BC¹D¹FX.
for δε, γαρ D¹ 109-78 demid tol Syr. om παντοτε F(not F-lat) 7.

tive meaning, or to make the word signify 'tenacity,' as Calv., De Wette, al.: he who defrauds the poor by stinting them *πλεονεκτεῖ*, in the literal sense. Still less must we with Chrys., al., refer *πλεονεξ*: to the Apostle,—*μηνόμισθε, φησιν, ὅτι ὡς πλεονεκτοῦντες αὐτὴν λαμβάνομεν*, Hom. xix. p. 573,—which is inconsistent with the interpretation *φειδομένως* below, and with *εὐλογίαν*, the corresponding word, which applies to the *spirit* of the givers).

6, 7.] *He enforces the last words by an assurance grounded in Scripture and partly cited from it, that as we sow, so shall we reap.* τοῦτο] Some supply *φημί*, as in ref.: others, as Meyer, would take it as an accus. absol., 'as regards this,' viz. what has gone before. But I would rather take it as an imperfect construction, in which τοῦτο is used merely to point at the sentiment which is about to follow:—But this—(is true), or But (notice) this . . .

ἐπ' εὐλογίαις] with blessings: ἐπί denoting the accompanying state or circumstances, as in ref.: not, 'with a view to blessings,' which will not suit the second ἐπ' εὐλ.: nor as Theophyl., (Ec., and E. V. μετὰ δαυιλείας, *bountifully*: which gives indeed the sense, but misses the meaning of the expression: see above. It refers to the *spirit* of the giver, who must be *ἰλαρὸς δότης*, not giving murmuringly, but with blessings, with a beneficent charitable spirit: such an one shall reap also with blessings, abundant and unspeakable. The only change of meaning in the second use of the expression is that the *εὐλογίαι* are poured on him, whereas in the first they proceeded from him: in both cases they are the element in which he works. So, we bestow the seed, but receive the harvest. The spirit with which we sow, is of ourselves: that with which we reap, depends

on the harvest. So that the change of meaning is not arbitrary, but dependent on the nature of things. 7.] Not, as Meyer

and De W., a limitation of the foregoing, or else it would be expressed by some connecting particle,—but a continuation of the thought:—*φειδομένως* and *ἐπ' εὐλογίαις* referred to the *spirit* of the giver; so does this verse,—*ἐκ λύπης ἢ ἐξ ἀν.* corresponding to *φειδομένως*,—*ἰλαρὸς*, to *ἐπ' εὐλογίαις*.

καθὼς προήρηται] as he hath determined in his heart; supply, 'so let him give:' i. e. let the *προαίρεσις*, the full consent of the free will, go with the gift; let it not be a reluctant offering, given *ἐκ λύπης*, out of an annoyed and troubled mind at having the gift extorted, nor *ἐξ ἀνάγκης*, out of necessity,—because compelled. Such givers,—that is implied,—God does not love. δότης is not a classical word. δότηρ, δωτήρ and (Hes. Op. 353) δώτης, are used (Meyer).

8—11.] *He encourages them to a cheerful contribution by the assurance that God both can (vv. 8, 9), and will (vv. 10, 11) furnish them with the means of performing such deeds of beneficence.* 8.]

δυνατεῖ has the emphasis. I adopt the reading because after all it is difficult to imagine how so easy a construction as *δυνατὸς ὁ θεός*, should have been altered to *δυνατεῖ*, as Meyer supposes, or why the transcriber need have written *δυνατός ἐστιν* if the latter were a correction for *δυνατεῖ*, seeing that the verb substantive is just as frequently omitted in such clauses as is inserted.

πᾶσαν χάριν, 'etiam in bonis externis,' Bengel,—to which here the reference is: not excluding however the wider meaning of 'all grace.' περισσεύσαι, to make to abound,—reff.

ἵνα κ.τ.λ.] in order that, having at all times in every thing all sufficiency (of

b Rom. iii. 7. ^a καθὼς γέγραπται ^d Ἐσκόρπισεν, ἔδωκεν τοῖς ^e πένησιν, ^{BCDFI} ^{LPR} ^a ^c ^d ^e ^f ^h ^k ^l ^m. ^o 17. 41.
 c Act. x. 35. ^o 17. 41.
 d Matt. xii. 30. ¹⁰ ὁ δὲ ἐπι-
 1. John. x. 12.
 xvi. 32 only.
 2 Kings xvii.
 15. Psu. cxi.
 9.
 e Acts only. i. c.
 Exod. xiii.
 6 al. fr.
 f John viii. 35.
 bis. xii. 34.
 Heb. vi. 24.
 1 Pet. i. 25.
 from Isa. xl. 8.
 1 John ii. 17
 only.
 g Gal. iii.
 5. Col. ii. 19. 2 Pet. i. 5, 11 only. Sir. xxv. 22 only. (-γά, Eph. iv. 16. Phil. i. 19.) i ver. 6. Isa.
 iv. 10. k Rom. xiv. 17 reff. Isa. i. c. 11 Pet. iv. 11 only. 3 Kings iv. 7. Sir.
 xxxix. 33. m Acts vi. 7 reff. n epp., here only. Mark iv. 26, 27. Luke viii. 5, 11 only. Deut.
 xi. 10. o trans. 1 Cor. iii. 6, 7 reff. p (γενν.) Matt. iii. 7 || L. xii. 34. xxiii. 33. xvi. 29 ||
 Mk. L. Luke xii. 18 only. Deut. xiv. 22. HOSEA x. 12. q ch. iv. 8 reff. r ch. vi. 10. 1 Cor.
 i. 5 only. Gen. xiv. 23 al. participial constr., Acts xxiv. 10 reff. s = Acts xx. 19 reff. t Rom.
 xii. 8 reff. u = Acts x. 41 reff. v = Rom. iv. 15 reff. w = Acts xxiv. 3 reff.
 x Acts vi. 1 reff. y Luke i. 23. Phil. ii. 17, 30. Heb. viii. 6. ix. 21 only. Num. viii. 22. z constr., see
 Acts ii. 5 reff. a ch. xi. 9 only. t. Wisd. xix. 4 only.

9. at end ins του αιωνος FK 238 vulg(not am demid al) æth.

10. for σπέρμα, σπορον (corn from σπορον below) BD¹F: σπειραντι L m 47.
 rec χορηγησαι πληθυναι αυησαι (prob, as Meyer, corms, in the idea that a wish was
 intended, and so the futures have been changed to optatives: for such they are, not
 infinitives: cf 1 Thess iii. 11, 12; 2 Thess ii. 17; iii. 5,—and var readd, Rom xvi. 20),
 with D³KN³ rel syr goth Ch Thdr Damasc: χορηγησαι and πληθυναι F: χορηγησαι and
 αυησαι L: txt BCD¹PN¹ m 17 copt æth arm Cyr, Cypr Ambrst Aug. rec γεννη-
 ματα, with c k: txt BCDFKLPR rel Chr-mss Thl-mss.

11. ins ινα bef εν παντι F Chr lat-lf. υμων C²P 66²-7. 71-4. 91. 119-20 syr-mg
 Damasc. for τω θ., θεου B: om τω D¹.

worldly substance; αὐτάρκ. is objective;
 not *contentedness*, subj. ye may abound
 towards ('have an overplus for;' which is
 not inconsistent with αὐτάρκεια, seeing
 that αὐτ. does not *exclude* the having
 more, but only the having *less* than is
 sufficient: the idea of a man's having at
 all times and in all things a sufficiency,
 would presuppose that he had somewhat
 to spare) every good work: 9.]

as it is written (i.e. fulfilling) the cha-
 racter described in Scripture).—He scat-
 tered abroad (metaph. from seed: μετὰ
 δαφιλίας ἔδωκε, Chrys.), he gave to the
 poor: his righteousness remaineth for
 ever. In what sense is δικαιοσύνη used?
 Clearly in the only one warranted by the
 context—that of 'goodness proved by be-
 neficence,'—'a righteous deed, which shall
 not be forgotten,—as a sign of righteous-
 ness in character and conduct.' To build
 any inference from the text inconsistent
 with the great truths respecting δικαιοσύνη
 ever insisted on by Paul (as Chrys., p. 574,
 καὶ γὰρ δικαίους ποιεῖ [ἢ φιλανθρωπία], τὰ
 ἁμαρτήματα καθάπερ πῦρ ἀναλίσκουσα, ὅταν
 μετὰ δαφιλίας ἐκχέται) is a manifest
 perversion. 10.] Assurance that God

will do this. But (introduces the new as-
 surance) He that ministers seed to the
 sower and bread for eating (in the phy-
 sical world:—from ref. Isa., LXX. The

Vulg., E. V., Luther, Calv., Grot., al.,
 commit the mistake of joining κ. ἄρτον εἰς
 βρῶσιν with χορηγήσαι, or -ει. βρῶσις,
 the act of eating: not = βρῶμα), shall
 supply and multiply your seed (i.e.
 the money for you to bestow,—answer-
 ing to σπέρμα τῷ σπείροντι), and will
 increase the fruits of your righteous-
 ness (from ref. Hos.—the everlasting re-
 ward for your bestowals in Christ's name,
 as Matt. x. 42;—answering to ἄρτον εἰς
 βρῶσιν, which is the result of the sower's
 labours).

11.] Method in which you
 will be thus blessed by God. In every
 thing being enriched (the construction is
 an anacoluthon, as in ref. and in ch. i. 7
 al.: nothing need be supplied) unto all
 liberality (i.e. in order that you may
 shew all liberality. On ἀπλ. see note,
 Rom. xii. 8), which (of a sort which)
 brings about by our means (as the dis-
 tributors of it) thanksgiving (from those
 who will receive it) to God. 12.]

Explanation of the last clause. Because
 the ministration (not on our part who
 distribute, though it might at first sight
 seem so: the next verse decides διακονία to
 mean, 'your administering by contribu-
 tion,' as in ver. 1) of this public service
 (ΛΕΙΤ. here seems to approach more nearly
 to its proper sense, serving the public by
 furnishing the means of outfit for some

^b ὑπερήματα τῶν ^c ἀγίων· ἀλλὰ καὶ ^d περισσεύουσα διὰ ^b 1 Cor. xvi. 17
πολλῶν ^w εὐχαριστιῶν τῷ θεῷ. ¹³ διὰ τῆς ^e δοκιμῆς τῆς ^c Acts ix. 13
^x διακονίας ταύτης ^f δοξάζοντες τὸν θεὸν ^f ἐπὶ τῇ ^g ὑποταγῇ ^d Acts xvi. 5
τῆς ^h ὁμολογίας ὑμῶν ⁱ εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ ^f Luke ii. 20.
καὶ ^j ἀπλότητι τῆς ^{kl} κοινωνίας ^{lm} εἰς αὐτοὺς καὶ ^m εἰς ^f Acts ii. 21.
πάντας, ¹⁴ καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ⁿ ἐπιποθούντων ^g Gal. ii. 5.
ὑμᾶς διὰ τὴν ^o ὑπερβάλλουσιν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. ^h Luke ii. 21.
¹⁵ ^p χάρις τῷ θεῷ ^q ἐπὶ τῇ ^r ἀνεκδιηγῇ αὐτοῦ ^s δωρεᾷ. ⁱ 1 Tim. i. 5.
^{iii.} 1. iv. 14. x. 23 only. P. H. L. (Deut. xii. 17.) gen. of reference, Rom. vii. 2 reff. ⁱ 1 Cor. x. 21.
^{xx.} 21. ^j ver. 11. ^k Rom. xv. 26 reff. ⁱ Phil. i. 5.
^{xiii.} 1 reff. ⁿ Rom. i. 11 reff. ^{James} iv. 5. constr., Phil. i. 8. ii. 26. ¹ Pet. ii. 2. ^m 1 Cor. Ps. cxviii. 171.
^o ch. iii. 10 reff. ^p Rom. vi. 17. vii. 25. ¹ Cor. xv. 57. ch. ii. 14. viii. 16. ^q so ver. 13
reff. ^r here only. ^s John iv. 10. Acts ii. 38 al. + ^t Wisd. vii. 14. xvi. 25. ² Macc. iv. 30
only. (Dan. ii. 6. v. 17 Theod.)

12. for θεω, χριστω B 46: in *Domino* vulg.

13. ins και bef δια B. εαντ. P.

14. for υμων, ημων BN¹ (but with υ written above).

aft υμας ins εδιν N³.

15. rec aft χαρις ins δε, with C²D^{2,3}KLPN³ rel vss gr-f¹ Ambrst-ms Sedul: om BC¹D¹FN¹ a 17 latt goth Ambrst-ed Aug Pel Bede.

necessary purpose) not only serves the end of supplying by its help the wants of the saints, but of abounding (περισσ. may be transitive as in ver. 8, not only filling up, but 'causing to overflow,' what were ὑπερήματα. But the usual intransitive sense is preferable. The emphasis is on προσαναπλ. and περισσεύουσα) by means of many thanksgivings to God (τῷ θεῷ with εὐχαρ., as in ver. 11, not with περισσεύουσα, which would not, as Meyer observes, give the sense of abounding towards God,—this would be εἰς τ. θεόν, see Rom. v. 15, or εἰς τ. δόξαν τ. θεοῦ, as in ch. iv. 15,—but the objectionable one of περισσεύει μοί τι, as John vi. 13; Luke ix. 17).

13.] they (the recipients) glorifying God (the participle as in ver. 11, an anacoluthon) by means of (the proof, &c., is the occasion, by means of which) the proof (i. e. the tried reality—the substantial help yielded by) of this (your) ministration, for the subjection of your confession as regards the Gospel of Christ (i. e. that your ὁμολογία, [= 'you who confess Christ,'] 'is really and truly subject in holy obedience, as regards the gospel of Christ.' But εἰς must not be joined with ὑποταγῇ, as 'obedience to,' or (E. V.) 'subjection unto,'—which is unexampled, and would more naturally have the art., τῇ εἰς: it is towards, 'in reference to,' as in ref.) and liberality of your contribution as regards them and as regards all men (the same remarks apply to εἰς as above). Meyer would render ἀπλότητι τῆς κοινωνίας, 'the genuineness of your fellowship;' but see note on Rom. xii. 8, and Rom. xv. 26. He also makes τῇ ὑποταγῇ τῆς ὁμολ., 'your subjection to your confession,' which perhaps may be, but

disturbs the parallel of ἀπλότητι τ. κοιν.

14.] The construction is very difficult. δεήσει may depend on περισσεύουσα, ver. 12 (but then we should expect διὰ as there),—or on δοξάζοντες (but then it should also depend on ἐπὶ—and they could not be said to glorify God for their own prayers. If on δοξάζοντες as the instrument whereby, it seems strange that αὐτῶν should be expressed), or αὐτῶν δεήσει ὑπὲρ ὑμ. ἐπιπ. ὑμ. may be (as Meyer) a gen. absol., 'while they desire you in prayers for you' (but this seems forced, and as De W. observes, would require τῇ either before or after δεήσει). In the midst of these difficulties I see no way but this: the datives preceding, ὑποταγῇ and ἀπλότητι, have occasioned this also to be expressed in the dative, as though it depended on ἐπὶ, whereas it is in reality parallel with διὰ πολλῶν εὐχαριστιῶν and dependent on περισσεύουσα. Again, the words in another point of view are parallel with τῇ ὑποταγῇ and ἀπλότητι, inasmuch as these are ὑμῶν, and this δέσις is αὐτῶν. Amidst such complicated antitheses and attracted constructions, it may suffice if we discover the clue to the original formation of the sentence: the meaning is obvious enough, viz. that glory also accrues to God by the prayers of the recipients, who are moved with the desire of Christian love (reff.) to you, on account of the grace of God which abounds eminently towards (over) you (ἐφ' ὑμ. belonging to ὑπερβ. not to χάριν, which would, but not of absolute necessity, require τήν).

15.] Having entered, in the three last verses, deeply into the thankful spirit which would be produced in these

1 Rom. xii. 1

reft.

y 1 Cor. iv. 21

reft.

y Acts xxiv. 4

(reft. only +.

w ver. 7. Luke

ii. 31. Acts iii.

13. 2 Chron.

xiii. 8.

x Rom. xii. 16 reft.

ii. 6. Winer, edn. 6, § 44. 3. b.

y 1 Cor. v. 3 reft.

b ch. i. 15 reft.

z ch. v. 6, 8 reft.

a constr.

Cor. iv. 6. Phil.

X. ¹ Αὐτὸς δὲ ἐγὼ Παῦλος ¹ παρακαλῶ ὑμᾶς ¹ διὰ τῆς ^u πρᾶγτης καὶ ^v ἐπεικειας τοῦ χριστοῦ, ὅς ^w κατὰ ^w πρόσωπον μὲν ^x ταπεινὸς ἐν ὑμῖν, ^y ἂπὼν δὲ ^z θαρρῶ εἰς ὑμᾶς ² δέομαι δὲ ^a τὸ μὴ ^y παρὼν ^z θαρρήσαι τῇ ^b πεποι-

CHAP. X. 1. rec *πραότητος*, with CDKLN³ rel: txt BFPN¹ 17.

for εἰς υμᾶς, ἐν υμῖν P.

2. aft τη πεποιοησει ins ταυτη C²(hence to σπλα της, ver 4, C is rewritten) copt.

recipients of the bounty of the Corinthians, *he concludes with an ascription*, in the spirit also of a thankful recipient, of *unfeigned thanks to Him, who hath enriched us by the gift of His only Son, which brings with it that of all things else* (Rom. viii. 32), and is, in all its wonders of grace and riches of mercy, truly *ineffable*, ἀνεκδιήγητος. It is impossible to apply such a term, so emphatically placed as here, to any gift short of THAT ONE. And the ascription, as coming from Paul's fervent spirit, is very natural in this connexion. This interpretation is preferred by Chrys. Hom. xx. p. 579 f. [δωρεὰν δὲ ἐνταῦθα λέγει καὶ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα καὶ τοῖς λαμβάνουσι καὶ τοῖς παρέχουσιν· ἢ τὰ ἀπόρρητα ἀγαθὰ τὰ διὰ τῆς παρουσίας αὐτοῦ τῇ οἰκουμένῃ πάσῃ μετὰ πολλῆς δωρηθέντα τῆς φιλοτιμίας· ὃ καὶ μέλιστα ἐστὶν ὑποπεύσαι. ἵνα γὰρ καὶ καταστειλῇ, καὶ δαψιλεστέρους ἐργάσῃται, ὡν ἔτυχον παρὰ τοῦ θεοῦ, τούτων αὐτοὺς ἀναμνήσκει. καὶ γὰρ μέγιστον τοῦτο εἰς προτροπὴν ἀρετῆς ἀπάσης· διὸ καὶ ἐνταῦθα τὸν λόγον κατέκλεισεν], and Thl. [who, after beginning as Chrys., proceeds: ἢ καὶ τῶν ἀγαθῶν ἀναμνήσκει ὡν ἡξιώθημεν διὰ τῆς σαρκώσεως τοῦ χριστοῦ, ὡς αὖτε τοιαῦτα λέγων Μηδὲν μέγα νομίσητε ὑμεῖς ποιεῖν· ἀνεκδιήγητα γὰρ εἰσι τὰ ἀγαθὰ ἃ ἐλάβομεν παρὰ θεοῦ· καὶ εἰ ὀλίγα καὶ φθαρτὰ δώμεν, τί μέγα;] It is also given by Bengel ["Deus nobis dedit abundantiam bonorum interiorum et exteriorum, quæ et ipsa est inenarrabilis, et fructus habet consimiles"], Meyer, al. The other explanation (see Chrys. above) is that of Calv., Grot., Est., al.

CHAP. X. 1—XIII. 13.] THIRD PART OF THE EPISTLE. DEFENCE OF HIS APOSTOLIC DIGNITY, AND LABOURS, AND SUFFERINGS, AGAINST HIS ADVERSARIES: WITH ANNOUNCEMENT OF HIS INTENDED COUSE TOWARDS THEM ON HIS ENSUING VISIT. X. 1—6.] *He assures them of the spiritual nature, and power, of his apostolic office: and prays them not to make it necessary for him to use such authority against his traducers at his coming.*

1.] δέ marks the transition to a new

subject,—and αὐτός points on to the personal characteristics mentioned below, 'Ego idem Paulus, qui . . .'; the words ἐγὼ Παῦλος setting his Apostolic dignity in contrast with the depreciation which follows. Sometimes however we have αὐτός used, where the only object seems to be to bring out the personality more strongly: so 1 Thess. iii. 11; iv. 16; v. 23; 2 Thess. ii. 16; iii. 16. See also Rom. vii. 25: and ch. xii. 13:—and such may be the case here:—but the ὅς rather favours the former interpretation.

διὰ τ. πρ. κ. ἐπ.] as in Rom. xii. 1, using the meekness and gentleness of Christ (Matt. xi. 29, 30) as a motive whereby he conjures them. And most appropriately: he beseeches them by the gentleness of Christ, not to compel him to use towards them a method of treatment so alien from that gentleness: "Remember how gentle my Master was, and force not me His servant to be otherwise towards you."

πραότης, lenitas, virtus magis absoluta: ἐπιείκεια, æquitas, magis refertur ad alios," Bengel. See many examples in Wetst.

ὅς κατὰ πρός.] Who in personal appearance indeed (am) mean among you (he appropriates concessively, but at the same time with some irony,—so Chrys. Hom. xxi. p. 583, κατ' εἰρωνείαν φησί, τὰ ἐκείνων φθεγγόμενος,—the imputation by which his adversaries strove to lessen the weight of his letters. κατὰ πρ. is not a

Hebraism: Wetst. quotes several instances of its usage by Polybius), but when absent am bold (severe, outspoken in blame) towards you, 2.] but

(however this may be, assuming this character of me to be true or not, as you please;—or, notwithstanding that I may have been hitherto ταπεινός among you) I pray [you] (not, God, as Bengel [1], al.) that I may not (τὸ μὴ sets the object of δέομαι in a stronger light, see reft.) when present ('as I intend to be:—'at my next visit') have to be bold (see above) with the confidence (official peremptoriness, and reliance on my authority) with which I reckon (am minded: not passive, 'am reckoned,' as Vulg., Luther, Beza, Estius, Bengel, al., which, as Meyer remarks, would

θήσει ἢ ^cλογίζομαι ^dτολμήσαι ἐπὶ τινὰς τοὺς ^eλογιζόμε-
 νους ἡμᾶς ^eὡς ^{fg}κατὰ ^{fg}σάρκα περιπατοῦντας. ³ ^hἐν
^hσαρκὶ γὰρ ⁱπεριπατοῦντες οὐ ^gκατὰ ^gσάρκα ^jστρατενύ-
 μεθα· ⁴ τὰ γὰρ ^kὄπλα τῆς ^lστρατείας ἡμῶν οὐ ^mσαρκικά,
 ἀλλὰ δυνατὰ ⁿτῷ θεῷ ^oπρὸς ^pκαθαίρεισιν ^qὀχυρωμάτων
⁵ ^rλογισμοὺς ^sκαθαίρουντες καὶ πᾶν ^tὑψωμα ^uἐπαιρόμε-
 νον κατὰ τῆς γνώσεως ^vτοῦ θεοῦ, καὶ ^wαἰχμαλωτίζον-
 τες πᾶν ^xνόημα εἰς τὴν ^yὑπακοὴν τοῦ χριστοῦ, ⁶ καὶ

20. Phil. i. 23, 24. Col. ii. 1. 1 Tim. iii. 16. Philem. 16. i ch. iv. 2 reff. j 1 Cor.
 ix. 7 reff. k = ch. vi. 7 (reff.). l 1 Tim. i. 18 only +. m 1 Cor. iii. 3 reff.
 n dat., Acts vii. 20 reff. o = ch. viii. 19 reff. p ver. 8 reff. q here only. ρ = Acts
 xxi. 22. 1 Macc. v. 63. r Rom. ii. 15 only. Prov. vi. 18. Jer. xi. 19. s = Acts
 xix. 27. Lam. ii. 2. t Rom. vii. 39 only. Job xxiv. 24. Judith x. 8. xiii. 4 only.
 xi. 20. Ezra iv. 19. Dan. xi. 14 Theod. v gen. object, ch. ii. 14. u = ch.
 reff. x ch. ii. 11 reff. y and constr., Rom. i. 8 reff. w Rom. vii. 23

om τινας C².

3. περιπατοῦντας F.

4. στρατίας (for -ειας) CDEKLPS e l¹ m n 47: txt B 17.

5. καθαίρουντων D¹ Orig¹ (and int₃: txt₄) Meth. om 2nd και F Ambrst-ed.
 at end ins αγωντες DF goth.

naturally require ἀπὸν with τολμήσαι) to be bold towards some, (namely) those who reckon (of) us as walking according to the flesh (περιπατεῖν κατὰ σάρκα is well explained by Estius, 'hoc est, secundum carnales et humanos affectus vitam et actiones instituere. . . . Putabant enim Paulum, quando praesens erat, sive captandæ gratiæ causa, sive quod timeret offendere, vel simili affectu humano prohibitum fuisse, ne potestatem exerceret, quam absens per literas venditabat'). 3.] The γάρ here shews that this verse is not the refutation of the charge κατὰ σάρκα περιπατεῖν, but a reason rendered for the δέομαι above; and ἐν σαρκὶ and κατὰ σάρκα allude only to the charge just mentioned. This indeed is shewn by the use, and enlargement in vv. 4—6, of στρατενόμεθα, instead of περιπατοῦμεν:—they who accuse us of walking after the flesh, shall find that we do not war after the flesh: therefore compel us not to use our weapons. ἐν σαρ. γ.

περιπ.] Although we walk in the flesh, i. e. are found in the body,—yet we do not take our apostolic weapons from the flesh—do not make its rule our rule of warfare.

4.] Enlargement of the idea in στρατενόμεθα. If the warfare were according to the flesh, its weapons would be carnal: whereas now, as implied, they are spiritual, δυνάτῃ τῷ θεῷ,—powerful in the sight of God (i. e. 'in His estimation,' 'after His rule of warfare.' It is not a Hebraism; see on ref. Acts; and for the dat., Winer, edn. 6, § 3. 4. Some render it, 'by means of God,'—Beza, Grot., Estius, Bengel, al.: others, 'for God,'—God's means of shewing his power,—Billroth, al., but wrongly) in order to pulling

down of strongholds (see ref. Prov. So Philo de Abrah. § 38, vol. ii. p. 32, τὸν ἐπιτεχισμὸν τῶν ἐναντίων δοξῶν καθαίρειν,—see also de Confus. ling. § 26, vol. i. p. 424. Cf. Stanley: who thinks that recollections of the Mithridatic and piratical wars may have contributed to this imagery. The second of these, not more than sixty years before the Apostle's birth, and in the very scene of his earlier years, was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners).

5.] The nom. καθαίρουντες refers to ἡμεῖς, the implied subject of ver. 4;—this verse carrying on the figure in ὀχυρωμάτων. By λογισμούς he means, as Chrys., p. 585, τὸν τύπον τὸν Ἑλληνικόν, καὶ τῶν σοφισμάτων κ. τῶν συλλογισμῶν τῶν ἰσχυόν:—but not only these:—every towering conceit κατὰ σάρκα is also included. κ. πᾶν ὑψ.] And every lofty edifice (fortress or tower) which is being raised (or, raising itself) against the knowledge of God (i. e. the true knowledge of Him in the Gospel; not subjective here, but taken objectively, the comparata being human knowledge, as lifted up against the knowledge of God, i. e. the Gospel itself), and leading captive every intent of the mind (not 'thought,' as E. V.: not intellectual subjection here, but that of the will, is intended) into subjection to Christ (in the figure he treats ἡ ὑπακοὴ τ. χριστοῦ, the new state into which the will is brought by its subjection, as the country into which it is led captive: compare Luke xxi. 24).

6.] But perhaps some will not thus be subjected. In that case we are ready to inflict punishment on them: but not till

² here only. ² ἐν ² ἐτοίμῳ ² ἔχοντες ² ἐκδικῆσαι ² πᾶσαν ² παρακοήν, ὅταν BCDP
 Polyb. ii. 34. 2. (ως ἔχειν, c πληρωθῇ ὑμῶν ἢ d ὑπακοή. LPS a
 Acts xxi. 13. c. e d e f
 ref.) h k l m
 a Rom. xii. 19. 7 Τὰ e κατὰ e πρόσωπον βλέπετε; εἴ τις f πέποιθεν o 17.
 ref.
 b Rom. v. 19. εαυτῷ s χριστοῦ εἶναι, τοῦτο h λογιζέσθω i πάλιν j ἀφ'
 Heb. ii. 2. εαυτοῦ, h ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς.
 (οὐεν, Matt. xviii.
 17.) s εἰάν k [τε] k γὰρ l m περισσύτερόν m τι καυχῆσθαι περὶ
 c = John iii. 29. al. fr. Dan. viii. 23. d w. gen. subj., Rom. v. 19. xv. 18. xvi. 19 al. e ver. 1. f constr. dat., Phil.
 i. 14. Philom. 21. Prov. xiv. 16. Isa. xxviii. 17. inf., Rom. ii. 19. g = 1 Cor. i. 12. iii. 23. h constr.,
 Rom. ii. 3 reff. i = 1 Cor. xii. 21. j ch. iii. 5 reff. k = Rom. i. 26. vii. 7. l ch.
 ii. 7 reff. m Luke xii. 4 only.

6. for ἐν ἐτοιμῳ, ἐτοιμῳς D¹ Orig¹. aft πληρωθῇ ins προτερον C 39 fri Aug.
 η ὑπακοη bef ὑμῶν D¹ F lat-fl. — ἡμῶν D¹ F (not G).
 7. for πεποιθεν, δοκεῖ πεποιθῆναι B. aft χριστον ins δουλός D¹ F flor fuld Ambrst-
 ms. παλιν bef λογιζέσθω PL. for αφ, εφ BLN; apud vulg D-lat F-lat;
 intra G-lat. rec aft ημεῖς ins χριστου, with D³ KL rel copt-wilk Damase Ec: om BCD¹ FPN 17 latt syrr goth æth arm Chr Thdrt Thl Ambrst Pel.
 8. om τε BF d 17 Chr Thl: ins CDKLPN rel Thdrt Damase Ec Ambrst. rec
 ins καὶ bef περισσύτερον, with D³ KLN³ rel Syr syr-ng Chr Thdrt Damase Thl: om
 BCD¹ FPN¹ c latt copt goth æth arm Ec. τι bef περισσ. F Ambrst Vig: om τι
 m¹ arm Sedul. καυχῆσθαι LPN c f k Thl: -σωμεθα 17.

every opportunity has been given them to join the ranks of the obedient; **when your obedience** (stress on ὑμῶν) **shall have been completed.** He does not mention any *persons*—not the *disobedient*, but *every* (case of) *disobedience*, and throws out ὑμεῖς into strong relief, as charitably embracing all, or nearly all, those to whom he was writing. Lachmann, strangely, and as it seems to me most absurdly, puts a period at παρακοήν, and joins ὅταν πληρωθῇ ὑμ. ἢ ὑπακοή, τὰ κατὰ πρόσωπον βλέπετε. More complete ignorance of the Apostle's style, and non-appreciation of the fine edge of his hortatory irony, can hardly be evinced, than this.

7—XII. 21.] *A digression, in which he vindicates his apostolic dignity, his fruitfulness in energy and in sufferings, and the honour put on him by the Lord in revelations made to him.* 7—11.] He takes them on their own ground. They had looked on his outward appearance and designated it as mean. Well then, he says: '*do ye regard outward appearance?* even on that ground I will shew you that I am an Apostle—I will bear out the severity of my letters: I will demonstrate myself to be as much Christ's, as those who vaunt themselves to be especially His.' This rendering suits the context best, and keeps the sense of κατὰ πρόσωπον in ver. 1. The imperative rendering of Vulg., Ambrose, Theophyl., Billr., Rück., Olsh., De Wette, al.,—'*look at the things before your eyes,*' is objectionable (Meyer), (1) from altering the meaning of κατὰ πρόσωπον: (2) because it gives too tame a sense for the energy of the passage: (3) because βλέπετε

generally in such sentences, in Paul's style, comes first, see 1 Cor. i. 26; x. 18; Phil. iii. 2 (3ce); Col. iv. 17. Another way, is to take it as said without a question, but indicatively. So Chrys., Calvin, 'Magni facitis alios qui magnis ampullis turgent,—me, quia ostentatione et jactantia careo, despiciatis.' But in that case, surely some further intimation would have been given of such a sentiment than merely these words,—the break after which, without any connecting particle, would thus be exceedingly harsh. Others again fancifully mix up with κατὰ πρόσωπ. the supposed characteristics of the (?) *Christ-party*, the having seen Christ in the flesh: the being headed by James the brother of the Lord, &c. &c.

εἴ τις . . .] **If any one believes himself to belong to Christ** (lit. '*trusts in himself to belong.*' From 1 Cor. i. 12, it certainly was one line taken by the adversaries of the Apostle to boast of a nearer connexion with, a more direct obedience to, Christ, in contradistinction to Paul: and to this mind among them he here alludes), **let him reckon this again out of his own mind** (i.e. let him think afresh, and come to a conclusion obvious to any one's common sense [ἀφ' ἑαυτοῦ] and not requiring any extraneous help to arrive at it), **that as he is Christ's, so also are we** (that whatever intimate connexion with or close service of Christ he professes, such, and no less, is mine). 8.] This is shewn to be so. Even more boasting than he had ever yet made of his apostolic power, would not disgrace him, but would be borne out by the fact. **For if we were to boast** (εἰάν is not concessive, but hypothetical, as in 1 Cor. xiii. 1. τε γάρ

της ἑξουσίας ἡμῶν ὅς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν
καὶ οὐκ εἰς καθάραισιν ὑμῶν, οὐκ ἀσχυνηθήσομαι, ἵνα
μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.
ὅτι αἱ μὲν ἐπιστολαὶ φησιν βαρεῖαι καὶ ἰσχυραί, ἡ
δὲ παρουσία τοῦ σώματος ἀσθενής καὶ ὁ λόγος ἐξουθε-
νημένος. 11 τοῦτο λογιζέσθω ὅτι τοιοῦτος, ὅτι οἰοί

n see 1 Cor. ix.
4, and passim.
= ch. xiii. 10.
o attr., Acts i.
1 reff.
p so Matt. x. 1
al. fr.
q Rom. xiv.
19 reff.
r ver. 4, ch.
xiii. 10 only +
1 Mac. iii. 47
43 only.
(-ρεῖν, ver.
t w. inf., here
u here only. Levit.
Acts xxv. 7 (reff.).
a Rom. xiv. 3 reff.

5.) s Luke xvi. 3. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28 only. Ps. xxxiv. 4.
only. μεγάλα χρήματα ὡς ἂν εἶναι ῥοδώπιος, Herod. ii. 135.
xxvi. 6. (-βος, Mark ix. 6.) y see note. w = Matt. xxiii. 23. Acts xxv. 7 (reff.).
x 1 Cor. i. 25 reff. iv. 10. y 1 Cor. xvi. 17 reff. z see 1 Cor. i. 25. a Rom. xiv. 3 reff.
b ver. 7. c Acts xxii. 22 reff.

om ἡμῶν C¹P 66². 219¹ Syr copt Chr. for κυριος, θεος D¹(and lat) F(grand lat) G-lat
fri Idac. rec adds ἡμῶν, with D³F⁴KL^Δ rel goth Thdrt Ec: μοι Syr copt Chr Thl :
pref ἡμῶν P 73: om BC D¹(and lat) N¹ 17 am¹(with tol al) æth. for υμῶν, ἡμῶν F(not G).

9. δοῶμεν D¹F(not F-lat) Ambrst. om ὡς αν D¹. ἐκφοβουντες
D G-lat(altern): εκφοβων P.

10. επιστ. bef μεν BN¹. φασιν B latt(exc D-lat) syrr goth. ἐξουδηνεμος B.

generally has a corresponding clause following, with τε, καί, δέ, or ἢ, as Eur. Phœn. 1313, ἐμός τε γὰρ παῖς γῆς ὅλωλ' ἐπερθανών, . . . βοᾷ δὲ δῶμα πᾶν, so in reff. and Thucyd. i. 12 bis,—but sometimes the corresponding clause is wanting, being understood, or, as apparently here and in Heb. ii. 11, allowed to pass out of mind while following out the thought of the first clause. See Hartung, Partikellehre, i. 115. 5) somewhat more abundantly (than we have ever done: or than in vv. 3—6) concerning our power which the Lord has given for building you up and not for pulling you down (καὶ πῶς φησι, λογισμοὺς καθαιρουντες: ὅτι αὐτὸ τοῦτο μάλιστα οἰκοδομῆς εἶδος ἐστί, τὸ τὰ κωλύματα ἀναιρεῖν, καὶ τὰ σαθὰ διελέγειν, καὶ τὰ ἀληθῆ συντιθέναι ἐν οἰκοδομῇ. Chrys. Hom. xxii. p. 589). I shall not be put to shame (οὐ δειχθήσομαι ψευδόμενος οὐδὲ ἀλαζονεύμενος, Chrys. ib.).

9.] follows on ver. 8, but requires some clause to be supplied such as 'And I say this,' or the like. Meyer would join it immediately to αἰσχυνοῦ, and regard it as the purpose to be served by the fact verifying his boast. But as De W. observes, a particular result like this can hardly be bound on to a general assertion like that of ver. 8. To suppose the purpose of Paul's boast of apostolic power being borne out, to be merely ἵνα μὴ δόξω, &c., would be out of keeping with the importance of the fact. So that ἵνα μὴ δόξω is much better taken subjectively—I say this, because I wish not to seem, &c. ὡς ἂν,—as Vulg. 'tanquam terrere vos.' It takes off the harshness of ἐκφοβεῖν. "ὡς ἂν in later (? see ref.) Greek, has the sense of 'quasi, tanquam,'—ἂν losing its proper force, in a commonly current expression; and the sense is much the same as that of

ὡς alone." Meyer. Winer takes ὡς ἂν ἐκφοβεῖν as = ὡς ἂν ἐκφοβοῖμι, edn. 6, § 42. 6, (but see Moulton's note, p. 390, 1, who prefers the account given above) and is followed by Olsh., but this, in the presence of the above idiom, is unnecessary.

διὰ τῶν ἐπιστολῶν] He had written two before this, see 1 Cor. v. 9; but this is not necessarily here implied: for he may reckon this which he is now writing. Still less can we infer hence that a third had been written before this (Bleek).

10.] φησίν, taken by Winer (edn. 6, § 58. 9. b), De W., and Meyer, as impersonal—heiße es, 'men say:;' but why should not the τῶν of ver. 7, and ὁ τοιοῦτος of ver. 11, be the subject?

βαρεῖαι] see in Wetst., definitions from the rhetoricians of βαρύτης in discourse. Among other illustrations of it, Aristides mentions ὅταν τι ἄποπον ἑαυτῷ καταράσῃ οἶον, τεθνάναι μᾶλλον ἢ ταῦτ' εἰρηκέναι βούλομαι (see 1 Cor. ix. 15), and ὅταν εἰς κρίσιν ἀγάγῃς τῶν τεθνεώτων ἐνδόξων, . . . οἶον, πηλίκον ἂν στενάξῃς οἱ πρόγονοι (see 1 Cor. xv. 18).

παρουσία . . . ἀσθενής] No countenance is given by these words to the idea that Paul was of weak physical constitution, or short in stature. His own explanation of them is sufficient as given in 1 Cor. ii. 1 ff. It is, that when he was present among them, he brought, not the strength of presence or words of the carnal teachers, but abjured all such influence and in fear and trembling preached Christ crucified. It was this, and not weakness of voice, which made his λόγος to be ἐξουθενημένος. At the same time, the contrast being between his epistles and his word of mouth, his authority as unaccompanied or accompanied by his presence, it must be assumed, that there was some-

κρίνοντας ἑαυτοὺς ἑαυτοῖς οὐ^m συνιᾶσιν. ¹³ ἡμεῖς δὲ οὐκ^m ^{Rom. xv. 21} ^{refl.} ^{n = ver. 16.} ^{ch. xii. 6.} εἰς τὰ ἄμετραⁿ καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ ^{ἐπαινέειν} ^{εἰς . . .} ^{Plato, Alc. i.} ^{p. 111.} ^{o here bis only t.} ^{(-τῆρος,} ^{Isa. xxii. 18.)} ^{p vv. 15, 16.} ^{Gal. vi. 16} ^{(Phil. iii. 16} ^{q attr.} ^{Sir. xliii. 27 C} ^{u here only t.} ^{x Rom. i. 9. ch.} κανόνος^o οὗ^q ἔμέρισεν ἡμῖν ὁ θεὸς^r μέτρον^s ἐφικέσθαι^t ^{Ed-vat. 30. Ed-vat (C def. ABN) only.} ^{t = Acts xi. 5 refl.} ἄχρι καὶ ὑμῶν. ^{v 1st pers., ver. 12.} ^{w Rom. ix. 31 refl.} ^{2 Chron. xxviii. 9.} ^{Dan. viii. 7 Theod.} ^{viii. 18 al.} ¹⁴ οὐ γὰρ ὡς μὴ^s ἐφικνούμενοι εἰς ¹⁵ οὐκ^w ὑπερεκτείνομεν^v ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν ¹⁵ οὐκ^w ἐφθάσαμεν^x ἐν τῷ εὐαγγελίῳ τοῦ⁻ χριστοῦ.

2nd εαυτοῖς bef 4th εαυτοὺς DK m Chr Thdrt.

rec συνιουσιν, with D³KLP rel :

συνιᾶσιν N¹ 74²: txt BN-corr¹⁻³ m 17 Thdrt-ed.—om ou συνιᾶσιν ημεῖς δε D¹(and lat) F vulg Ambrst Sing-cler Sedul Vig. (*Perhaps the transcriber's eye passed from ou above to ouk follg, and so omitted all between: or perhaps on acct of the difficulty of the words. See the readings discussed in Stanley's note.*)

13. om ημεῖς δε D¹F.

rec ουχι, with D³ rel Ec: txt BD¹FKLPN c m 17 Chr

Thdrt Damasc Thl.

το αμετρον D¹F: immensum (and so ver 15)latt.

καυ-

χωμενοι F Sing-cler: om D¹(and lat).

οσου M.

for εμερισεν, εμετρησεν M

a 49. 64-72. 74 Thl-ms.

om ημιν FL.

for θεος, κυριος D Epiph Vig.

αφικεσθαι F 109 Chr-ms.

14. for ου γαρ ως, ως γαρ B 114-6: ου γ. μη ως P.

for εφικνουμενοι, αφικν.

K: αφικομενοι F: αφικουμενοι 106: εφικομενοι Chr.

om 2nd γαρ N¹(ins N-corr¹) d.

turæ habeat, . . . spargitur de eo mirabilis fama, adoratur inter sodales . . . Inde præcipue monachis insolentissimus ille fastus quod se metiuntur ex se ipsis: quum in eorum claustris nihil sit præter barbariem, illic nihil mirum, si regnet luscus inter cæcos. Tales erant isti Pauli æmuli: sibi enim intus plaudebant, non considerantes quibus virtutibus constaret vera laus, quantumque a Pauli et similium excellentia distarent.”

13.] But we (opposed to those spoken of in last verse) will not (ever: will never allow ourselves to) boast without measure (lit. ‘boast as far as to things unmeasured.’ εἰς with an adj. and the art. is used to signify the extent to which; so Herod. vii. 229, κατέκαστο ἐν Ἀλπηνοῖσι ὀφθαλμιῶντες ἐς τὸ ἔσχατον: as ἐπὶ with the same denotes the direction towards which, as ἐπὶ τὸ μείζον κοσμοῦντες, . . . ἐπὶ τὸ μυθώδες ἐκνενηκηότα, Thucyd. i. 21,—without measure, scil. as they do who compare themselves with themselves and measure themselves by themselves,—for there is no standard for, no limit to, a man’s good opinion of himself. The plur. τὰ ἄμετρα, instead of τὸ ἄμετρον, seems to be chosen to generalize the negative—‘we adopt no such vague standard for our boasting’), but according to the measure of the rule (τὸ μέτρον τοῦ καν.—‘the measure pointed out by the rule,’ gen. subj.) which God apportioned to us as a measure, to reach as far as to you—οὐ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον = διημέρ. ἡμ. ὁ θεὸς μέτρον, which (κανὼν) God apportioned to us as a measure,—or, as De W.,

τοῦ μέτρον ὁ ἐμέρ. ἡμ. ὁ θεός, in which latter case μέτρον is in appos. with κανόνος: but I prefer the former. Mr. Green, Grammar of the N. T. dialect, p. 269, makes μέτρον governed by ἐφικέσθαι, as in οὕτω τάρβους ἀφικόμην, Eur. Phæn. 361; τοῦ βίου εὖ ἡκοντι, Herod. i. 30. My objections to this construction are, (1) that ἐφικνούμενοι εἰς ὑμᾶς is used absolutely in the very next clause, which makes it probable that the same usage is found here:—(2) that an unnecessary harshness is introduced, which I cannot persuade myself that the Apostle would have used, and which is apparent even in Mr. G.’s English, ‘of advancing in standard as far as even you.’ See Stanley’s note.

ἐφικέσθαι is the inf. of the purpose, that we should reach: or perhaps (but not so well) of the result, ‘so that we reach.’

14.] Further explanation of ἐφικ. ἄχρι κ. ὑμ. For we are not stretching ourselves beyond [our bounds], as (we should be doing) if we did not reach to you (not, as if we had not reached to you, as Luth., Beza: the pres. betokens the allotment of the field of apostolic work as his own, ‘ut si non perveniamus.’ The μὴ shews that the case is only a supposed one: so also 1 Cor. iv. 18, but compare 1 Cor. ix. 26, ὡς οὐκ ἄερα δέρων, where the case is the real one: see Winer, edn. 6, § 55. 1): for even as far as you did we advance (the proper meaning of φθάνω must hardly be pressed here: the Apostle would not introduce a distinct thought by a word of secondary importance in the sentence) in the gospel (the element

γ Rom. ii. 17¹ ^{refl.} ² Rom. xiv. 4² ^{refl.} ³ Matt. xiii. 32. Mark iv. 8. Col. i. 6. 10. 1 Pet. ii. 2 only. Exod. i. 7. trans., 1 Cor. iii. 6 refl. ⁴ = Matt. xiii. 31. Luke i. 5⁵ (Acts x. 46 refl.) only. Gen. xix. 19. d ver. 13 refl. ⁶ Rom. v. 17. ch. viii. 2. James i. 21 only. Eccles. i. 3 al. ⁷ 1 Pet. i. 25. see Heb. ii. 3. ⁸ here only τ. ⁹ ver. 12. ¹⁰ = Acts xviii. 14. 2 Tim. iv. 3. Heb. xiii. 22. Job iv. 6. ¹¹ = Rom. xiv. 18 refl. p ver. 16 only. see r = Gal. iv. 17 bis. Zech. i. 14. ¹² Rom. x. 2. see Acts xxii. 3.

ν εἰς τὰ ὅαμετρα γ καυχώμενοι γ ἐν ζ ἄλλοτρίοις α κόποις, BDFK MPSt al. c d e f g h k l m n o 17. 42. ¹³ ἐλπίδα δὲ ἔχοντες β αὐξανόμενης τῆς πίστεως ὑμῶν ¹⁴ ἐν ὑμῖν γ μεγαλυνθῆναι κατὰ τὸν δ κανόνα ἡμῶν εἰς ¹⁵ περισσεΐαν, 16 εἰς τὰ ζ ὑπερέκεινα ὑμῶν ι εὐαγγελίσασθαι, οὐκ ἐν ζ ἄλλοτρίῳ δ κανόνι η εἰς τὰ ἔτοιμα η καυχῆσασθαι. 17 ι ὁ δὲ καυχώμενος γ ἐν κυρίῳ γ καυχάσθω 18 οὐ γὰρ ὁ ἑαυτὸν κ συνιστάνων, ι ἐκείνός ἐστιν μ δόκιμος, ἀλλ' ὃν ὁ κύριος κ συνίστησιν.

XI. 1 ν Ὁφελον ὁ ἀνείχεσθέ μου ρ μικρόν ρ τι ρ ἀφροσύνης. ἀλλὰ καὶ ὁ ἀνέχεσθέ μου. 2 ι ζηλω γὰρ ὑμᾶς σ θεοῦ

15. om δε LM c l n. for υμων, ημων B d. for ημων, υμων N.
18. for ου γαρ ο, ο γαρ (but corrd) N¹. rec (for συνιστανων) συνιστων, with B³KL rel Eus Dial Mac Chr: συνισταν d: txt BD¹FMP⁸ n 17 Orig Ephr Thdrt Damase. δοκιμος bef εστιν DN¹ vss: εστιν ο δοκ. F. αλλα BM.

CHAP. XI. 1. ωφελον D³FKL m n 17 Chr-ms (Ec: txt BD¹MP⁸ rel Chr Thdrt Damase Thl. (οφιλον D¹). elz ηνχεισθε, with Chr-ed Thl: ανεχεσθε K d m n¹ Chr-ms Thlrt: txt B(Tischdf, expr)DFLMP⁸ rel Chr-2-mss Damase Ec Thl-ms. μου aft μικ. τι αφρ. F latt. Steph om τι, with FKL P rel D-lat(with G-lat fri) Chr Thdrt Damase Thl-mss (Ec Lucif: ins B D-gr MN n 17 vulg(and F-lat) goth Thl Bede. elz ins της bef αφροσυνης, with F a d Thl: om BD⁸ n 17.—Steph τη αφροσυνη, with KL rel copt gr-fl. (M def.) ανασχεσθε N.

in which our advance was made: 'the gospel' = 'the promulgation of the gospel').

15.] in apposition with οὐ γὰρ κ.τ.λ. ver. 14, and carrying out the thought. Not boasting without measure in other men's labours (the clement of the boasting), but having a hope if (or, as) your faith grows, to be enlarged (not as many Commentators, 'celebrated,' the metaphor of measure still remains) among you (so Chrys., Theophyl., Est., Meyer. ἐν ὑμ. is not to be joined with αὐξ., as Luth., Calv., Beza, Olsh., De W., in which case it would be superfluous) according to our rule (i. e. our apportionment of apostolic work, for we seek not ὑπερεκτελεῖν ἑαυτοῦς) unto abundance ('so as to abound more than we now do,' viz. as ver. 16 explains).

16.] (with a view) to preach the gospel as far as (see on εἰς τὰ ἔμ., ver. 15) the parts beyond you (Wetstein quotes from Thomas Magister, ἐπέκεινα βήτορες λέγουσι . . . ὑπερέκεινα δὲ μόνοι οἱ σὺρφακες, la canaille),—not (with a view) to boast ourselves within another man's line (κανὼν throughout seems to be used of a measuring line: according to the metaphor so common among us, 'in his line,'—i. e. 'within the line which Providence has marked out for him') with regard to (or, 'to the extent of; ' to

extend our boasting to') things ready made to our hands. 17.] He sets forth to them, in contrast (δὲ) to this

boasting themselves in another's line, which was the practice of his adversaries, wherein the only legitimate boasting must consist: viz. in the Lord, the Source of all grace and strength and success in the ministry; see 1 Cor. xv. 10.

18.] The reason of this being, that not the self-commander, but he whom the Lord commends, by selecting him as His instrument, as He had the Apostle, and giving him the ἐπιστολὴ συστατικὴ, to be known and read by all men, of souls converted and churches founded, is δόκιμος, approved, i. e. really and in the end abiding the test of trial. ἐκείνος brings out the distinction of the man who is δόκιμος, —see refl. and Winer, edn. 6, § 23.

4. We have the usage in English in affirmative sentences, e. g. 'The Lord, he is the God,' 1 Kings xviii. 39: but not in negative ones.

XI. HIS BOASTING OF HIMSELF: and 1—4.] apologetic introduction of it, by stating his motive,—viz. jealousy lest they should fall away from Christ.

1.] ἀνείχεσθε is the Hellenistic form,—ἡνέιχε. the Attic, not 'utinam tolerassetis,' as Calv., al.: the imperfect is put after εἶθε, αἰ, ὄφελον, &c., 'ubi

^s ζήλω· ἡρμοσάμην γὰρ ὑμας ἐνὶ ἀνδρὶ ^u παρθένον ^v ἀγνήν ^t here only.
^w παραστήσαι τῷ χριστῷ· ³ ^x φοβοῦμαι δὲ ^{xy} μή ^{xy} πῶς, ὥς ^u see Rev. xiv.
^o ὁ ὀφίς ^a ἐξηπάτησεν Εὐδαν ^b ἐν τῇ ^b πανουργίᾳ αὐτοῦ, ^v = Tit. ii. 5.
^c φθαρῇ τὰ ^d νοήματα ὑμῶν ^e ἀπὸ τῆς ^f ἐπλότῃτος καὶ ¹ Pet. iii. 2.
^{τῆς} ^e ἀγνότῃτος τῆς ^h εἰς τὸν χριστόν. ⁴ εἰ μὲν γὰρ ὁ ^w = Luke ii. 22.
^z Rev. xii. 9, xx. 2. ^{GEN.} iii. 1 ff. ^a Rom. vii. 11 ref. ^b = 1 Cor. iii. 19 (ref.). ^y 1 Cor. ix. 27 ref.
^{iii.} 11 ref. ^d ch. ii. 11 ref. ^e = Rom. vii. 2, ix. 3 (ref.). ^c 1 Cor.
^g ch. vi. 6 only †. ^h = ch. vii. 22. ^{Eph.} i. 15 al. ^f Rom. xii. 8 ref.

3. om δε L. for πῶς, ποτε F a Chr-comm₂; om D¹(and lat) vulg fri Clem, Lucif Aug. om ως L. rec εὐαν bef ἐξηπάτησεν, with DKL rel vulg(and F-lat) fri syr Clem, Orig-int₁, Lucif: txt BFMP(N) n 17 (Syr) copt aeth Clem₂ Orig₁(and int₁) Eus Damase Jer.—for εὐαν, υμιν N¹, but εὐαν written above by N¹ or 3. om εν D¹-gr vulg F-lat fri Orig-int₃, Lucif. rec ins οὐτω bef φθαρῇ, with D²⁻³ KLM rel vulg(and F-lat) syrr Orig₁(and int₃) Chr Thdrt Damase Thl Ec Archel lat-fl: om BD¹FPN old-lat copt arm Clem₂, Eus Gaud Lucif. rec om και της αγνοσ., with D³KLMP rel vulg(and F-lat) Syr Clem₂, Orig₁(and int₂) Eus Chr Thdrt lat-fl: ins BFN¹[N³ has it in brackets] a 17 tol syr-w-ast copt goth aeth Archel Aug_{sapre} Bede, and (but transp απλ. and αγν.) D¹(with lat) Epiph₁. (The omission appy arose from the similarity of endgs. Meyer and De Wette suppose αγν. to have been a gloss, to explain απλ., and afterwards to have found its way into the text.) om τον FMN d 80-9.

optamus eam rerum conditionem, quam non esse sentimus: Klotz ad Devar. p. 516, cited by Meyer. μου and ἀφροσύνης are not both genitives after μικρόν τι, as Meyer: nor is it so in the passage quoted by him, Job vi. 26, LXX: οὐδὲ γὰρ ὑμῶν φθέγα μα ρήματος (φθέγαματος ρήματος ὑμῶν, A) ἀνέξομαι. In both cases the personal pronoun is governed by the verb, as indeed here in ἀνέχεσθέ μου immediately following—and μικρόν τι ἀφροσύνης is the accusative of remote reference, as in the double accus. construction. ἀλλὰ κ.] But (why need I request this? for) you really (see note, ch. v. 3) do bear with me. The indicative is much better than the imperative rendering (as Vulg., Beza, Calvin, Grot., Estius, Bengel, al.),—which, after ὅφελον ἀνέλχ., is very flat, and gives no account of the καί. He says it, to shew them that he does not express the wish as supposing them void of tolerance for his weakness, but as having experienced some at their hands, and now requiring more. 2.] ‘That forbearance which you do really extend to me, and for more of which I now pray, is due from you, and I claim to have it exercised by you, because I have undertaken to present you to Christ as a chaste bride to her husband, and (ver. 3) I am jealous for fear of your falling away from Him.’ θεοῦ ζήλω] so εἰλικρινεῖα τοῦ θεοῦ, ch. i. 12: a godly jealousy: see note there. Meyer after Chrys., Estius, al., would render it, ‘with God’s jealousy,’ ‘with such a jealousy as God has.’ But though θεοῦ ζήλω

and τῷ τοῦ θεοῦ ζήλω are for most purposes identical, I cannot but think that the latter expression would have been chosen to express such an idea as ‘with the zeal which God has.’ And the rendering, ‘with a godly zeal,’ i. e. one which has God’s honour at heart, satisfies well what follows: see below. ἡρμοσάμην] I betrothed you (viz. at your conversion: προμνήστωρ ὑμῶν ἐγενόμην καὶ τοῦ γάμου μεσίτης, Theodoret. Ordinarily, the father, or the bridesman (παρὰνύμφιος) is said ἀρμόζειν: the middle voice is used of the bridegroom only. So among other examples in Wetst.,—εἶχεν ἐν δόμοις Αἰγισθος, οὐδ’ ἥρμοξε νυμφίῳ τινί, Eur. Electr. 24,—and ἀρροσάμενον Λευτοχίδεω Πέρκαλον τὴν Χίλωνα θυγατέρα, καὶ σχῶν γυναῖκα . . . , Herod. vi. 65. But in Philo we have γάμος δὲν ἀρμόζειται ἡδονή, de Abr. § 20, vol. ii. p. 15) to one husband, to present (i. e. in order that I may present in you) a chaste virgin to Christ (viz. at His coming: ὁ μὲν οὖν παρὼν καιρὸς μνηστείας ἐστίν· ὁ δὲ μέλλον τῶν γάμων, ὅτε κραυγὴ γίνεται, ἰδοὺ ὁ νυμφίος. Theophyl.). τῷ χρ. is not in constructive apposition with ἐνὶ ἀνδρὶ, but explains and fixes it: the emphasis being on παρθένον ἀγνήν. 3.] But he fears their being seduced from their fidelity to Christ. ὁ ὀφίς] He takes for granted that the Corinthians recognized the agency of Satan in the (well-known) serpent: see vv. 13—15, where his μετασχηματισμός for the sake of deceit is alluded to. ἐν τῇ παν. αὐτοῦ] in (i. e. by means of, as the element in which

¹ Thess. v. 21
² Acts ix. 20
³ 1 Cor. viii. 15
⁴ Gal. i. 6
⁵ Rom. xiv. 14
⁶ Rom. xiv. 11 only

ἰ ἐρχόμενος ἄλλον ^k Ἰησοῦν ^k κηρύσσει ὃν οὐκ ἐκηρύξαμεν,
 ἢ ¹ πνεῦμα ^m ἕτερον ¹ λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγ-
 γέλιον ^m ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ⁿ ἀνέχασθε.
 ὁ ⁹ λογιζομαι ^p γὰρ μηδὲν ^q ὑστερηκέναι τῶν ^r ὑπερλίαν

^p Acts xxiv. 5. ² Tim. ii. 7. ^q constr., Rom. iii. 23. (ch. i. 7 ref.)

4. for ἰησ., χριστον F 4¹ vulg arm Ambrst Pel. for ελαβετε, εδεξασθε F.
 n 8 the 2nd *ετερον* is written twice, but marked for erasure by 8¹ or corr¹. add
 λαμβανετε F. rec ηνχεισθε (see ver 1), with rel Chr-ed Thdrt-ed: ανειχεσθε
 DGKLMPS b¹ c f g m o Chr-ms Damasc, ενειχεται F: txt B 17 Cyr, patimini fri.
 5. for γαρ, δε B 178 arm. aft υστερηκεναι ins εν υμιν D¹ (and lat) fri (with fuld tol).

the deed was done) his versatility (or subtlety).—so (οὕτω has been a gloss from the margin) your thoughts ('sentiments,' ref. and ch. x. 5) be corrupted from (pregnant construction, = be corrupted, and seduced from) your simplicity (singleness of affection) and your chastity towards Christ (eis χρ. is not = ἐν χριστῷ, as Vulg., E. V., Beza, Calvin, al.).

4, 5.] The thought here seems to be this:—If these new teachers had brought with them a *new Gospel*, superseding that which I preached, they might have some claim to your regard. But, since there is *but one* gospel, that which I preached to you, and which they pretend to preach also, I submit that *in that one* no claim to regard is prior to mine.¹ Observe, that *the whole hypothesis is ironical*: it is fixed and clear that *there can be no such new gospel*: therefore the inference is the stronger. For (the whole sentence is steeped in irony:—the serpent deceived Eve by *subtlety*: I fear for you, but not because the new teachers use such subtlety—if they did, if the temptation were really formidable, there would be some excuse.² All this lies in the γὰρ) if indeed (εἰ μὲν introduces a *reality*, and is full here of deep irony. Cf. Il. a. 135, ἀλλ' εἰ μὲν δάσουσσι γέρας μεγάλθυμοι Ἀχαιοί: 'if the Achæans shall really give me another gift;'³ and μ. 138—142, εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νίκες ἔστιν . . . νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λῶβην . . . , 'if ye really are, &c., . . . ye verily will.' . . . See Hartung, Partikellehre, ii. 414) he that cometh (viz. the false teachers generically thus designated: but here too perhaps there is irony: ὁ ἐρχόμενος was a ῥῆμα σεμνόν) is preaching (the indicative pres. carries on the ironical assumption, so λαμβ. below) another Jesus whom we preached not, or ye are receiving a different Spirit (ἄλλος, distinctive of individuality, ἕτερος of kind), which ye received not (from us), or another gospel which ye accepted not (ἐλάβ., ἐδέξ.,—*'verba diversa, rei apta.* Non concurrit

voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio.' Bengel. But singularly enough, in English, usage has attached the *voluntary act* to the verb 'accept', ye with reason bear with him (irony again: for they not only bore with, but preferred them to their father in the faith. The sense is: "there seems to be some excuse in that case,—but even in that, really there is none,—for your tolerating him." On the rec., Bengel remarks: 'Ponit conditionem, ex parte rei, impossibilem: ideo dicit in imperfecto, *tolerare*lis: sed pro conatu pseudapostolorum, non modo possibilem, sed plane præsentem: ideo dicit in præsentem, *prædicat*.' Similarly Meyer. See Winer, edn. 6, § 42. 2. That the rendering above given is right, seems to me beyond question. It is the only one which reaches the depth of the exquisite irony of the sentence, at the same time that it satisfies all grammatical requirements. 5.] See above. 'Seeing that there is *but one* gospel, and they and I profess to preach *one* Jesus and impart *one* Spirit, they have no such claim: mine is superior': for I reckon that in no respect do I fall short of (the perf. sets forth the *past and present* truth of the fact) these *overmuch* Apostles.

τῶν ὑπερλίαν ἀποστ. has very commonly been taken to mean bona fide 'the greatest Apostles,' i.e. Peter, James, and John, or perhaps the Twelve: but (1) this hardly seems to suit the expression ὑπερλίαν, in which I cannot help seeing, with De W., some bitterness: (2) it would be alien from the spirit of the passage, in which he institutes no comparison whatever between himself and the other Apostles, but only between himself and the false teachers. (3) had any such comparison been here intended, the 'punctum comparationis' would not have been, *personal eminence in fruits of apostolic work and sufferings*, still less, seeing that the other Apostles were unlearned also, the distinction which immediately follows, between an *ιδιώτης*, and one pretending

BDFK
 MPS a
 c d e f
 h k l m
 o 17. 4.

ἀποστόλων. ⁶ εἰ δὲ καὶ ^s ἰδιώτης τῷ ^t λόγῳ, ^u ἀλλ' οὐ τῇ ^s Acts iv. 13. reff.
^v γνώσει, ἀλλ' ^w ἐν ^w παντὶ ^x φανερώσαντες ^y ἐν ^y πᾶσιν εἰς ^t - 1 Cor. ii. 1. u 1 Cor. iv. 15 reff.
^z ὑμᾶς. ⁷ ἢ ^a ἁμαρτίαν ^{ab} ἐποίησα, ἐμαυτὸν ^{cd} ταπεινῶν ἵνα ^v = 1 Cor. xii. 8.
^{ce} ὑψωθῇτε, ὅτι ^f δωρεὰν τὸ τοῦ ^g θεοῦ ^g εὐαγγέλιον ^h v. ch. iv. 8 reff. x = Col. iv. 4. y mace., 1 Cor. viii. 7, see Phil. iv.
^h εὐηγγελισάμην ὑμῖν; ⁸ ἄλλας ⁱ ἐκκλησίας ^k ἐσύλησα λαβὼν ^g Rom. xv. 16 reff. h constr., u here only †. Ep. Jer. 18 only. see Acts

12. Heb. xiii. 4. z so 1 Cor. vi. 2. a John viii. 34. James v. 15. 1 Pet. ii. 22. 1 John iii. 4, 8, 9. 3 Kings xvi. 19. b so 1 Cor. vi. 18. Gen. xxxix. 9. c Matt. xxiii. 12 bis. Luke xiv. 11 bis. xviii. 14 bis. James iv. 10. 1 Pet. v. 6. Ps. lxxxvii. 15. d as above (c). Matt. xviii. 4. Luke iii. 5, from Isa. xl. 4. ch. xii. 21. Phil. ii. 8. iv. 12 only. e Acts ii. 23. xiii. 7 al. Deut. xvii. 20. f = Rom. iii. 24 reff. g Rom. xv. 16 reff. h constr., 1 Cor. xv. 1 reff. i plur., Rom. xvi. 16 reff. k here only †. Ep. Jer. 18 only. see Acts xix. 37. Rom. ii. 22. Col. ii. 8. (-εύειν, Exod. iii. 22 Symm.?)

6. om δε D¹(and lat) am(with demid F-lat G-lat) copt goth arm Jer. aft
 ιδιωτης ins iume D¹(and lat) G-lat vulg(some mss). rec φανερωθεντες, with D³KLPN³
 rel fri syrr copt Chr Thdrt Sedul(manifesti sumus): φανερωθεῖς (manifestus or -status
 sum) D¹⁻²(and lat) G-lat(altern) am(with demid flor F-lat) lat-ff: -ρωθεντι l. 108: txt
 BEN 17 and, adding εαυτους, M 108³ 8-pe goth arm: φανερωσαι εαυτους 67². (The
 variety appears to have arisen from the difficulty of φανερωσαντες, which became φαν.
 εαυτους, and then -ρωθεντες.) om εν πασιν F vulg fri Syr Ambrst.
 7. aft ἡ ins μη F vulg fri. for εμαυτον, εαυτον D(Treg)FLP h 93.

to more skill,—but priority of arrival and teaching in Corinth. (4) the expression ψευδαπόστολος ver. 13, seems to me to refer to, and give the plain sense of, this ironical designation of ὑπερλίαν ἀπόστολοι. (5) the same expression ch. xii. 11 appears even more plainly than here to require this explanation. The above explanation is that of Beza, Michaelis, Schulz, Fritzsche, Billroth, Rückert, Olsh., Meyer, De Wette.

ὑπερλίαν is not found in classic Greek: but Wetstein cites from Eustath. Od. a. p. 27, 35: ἔστι γὰρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγῳδίαν χρᾶσθαι καλῶς, καθ' ὃ σημαζόμενον λέγουσιν τινα ὑπερλίαν σοφόν. Meyer instances as analogous, ὑπεράγαν. (2 Macc. x. 34), ὑπέρεν (ὑπέρεν πεπολίτευμαι, Demosth. 228. 17), and the frequent use by Paul of compounds of ὑπέρ. It has been the practice of Protestant Commentators (e.g. Bengel, Mac-knight) to adduce this verse against the primacy of Peter, and of the Romanists (e.g. Corn.-a-Lapide) to evade the inference by supposing the pre-eminence to be only in gifts and preaching, not in power and jurisdiction. All this will fall to the ground with the supposed reference to the other Apostles.

6.] Explains that, though in one particular he may fall short of them, viz. in rhetorical finish and word-wisdom, yet in real knowledge, not so.

ἰδιώτης] a laic,—a man not professionally acquainted with that which he undertakes, see reff. The Apostle disclaims mere rhetorical aptitude and power in 1 Cor. ii. 1 ff. ἀλλά brings out the contrast, see reff.:—εἰ τοι σύ γε σεωυτοῦ μή προορῆς, ἀλλ' ἡμῖν τούτῳ ἔστι οὐ περιopτεύον, Herod. v. 39. τῇ γνώσει] the depth of his knowledge of the mystery

of the gospel, see Eph. iii. 1—4.

ἀλλ' ἐν παντί] But in every matter we made things manifest (i.e. the things of the gospel, thereby shewing our γνώσις;—not, τὴν γνώσιν. Meyer and De W. suppose φανερώσαντες to have been a gloss for φανερωθέντες, especially as it is followed in some mss. by ἐαυτούς, and to have been the more readily received into the text, because it might easily be taken with γνώσιν. But how improbable that the easy φανερωθέντες should have been replaced by the harsh -σαντες. Much rather would the latter be replaced by φανερωθέντες from ch. v. 11) before all men (ἐν πᾶσιν, being separated from ἐν παντί by the verb, cannot be coupled with it, as in ref. Phil., but must mean among all) unto you (i.e. with a view to your benefit: not = 'to you,' in which sense the dative is always found after φανερώ: see Rom. iii. 21, πεφανέρωται . . . εἰς πάντας κ. ἐπὶ πάντας . . .). 7.]

Another particular in which he was not behind, but excelled, the ὑπερλίαν ἀπόστολοι; viz. the gratuitous exercise of his ministry among them. On the sense, see 1 Cor. ix. 1 ff. and notes. The supposition is one of sharp irony. ἐμ. ταπεινῶν] See Acts xviii. 3. The exaltation which they received by his demeaning himself was that of reception into the blessings of the gospel, which was more effectually wrought thereby: not merely, their being thus more favoured temporarily, or in comparison with other churches. ὅτι

δωρ., &c., is expegetical of ἐμαυτὸν ταπεινῶν;—in that I gratuitously, &c.:—not, as Meyer, ἁμαρτ. ἐποίησα ὅτι, making ἐμαυτὸν . . . ὑψωθ. parenthetical. It was his wish to preach to them gratuitously,

1 ὁψώνιον ¹¹ πρὸς τὴν ὑμῶν ¹¹ διακονίαν, καὶ ⁹ παρὼν ⁹ πρὸς
1 Luke iii. 14. 1 Rom. vi. 23. BDFKL
1 Cor. ix. 7. M⁹ab
only t. Esdr. cde f g
iv. 56. hklm n
1 Maccc. iii. 16. xiv. 32. o 17. 47
only.
m = ch. xiii. 19
n = 2 Tim. iv. 11. Heb. i. 14.
o Acts xii. 20. 26. i. 18.
20 only.
p = Luke xv. 14. Phil. iv. 12.
12. Heb. xi. 37. Sir. xiii. 4.
r 1 Cor. xvi. 17 reff. s ch. ix. 12 only t. Wisd. xix. 4 only.
v = 1 Tim. v. 22. James i. 27. Wisd. x. 5. q ch. xii. 13, 14 only t. (ναρκᾶν, Gen. xxxii. 25, 32. Joh xxxiii. 19.)
Rom. iii. 7. v. 8. w Acts xiii. 15. 1 Cor. viii. 7. 1 John i. 8. t ch. iv. 8 reff. u here only t.
ii. 6. (ἐμφράττ-, Dan. vi. 32 Theod.) y Rom. iii. 27 reff. a Rom. xv. 23 reff. b Rom. ix. 12. Heb. xi. 33 only. Hos.
z Rom. ix. 32 reff.

8. [*ουθενος*, so BMPN in 17 Damasc(appy).]

9. rec *υμιν* bef *εμάντων*, with D-gr FLN³ rel: om *υμιν* K m¹ Syr Chr Thl-ms: txt BMPN¹ m² 17 vulg D-lat.

10. Steph (for *φραγῆσεται*) σφραγῆσεται, with d: σφραγῆσεται 11. 71. 238: txt BD
FKLMPN rel. for eis εμε, εν εμοι F a¹ 2. 120. om της F.

11. om $\sigma\tau\iota$ B. om δ D¹ Thdrt. (M uncert.)

which necessitated his *ταπεινοῦν* *εαυτόν*, i.e. not exercising the apostolic power which he might have exercised, but living on subsidies from others, besides (which he does not here distinctly allude to) his working with his own hands at Corinth. See Stanley. 8.] The 'other churches' were the Macedonian, cf. ver. 9. Among them the Philippian were probably conspicuous, retaining as doubtless they did, their former affection to him; see Phil. iv. 15, 16. *ἐσύλησα* is hyperbolic, to bring out the contrast, and shame them.

ὁψ., see refl., wages; more properly here subsidy. πρὸς τ. ὑμ. διακ.] in order to (to support me in) my ministration to you, gen. obj.

ἀλλας and ὑμῶν stand in the emphatic positions, as contrasted. In the former sentence, he implied that he *brought with him* from Macedonia supplies towards his maintenance at Corinth: λαβὼν . . . πρὸς τ. ὑμ. διακ.: here, he speaks of a new supply during his residence with the Corinthians, *when those resources failed.* κατ-

ἐνάρκησα] apparently = κατεβάρησα, ch. xii. 16. Hesyeh. interprets it ἐβάρηνα. Jerome, Ep. cxxi. (cli.) ad Algasiam, quest. 10, vol. i. p. 879, says, 'multa sunt verba, quibus iuxta morem urbis et provincie suae familiaris Apostolos utitur : e quibus ex. gr. pauca ponenda sunt . . . Et, οὐ κατενάρκησα ὑμᾶς, hoc est, non gravavi vos . . . quibus et aliis multis usque hodie utuntur Cilices.' Theophylact and Eeum. mention a rendering, οὐκ ἡμέλησα, ἢ ραθυμώτεως πρὸς τὸ κήρυγμα γέγονα : and Beza, following the etymology, interprets οὐ ἐνάρκησα κατ' οὐδενός, 'cum cujusquam incommodo.' But the former meaning suits the context better. The word is found no where else.

in Greek. ἀπονάρκάω occurs in Plutarch, de Liber. Educatione, p. 8, F (Wetst.), ἀπονάρκῳσι κ. φρίττουνσι πρὸς τοὺς πόνοους.

On the government of the genitive by verbs compounded with *κατά*, see Matthiæ, § 376.

9.] For (reason why he burdened no one) the brethren (*who*, he does not say: their names were well known to the Corinthians. Possibly, Timotheus and Silas, Acts xviii. 5) when they came from Macedonia (not as E. V., '*which came*,' οἱ ἐλθόντες) brought a fresh supply of my want (or perhaps *προσῶν*, is used without the idea of *additional* supply, as in ch. ix. 12, the *πρός* merely denoting *direction*): and in every thing I kept myself ('during my residence:' not, '*have kept myself*,' as E. V.) unburdensome to you, and will keep myself. 10.] The truth

of Christ is in me, that . . . ; i.e. 'I speak according to that truth of which Christ Himself was our example, when I say, *that . . .*'—there is no oath, nor even asseveration, as E. V. and most Commentators introduce. The expression is exactly analogous to Rom. ix. 1. ἡ καυχ. . . .] this boasting (not = καύχημα, here or any where else) shall not be stopped (supply τὸ στόμα, which is not expressed, because καύχῃς being itself a matter of utterance, suits the sense of the verb without it) as regards (or against) me (καυχ. is as it were personified—shall not have its mouth stopped as regards me) in the regions of Achaia (where the καυχῃς is imagined as being and speaking).

BDFKI
MPN a b
c d e f g
h k l m n
o 17. 47

ὡς ἡμεῖς; ὁ ὁ θεὸς οὐκ ᾔδειν. ¹² ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ^c ἡ ἐκκλῆσις τὴν ^e ἀφορμὴν τῶν θελούντων ^e ἀφορμὴν, ἵνα ^{fg} ἐν ^d τῇ ^e καυχῶνται ^h εὐεθῶσιν καθὼς καὶ ἡμεῖς. ¹³ οἱ γὰρ ^e τοιοῦτοι ^k ψευδαπόστολοι, ^l ἐργάται ^m δόλιοι, ⁿ μετασχ-

reff. h = 1 Cor. iv. 2 reff. i Acts xxii. 23 reff. k here only. see Rev. ii. 2.
1 Matt. ix. 37 al. + Wisd. xvii. 17 al. = Phil. iii. 2. m here only. Prov. xii. 6. (-οῦν, Rom.
iii. 13.) n here 3ce. 1 Cor. iv. 6. Phil. iii. 21 only + 1 Kings xxviii. 8 Symm. Jos. Ant.
vii. 10. 5.

12. υμεῖς F d.

13. for οἱ, οὐ F.

ψευδοσπ. D.

om eis F.

whom we love.

οἶδεν, scil. ὅτι ὡς

ἀγαπῶ.

12.] *The true reason:—*

But that which I do, I will also continue to do (καὶ ποιῶσ must not, as Erasmus, be coupled to ποιῶ, and διὰ τοῦτο ποιῶ supplied before ἵνα,—because it is for his resolution respecting the future that the reason is especially given) in order that I may cut off the occasion (τὴν, which would be furnished if I did not so) of those who wish for an occasion (viz. of depreciating me by misrepresenting my motives if I took money of you). Many (Chrys., Theophyl., Calv., Grot., Billoth, al.) take this occasion to be one of aggrandizing themselves above Paul if all took money, assuming that the false teachers, as well as Paul, took none: which is extremely unlikely, from the prominence which he gives to the boast of his own abstinence in this point,—and seems directly opposed to ver. 20 and to 1 Cor. ix. 12. ἵνα ἐν ᾧ κ.τ.λ.] that, in the

matter of which they boast, they may be found even as we. Such appears generally acknowledged to be the rendering: but as to the meaning, there is great variety of opinion. (1) Many of the ancient Commentators assume that they taught gratis, and were proud of it,—and that Paul would also teach gratis, to put both on an equality and take this occasion of boasting from them. This would suit the sense of the present verse, but seems (see above) at variance with the fact. (2) Theodoret, whom Meyer, al., follow, supposes them to have pretended to the credit of self-denial, while really making gain, and that Paul means, that he will reduce them from pretended to real self-denial. But this too is inconsistent with the context. Paul's boast of disinterested teaching was peculiarly his own, and there is nothing to shew that the false teachers ever professed or made any boast of the like. His resolution did not spring out of an actual comparison instituted by them between their own practice and what they might falsely allege to be his, but was adopted even before his coming to Corinth, arguing *a priori* that it was best to cut off any possible occasion of such depreciation

of him from his probable adversaries. (3) Others, Cajetan, Estius, after Aug. de Serm. Dom. in Monte ii. 16 [54], vol. iii. p. 1292,—also Bengel,—join ἵνα . . . ἡμεῖς with ἀφορμὴν,—‘*occasion that they may be found even as we,*’ and explain ἐν ᾧ καυχ. as a parenthesis, ‘*that they may be found (a point in which they boast) even as we:*’ i.e. ‘that in point of selfishness and covetousness, we may be both on a level.’ But this meaning would require rather εὐεθῶμεν καθὼς καὶ αὐτοί, ‘*we may be reduced to their level.*’ (4) Olsh., adopting in the main the last interpretation, would understand ἐν ᾧ καυχῶνται of the taking of money of which they boasted, accounting it an apostolic prerogative. But to this the last stated objection applies even more forcibly: and besides, the supposition is wholly arbitrary. (5) De Wette, believing the second ἵνα to be parallel with the first, as in (1) and (2), understands ἐν ᾧ καυχῶνται as applying to their boast of apostolic efficiency: ‘that they may, in their apostolic work which they vaunt with such pretension, be found even as we,’ and thinks the transition to what follows thus made easy. But the objection to this is, that the *punctum comparationis* in the rest of the chapter is not apostolic efficiency, but rather matters κατὰ σάρκα. (6) I cannot adopt any one of the above accounts of the sentence, for the negative reasons already given, and because all of them seem to me to have missed the clue to the meaning which the chapter itself furnishes. This clue I find in vv. 18 ff. The καυχῶνται is there taken up, described as being κατὰ σάρκα: the καθὼς καὶ ἡμεῖς is taken up by Ἑβραῖοι εἰσιν; καὶ γὰρ &c. From this it is manifest to me, that his meaning in our present clause is, ‘that in the matter(s) of which they boast they may be found even as we:’ i.e. ‘we may be on a fair and equal footing:’ ‘that there may be no adventitious comparisons made between us arising out of misrepresentations of my course of procedure among you, but that in every matter of boasting, we may be fairly compared and judged by facts.’ And then, before the γὰρ of ver. 13 will naturally be supplied, ‘And this

o Rev. xvii. 6 only. Job xvii. 8. xviii. 20 only.
p see Eph. v. 4. 1 Thess. v. 5 al.
v = 1 Cor. ix. 11 only.
Gen. xlv. 28. Isa. xlix. 6.
r see Gal. iii. 17.
s see ch. iii. 9.
t = Rom. vi. 21 reff.
u Rom. ii. 6. Rev. xx. 12, 13. Ps. xxvii. 4.
v = 1 Cor. iii. 18 reff.
w Luke v. 36, 37. x. 6. xiii. 9. xiv. 33 only.
a ver. 1.
e ver. 1 reff.

ματιζόμενοι εἰς ὑποστόλους χριστοῦ. ¹⁴ καὶ οὐ ° θαῦμα αὐτὸς γὰρ ὁ σατανᾶς ⁿ μετασχηματίζεται εἰς ἄγγελον φωτός· ¹⁵ οὐ ^q μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ ⁿ μετασχηματίζονται ὡς ^{rs} διάκονοι ^s δικαιοσύνης, ὧν τὸ ^t τέλος ἔσται ^u κατὰ τὰ ἔργα αὐτῶν. ¹⁶ Πάλιν λέγω, μή τις με ^w δόξη ^w ἄφρονα εἶναι ^x εἰ ^x δὲ ^x μήγε, ^y καὶ ὡς ^w ἄφρονα ^z δέξασθέ με, ἵνα καὶ γὰρ ^a μικρόν ^a τι ^b καυχῇσωμαι. ¹⁷ ὁ λαλῶ, οὐ ^c κατὰ ^c κύριον λαλῶ, ἀλλ' ^d ὡς ^d ἐν ^e ἀφροσύνῃ,

w Luke xi. 40. Rom. ii. 29 al. L.P., exc. 1 Pet. ii. 15. Prov. passim.

x Matt. vi. 1. ix.

y Acts v. 15 reff.

z see Matt. x. 14. ch. vii. 15 al. d so John vii. 10.

BDFK
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c d e f
h k l m
o 17. 47

14. rec (for θαυμα) θαυμαστον, with D²⁻³KLM rel: txt BD¹F^{PN} a 17 Orig. for εἰς ἄγγελον, ὡς ἄγγελος D¹(and lat) Orig-int-mss, Cyr Ambrst Lucif.

15. om οὖν D¹(and lat) spec Syr goth arm Lucif Philastr. om διακονοι K. εαυτου K. for εσται, εστιν D¹(and lat) Lucif.

16. om γε D¹. rec μικρον τι bef καγω, with syr Æc: txt BDFKLM^{PN} rel latt Syr goth æth arm gr-lat-ff. καυχησομαι DKLP d¹.

17. rec λαλω bef κατα κυριον, with DLM rel vulg(not F-lat) fri syr copt goth: txt BFK^{PN} a d (m) 17. 47 Syr æth arm Chr Damasc.

will end in their discomfiture: for realities they have none, no weapons but misrepresentation, being false Apostles,' &c.

13.] For (see above: the γάρ implying also that the choice of the above line of conduct has been made in a conviction of their falsehood and its efficacy to detect it) such men are false Apostles (not, as Vulg. and most expositors, 'such false Apostles are ἐργ. δόλ.', which destroys the whole emphasis of the sentence, wherein the ὑπερλίαν ἀπόστολοι of ver. 5 are pronounced now to be ψευδᾶπόστολοι: and besides, suggests an irrelevant comparison οἱ τοιοῦτοι ψ. and ψ. of some other kind. On the sense, see Rev. ii. 2. ὁ τοιοῦτος is a familiar designation with the Apostle, see reff.),—dishonest workmen (in that they pretend to be teachers of the Gospel, and are in the mean time subserving their own ends),—changing themselves into (in appearance: the pres. participle indicates their habit and continual endeavours to assume the shape) Apostles of Christ. By a fair comparison between us, this mask will be stripped off;—by the abundance of my sufferings, and distinctions vouchsafed by the Lord, my Apostolicity will be fully proved, and their Pseudapostolism shewn.

14, 15.] οὐ θαῦμα—so Aristoph. Plut. 99, καὶ θαυμά γ' οὐδέν, οὐδ' ἐγὼ γὰρ ὁ βλαῖπων. αὐτὸς γὰρ ὁ σ.] If any definite allusion is here intended, it is perhaps to Job i. 6, &c.: but I would rather suppose the practice of Satan in tempting and seducing men to be intended.

14. ἄγγ. φωτός] God is light, and inhabits light, and His angelic attendants are sur-

rounded with brightness, see Acts xii. 7; Ps. civ. 4: whereas Satan is the Power of darkness, see reff. and Luke xxii. 53.

15.] εἰ καί, if also, i.e. as well as himself, or perhaps better applying to the whole sentence, if, also. . . μετασχ. ὡς, i.e. μετασχ. καὶ γίνονται ὡς:—so Rom. ix. 29, ὡς Γόμορρα ἐν ὁμοιώθημεν.

αὐτός, the father of falsehood and wrong (John viii. 44), is directly opposed to δικαιοσύνη θεοῦ, Matt. vi. 33, that manifestation of God by which He is known to us in the Gospel, Rom. i. 17.

ὧν τὸ τέλ.] Of whom (notwithstanding this disguise) the end shall be correspondent to their works (not to their pretensions). 16—21.] Excuses for his intended self-boasting.

16.] πάλιν—referring to ver. 1, not repeating what he had there said, but again taking up the subject, and expanding that request. The ἀνέχομαι of ver. 1 in fact implies both requests of this verse:—the not regarding him as a fool for boasting, or even if they did (εἰ δὲ μήγε after a negative sentence implies 'but if it cannot be so,' 'if you will not grant this,' see reff. καὶ elliptical: the full construction would be καὶ ὡς ἄφρονα δέξασθαι δέη, δέξασθέ με: so in reff.) as a fool (i.e. yielding to me the toleration and hearing which men would not refuse even to one of whose folly they were convinced) receiving him. καὶ γὰρ, as well as they. 17.]

Proceeding on the ὡς ἄφρονα, he disclaims for this self-boasting the character of inspiration—or of being said in pursuance of his mission from the Lord. κατὰ κύρ.] as in

ἐν ταύτῃ τῇ ὕποστάσει τῆς ^εκαυχήσεως. ¹⁸ ἐπεὶ πολλοὶ ^εκαυχῶνται ^hκατὰ ^hτὴν ^hσάρκα, καὶ γὰρ ^bκαυχήσομαι.
¹⁹ ἡδέως γὰρ ^kἀνέχεσθε τῶν ^wἁφρόνων, ¹φρόνιμοι ὄντες·
²⁰ ^kἀνέχεσθε γάρ, εἴ τις ὑμᾶς ^mκαταδουλοῖ, εἴ τις ⁿκατεσ-
 θίει, εἴ τις ^oλαμβάνει, εἴ τις ^pἐπαίρεται, εἴ τις ^qεἰς ^qπρός-
 ωπον ὑμᾶς ^rδέρει. ²¹ ^sκατὰ ^tἄτιμίαν λέγω ^uὡς ^uὅτι ἡμεῖς

24. ix. 17. (-διστα, ch. xii. 9.) k ver. 1. 1 Rom. xi. 25 al. Prov. xv. 21. iron., 1 Cor.
 iv. 10. m Gal. ii. 4 only. Gen. xlvii. 21. n Mark xii. 40 || L. Gal. v. 15. Rev. xi. 5
 only. Isa. ix. 12. o = ch. xii. 16. p = ch. x. 5 reff. q see Matt. xxvi. 67.
 r Acts v. 40 reff. s = 1 Cor. vii. 6. t Rom. i. 26 reff. u ch. v. 19. 2 Thess. ii. 2.

18. for πολλοί, οἱ P.

om την D¹FN¹ 17 Chr Damasc.

20. rec *umas* bef eis *προσωπον*, with D²KLM rel arm Syr goth arm Chr Thdrt: txt BD¹3FFN m o 17 latt syr aeth Damasc Orig-int, lat-fl.

reff. after the (mind of the) Lord, in pursuance, i. e. in this case, of *θεοπνευστία* from above: not as in 1 Cor. vii. 10, 25, 40.

ὡς ἐν ἄφρ.] as it were in folly, i. e. 'putting myself into the situation, and speaking the words of a foolish man vaunting of himself.'

ὑποστάσει, as ch. ix. 4, in this present confidence, not as Chrys. 'subject,'—'this subject of boasting,' *ἵνα μὴ νομίης πανταχοῦ ἀνοηταίνειν αὐτόν*, (Hom. xxiv. p. 607)—and so al.: but the sense would be insipid in the last degree: nor could such a meaning well be expressed without γε,—ἐν ταύτῃ γε τῇ ὑπ. De Wette also renders ὑπ. 'subject-matter,' and understands, 'since we are come to boasting;' but here again γε would be more naturally found. He objects to 'confidence,' that the boasting was *not begun*: but as Meyer replies, it is *conceived of as having begun in Paul's mind*, by the use of the present λαλῶ, I am speaking.

18.] Since many (viz. the false teachers, but not only they:—since it is a common habit,—for he is here speaking as εἰς τῶν ἁφρόνων, see Job ii. 10) boast according to the flesh (not = ἐν σαρκί, as Chrys., al., but 'in a spirit of fleshly regard,'—'having regard to their extraction, achievements, &c.' as below vv. 22 ff.), I also will boast (scil. κατὰ τὴν σάρκα. Rückert thinks these words are omitted purposely, thereby to imply that the Apostle's boasting was *not* fleshly; but this is distinctly contradicted by the context: he is speaking as one of the πολλοί of οἱ ἁφρονες, see next verse).

19.] Bitterly ironical. They were φρόνιμοι—as 1 Cor. iv. 8, κεκορημένοι—so full of wisdom as to be able to tolerate complacently, looking down from the 'sapientum templa serena,' the follies of others. This, forsooth, encourages him to hope for their forbearance and patronage. Compare the earnestness of 1 Cor. iii. 1—4. And the irony does not stop here: it is not only matter of presump-

tion that they *would* tolerate fools with complacency, but the matter of fact testified it: they *were doing this: and more*.

20.] for (proof that they could have no objection to so innocent a man as a *fool*, when they tolerated such noxious ones as are adduced) ye endure (them), if (as is the case) one brings you into slavery (the mere abstract act as regarded them, not the man's own selfish view, being in the Apostle's mind, the *active*, not the *middle*, is used. Thucyd. iii. 70, uses the active similarly: λέγοντες τοὺς Ἀθηναίους τὴν Κέρκυραν καταδουλοῦν. But the enslaving understood, is to the man himself, not to the law:—see ref. Gal.), if one devours you (by exaction on your property, see ref. Mk. L. So Hom. Od. γ. 315: μή τοι κατὰ πάντα φάγωι κτήματα, and Plaut., Ter., and Quintil., in Wetstein), if one catches you (as with a snare, ref.: not, 'takes from you'), if one uplifts himself (so freq. in Thucyd., e. g. vi. 11, χρή μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι. See other examples in Wetst.), if one smites you on the face (in insult, see 1 Kings xxii. 24: Matt. v. 39; Luke xxii. 64; Acts xxi. 2. This is put as the climax of forbearance. "That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3, Tit. i. 7, that the 'bishop' is not to be 'a striker.' Even so late as the seventh century the council of Braga (c. 7), A.D. 675, orders that no bishop at his will and pleasure shall *strike* his clergy, lest he lose the respect which they owe him." Stanley).

21.] By way of disparagement (κατ' ἄτιμ.,—so κατὰ λητὴν ἐκπλώσαντες, Herod. ii. 152; κατὰ θέαν ἦκεν, Thucyd. vi. 31) I say (assume) that (ὡς ὅτι, see ch. v. 19, note,—does not positively state a fact, but assumes one, or states the import of a saying) WE (emphatic) were weak (when we were among you). An ironical reminis-

v = Rom. iv. 19 reff.
w ver. 12.
x = ch. x. 2.
y ver. 17.
z Acts vi. 1.
Phil. iii. 5
his only.
Gen. xxxix.
14 al.
a John i. 48. Acts ii. 22. Rom. xi. 1 al.
d here only. Zech. vii. 11 only. (vía, 2 Pet. ii. 16.)
b Rom. ix. 7 reff.
c Col. i. 7. 1 Tim. iv. 6. see ch. vi. 4.
e as adv., here only. Winer, edn. 6, § 50, Remark 2.

ἡσθενήσαμεν ὡς ἐν ᾧ δ' ἂν τις ^x τολμᾷ, (ὡς ἐν ὑ ἀφροσύνῃ BDFK
λέγω) ^x τολμῶ κἀγώ. ²² ^z Ἑβραῖοι εἰσιν; κἀγώ. ^a Ἰσραηλ-
ῖται εἰσιν; κἀγώ. ^b σπέρμα Ἀβραάμ εἰσιν; κἀγώ. ²³ ^c διάκο-
νοι ^c χριστοῦ εἰσιν; (^d παραφρονῶν λαλῶ) ^e ὑπὲρ ἐγώ ἐν
τολμῶ

21. ἡσθενήσαμεν hef ημεῖς F: ἡσθενηκαμεν B⁸ m 80.—add ἐν τούτῳ τῷ μερεῖ D vulg-
ed(not am fuld) Ambrst Pel. om δ' D¹(and lat) vulg syrr Ambrst. τολμῶ
καγὼ bef ἐν ἀφρ. λεγὼ F.—om 2nd λεγὼ N¹(ius N-corr¹ obl).

cence of his own abstinence when among them from all these acts of self-exaltation at their expense, q. d. (ironically), 'I feel that I am much letting myself down by the confession that I was too weak ever to do any of these things among you.' This I believe with Schrader, De Wette, and Meyer, to be the only satisfactory rendering. See also Stanley. Most expositors (1) refer λέγω back to ver. 20, 'I say it,'—'*I speak*,' as E. V. So Chrys., Theophyl., Theodoret, Pelag., Erasmus, Calv., al. (Chrys. remarks on ὡς ὅτι,—ἀσαφὲς τὸ εἰρημένον. ἐπειδὴ γὰρ φορτικὸν ἦν, διὰ τοῦτο οὕτως αὐτὸ τέθεικεν, ἵνα κλέψῃ τὴν ἐπαχθεῖαν τῇ ἀσαφείᾳ, p. 609), and (2) understand κατὰ ἂντιμ., 'to your shame,' and (3) ὡς ὅτι, 'as though.' But (1) can hardly be, seeing that λέγω below and λαλῶ ver. 23 have a forward reference: (2) would require ὁμῶν, and even then would be exceedingly harsh,—cf. the similar meaning 1 Cor. xv. 34, where we have πρὸς ἐντροπὴν ὑμῶν λαλῶ: and (3) it may be doubted whether ὡς ὅτι ever can mean 'as though,' even in ref. 2 Thess., where Winer, edn. 6, § 65. 9 [see German edn.], renders it by wie daß: it is pleonastic, answering to our expression 'how that'—'I told him, how that' . . . Winer, in a former edition, instances the use of wie daß in a somewhat similar way: wie daß ich gehört habe, . . . where either wie or daß would be enough. Besides the instances given on ch. v. 19, Meyer quotes from Dion. Hal. ix. (with no further ref.) ἐπιγινούς, ὡς ὅτι ἐν ἐσχάτοις εἰσιν οἱ κατακλεισθέντες. ἐν ᾧ δ' ἂν But in whatsoever matter any one (the τις of ver. 20) is bold (the ἂν signifies habit, recurrence: so Soph. Philoct. 290, ταῦτ' ἂν ἐξέρπων τάλας ἐμχανώμην· εἴτα πῦρ ἂν οὐ παρήν, and Eur. Phoen. 412, ποτέ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἂν, where see Porson). Throughout this passage, compare by all means Stanley's interesting notes. ἐν ἀφρ.] see ver. 17. 22.] "The three honourable appellations with which the adversaries magnified themselves,—resting on their

Jewish extraction, are arranged so as to form a climax: so that Ἑβραῖοι refers to the nationality,—Ἰσραηλῖται to the theocracy (Rom. ix. 4 ff.), and σπέρμα Ἀβρ. to the claim to a part in the Messiah (Rom. ix. 7; xi. 1, al.)." Meyer. The interrogative form of the sentence is much more lively and consistent with the spirit of the context than the affirmative, as given by Erasmus, Luther, Estius, al. 23.] Meyer remarks, that all three points of Judaistic comparison, of so little real consequence in the matter, were dismissed with the short and contemptuous κἀγώ,—'*that am I too*.' But that is not enough, now that we are come to the great point of comparison; the consciousness of his real standing, and their nullity as ministers of Christ requires the ὑπὲρ ἐγώ, and the holy earnestness of this consciousness pours itself forth as a stream over the adversaries, so as to overwhelm their conceited aspirations to apostolic dignity. παραφρ. λ.] stronger than ἐν ἀφροσ. λέγω:—I say it as a madman. Hardly, as Meyer, spoken from a consciousness of the verdict παραφρονεῖ which the opponents would pronounce on this ὑπὲρ ἐγώ,—but rather, as De W., from a deep sense of his own unworthiness, and conscious how utterly untrue was ὑπὲρ ἐγώ, in any boasting sense. He therefore repudiates it even more strongly than the τολμῶ κἀγώ. ὑπὲρ ἐγώ must not be misunderstood. He concedes to them their being διάκ. χρ., and assumes (παραφρονῶν) for himself, something more, if more abundant labours and sufferings are to be any criterion of the matter. That this is the sense is obvious from the comparison being in the amount of labours and sufferings,—and not (as Meyer), that he denies to them the διάκ. χρ. and merely puts it hypothetically. 'Well, then, if they are to be considered διάκ. χρ., I must be something more.' If so, the comparison would be not in the degree of ministerial self-sacrifice, but in the credentials of the ministry itself. Both are now assumed to be ministers: but if so, Paul is a minister in a much

^{fg} κόποις ^h περισσοτέρως, ἐν ^{fi} φυλακαῖς ^h περισσοτέρως, ἐν ^f ch. vi. 5.
^{fk} πληγαῖς ^l ὑπερβαλλόντως, ἐν ^m θανάτοις πολλάκις. ^g 1 Cor. iii. 8.
²⁴ ὑπὸ Ἰουδαίων πεντάκις ⁿ τεσσαράκοντα ^o παρὰ μίαν ^h ch. i. 12 reff.
ἐλαβον, ²⁵ τρὶς ^p ἐραβδίσθην, ἅπαξ ^q ἐλιθάσθην, τρὶς ⁱ Matt. xxv. 36,
^r ἐναυάγησα, ^s νυχθήμερον ἐν τῷ ^t βυθῷ ^u πεποίηκα ^{&c.} Heb. xi.
²⁶ ὁδοιπορίαις ^v πολλάκις, ^w κινδύνοις ^x ποταμῶν, ^y κιν- ^k Luke x. 30.
^{only.} (-βάλλειν, ch. iii. 10.) ^m = ch. i. 10. Ps. lv. 13. (see 1 Cor. xv. 31.) ^{προαποθνήσκω} πολ- ⁿ ellips.
^{λοὺς θανάτους ὑπομένον ἄνθ' ἐνὸς τοῦ τελευταίου,} Philo, Flacc. § 20, vol. ii. p. 542. ^p Acts xvi. 22
^{of πληγ., see Luke xii. 47, 48.} ^o = here only. ^{Herod. ix. 33.} ^q 1 Tim. i. 19 only +. ^r s here only +.
^{only +.} Judg. vi. 11. ^q Acts v. 26 reff. ^r 1 Tim. i. 19 only +. ^u = Acts xv. 33 reff. ^v John
^t here only. ^{Exod. xv. 5.} ^{Ps. cvi. 24.} (-θίσειν, Luke v. 7.) ^u = Acts xv. 33 reff. ^v John
^{iv. 6 only +.} 1 Macc. vi. 41. (-ρεῖν, Acts x. 9.) ^w here (8 times) and Rom. viii. 35 only. ^{Ps.}
^{cxiv. 3.} (-νεύειν, 1 Cor. xv. 30.) ^x gen., = 1 Pet. i. 2, ^{ῥαντ. αἴμ.}

23. for λαλω, λεγω DF e Did. ^{κονοις} F(not G). ^{rec} εν πληγαῖς υπερβ. ^hef εν φυλακαῖς περισσ., with D²KLMN³ rel syr copt arm Orig₁ Chr Thdrst Damasc Hil, and FN¹ Orig₁, which (and P) put περισσ. with πληγ. and υπερβ. with φυλ.: om εν πλ. υπ. Clem Tert: txt BD¹(and lat) (P) vulg(and F-lat) goth æth Orig₁ lat-ff.
^{πολλαῖς} D¹ a c d f k m n o.

25. ^{rec} ερραβδ., with M rel Chr: txt BDFKLPN¹⁷ 47 Orig₂ Eus₁ Chr-ms Thl Cc.
26. for πολλαῖς (and in next ver), ^{πολλαῖς} D¹(with lat); so also vulg in ver 27.

higher degree, more faithful, more self-denying, richer in gifts and divine tokens, than they. The preposition is used adverbially, see reff. ^{ἐν κόποις περισσ.}

By (the ἐν is instrumental:—the direct dative is adopted ver. 26:—these facts are proofs of the ὑπὲρ ἐγώ,—not as Estius, al., *parallel with it*, which would only apply to the comparatives and not to ἐν θανάτοις ^{πολλάκις} labours (occurring) more abundantly (the adverbs belong to the substantives in each case and are used adjectively; so τὴν ἐμὴν ἀναστροφήν ποτε, Gal. i. 13: τῆς ἐμῆς παρουσίας πάλιν, Phil. i. 26),—by prisons (imprisonments) more abundantly (but one such is mentioned in the Acts [xvi. 23 ff.] previous to the writing of this Epistle.

Clement, in the celebrated passage of his 1st Epistle to the Corinthians [c. v. p. 220] on the labours of Paul, describes him as ἐπτάκις δεσμὰ φορέσας. This whole catalogue should shew the chronologists of the Apostle's life and epistles how exceedingly unsafe it is to build *only* on the history in the Acts for a complete account of his journeys and voyages), by stripes more exceedingly (particularized below), by deaths often (see reff. and ch. iv. 10. Such was the danger escaped at Damascus, Acts ix. 23, at Antioch in Pisidia, xiii. 50, at Iconium, xiv. 5, 6, at Lystra, ib. 19, at Philippi, xvi., at Thessalonica, xvii. 5 f., at Beroæ, ib. 13, and doubtless many others of which we know nothing. See below).

24, 25.] are parenthetical, explaining some of the foregoing expressions: the construction is resumed, ver. 26.

At the hands of the Jews five times received I forty save one (in Deut. xxv. 3,

it is prescribed that not more than forty stripes should be given, 'lest thy brother should seem vile unto thee.' For fear of exceeding this number, they kept within it. This seems a more likely account of the thirty-nine stripes than that given by Wetst.,—that thirteen were inflicted on the breast, and the same number on each shoulder, and the fortieth omitted, lest one part of the body should receive more than another. See the Rabbinical authorities in Wetst., and cf. Joseph. Antt. iv. 8. 21 and 23, and Stanley's note here. He calls it τιμωρία αἰσχρίστη: and Meyer remarks that Paul might well number it among the θάνατοι, for it was no rare occurrence for the criminal to die under its infliction.

None of these scourgings are mentioned in the Acts),—**thrice was I beaten with rods** (scil. by the Roman magistrates, see Acts xvi. 22, 23, which is the only occasion mentioned in the Acts), **once was I stoned** (Acts xiv. 19), **thrice I suffered shipwreck** (not one of these shipwrecks is known to us. Thus we see that perhaps three, perhaps two, voyages of Paul, but certainly one,—previous to this time, must be somewhere inserted in the history of the Acts: see Prolegg. ch. iii. § v. 5), **a night and day have I spent (reff.) in the deep** (i. e. the sea: probably on some remnant of a wreck after one of his shipwrecks alone or with others. To understand ὁ βυθός, as Thl. [τινὲς δὲ φασιν ἐν τινι φρέατι μετὰ τὸν ἐν Λύστροις κίνδυνον κατακρυφθεῖς, βύθῳ λεγόμενῳ, νῦν τοῦτο λέγει], seems to be taking it out of its connexion here. Wetst. gives from Ælian, H. An. viii. 7, ἀθέατον νήχεσθαι ἐν βυθῷ. Still less must we think of the characteristic interpretation

^γ ἔρπον, here only. Matt. xxi. 13^h (from Jer. vii. 11) al.
^z = Acts xviii. 2 reff. absol., 2 Macc. xii. 31.
^a Matt. xv. 33. V. H. H. 38 only. Ezek. xxxv. 4.
^b Gal. ii. 4 only +. c 1 Thess. ii. 9. 2 Thess. iii. 8 only. d ch. vi. 5 (reff.). e as above (c) only. Num. xxiii. 21. f Deut. xxviii. 48 only. g Rom. viii. 35. h here only. Exod. xvii. 3. i John xviii. 18. Acts xxviii. 2 only. Gen. viii. 22. k as above (f, g). l Rev. iii. 18 only. m Matt. v. 32. Acts xxvi. 29 only +. Deut. i. 1 = Matt. xiv. 21. (Heb. iv. 15.) Gen. xvi. 1. n Matt. v. 32. Acts xxvi. 29 only +. Deut. i. 36 Aq. constr., here only. o Acts xxiv. 12 only +. = 2 Macc. vi. 3? (only.) ^π ἐπιστάς, (Acts as above, v. r.) Num. xxvi. 9.

27. rec ins εν bef κοπω, with KLMP 8-corr! (?)³ rel vulg (and F-lat) Orig. (and int.) lat-fl: om BDFN¹ goth. διψη B¹ g² l.

28. rec ἐπισυναστεις, with KLMP rel Chr (explaining it: οἱ θόρυβοι, αἱ παραχαῖ, αἱ πολιορκίαι τῶν δῆμων καὶ τῶν πόλεων ἔφοδοι. So also Thdrt al) Damasc Thl Ec: txt

of Estius: "Subjunctit aliud periculum marinum longe gravius, nempe quod demersus fuerit ex naufragio in profundum maris, ubi tamen divina ope fuerit servatus incolmis noctem et diem, atque inde postea liberatus"). 26.] The construction is resumed from ver. 23, but now with the instrumental dative without the preposition. By journeys frequently, by perils of rivers (the genitives denote the material of the perils; rivers and robbers being the things and persons actually attacking. Winer, edn. 6, § 30. 2, renders it *perils on rivers*, justifying it by κ. ἐν πόλει: but in my view a *distinction* is pointed out by the variety of construction. Wetst. quotes κινδ. θαλασσῶν from Heliad. ii. 4. The 'perils of rivers' might arise from crossing or fording, or from floods. The crossing of the rocky and irregular torrents in Alpine districts is to this day attended with danger, which must have been much more frequent when bridges were comparatively rare. And this is the case with a road, among others, frequently traversed by Paul, that between Jerusalem and Antioch, crossed as it is by the torrents from the sides of Lebanon. Maundrell says that the traveller Spon lost his life in one of these torrents: see Conybeare and Howson, edn. 2, vol. i. p. 502, note: (and Stanley in loc.), by perils of robbers (see note on Acts xiii. 14), by perils from my kindred (the Jewish nation, ἐκ, arising from: they not being always the direct agents,—but, as in many cases in the Acts, setting on others or plotting secretly: or γένους,—and ἐθν. below,—imports generically the source, or quarter whence the danger arose), by perils from the Gentiles (not merely "from Gentiles," as Stanley: this would be ἐξ ἐθνικῶν. The art. is omitted after the preposition, the word being thus catego-

rized in Greek; but it must be supplied in our English idiom),—by perils in the city (in Damascus, Acts ix. 23 f.,—Jerusalem, ib. 29,—Ephesus xix. 23 ff., and many other places), by perils in the desert (the actual desert? or merely the solitude of journeys as contrasted with 'the city?' but any how, not 'in solitude:' the art. must be supplied as in ἐν πόλει), by perils in the sea (not, as De W., a repetition from ver. 25: there are many perils in the sea short of shipwrecks), by perils among false brethren (*who were these?* Grot., al., suppose, 'qui Christianos se simulabant, ut res Christianorum perdiscerent, deinde eos proderent,'—and so apparently Chrys., &c. But Paul's use of this compound leads us rather to persons who *bona fide* wished to be thought ἀδελφοί, but were not, scil. in heart and conduct, and were opponents of himself personally, rather than designed traitors to the Christian cause. Cf. ψευδαπόστολοι above, ver. 13); 27.] by labour and weariness, by watchings (see on ch. vi. 5) frequently (the ἐν is here resumed, perhaps arbitrarily, perhaps also because κόπος and μόχθος are more directly instrumental,—ἀγρυπν., &c., more conditionally), by hunger and thirst, by fastings frequently (voluntary fastings, 'ad purificandam mentem et edomandam carnem,' as Estius, see also ch. vi. 5, note. De W. here too [see also Stanley] holds to 'involuntary fastings;' but he is clearly wrong, for νηστ. is distinguished from λιμ. κ. δίψ., in cold and nakedness (insufficient clothing:—or, literally, when thrust into prison after his scourgings,—or after his shipwrecks). 28.] He passes from particulars, omitting others which might have been specified, to the weight of apostolic care and sympathy which was on him. Not to mention those

μοι ἢ ὁ καθ' ἡμέραν, ἢ ἡ μέριμνα ἡ πασῶν τῶν ἐκκλησιῶν. ^{o Acts ii. 16}
^{1. ff.} τίς ἄσθενεῖ, καὶ οὐκ ἄσθενῶ; τίς σκανδαλίζεται, ^{p and constr.,}
^{Matt. xiii.} καὶ οὐκ ἐγὼ πυροῦμαι; ^{22 || (Luke} Εἰ ^{xxi. 34.} ^{1 Pet. v. 7)} ^v καυχᾶσθαι δεῖ, ^v τὰ ^v τῆς
^{only. Sir. xlii. 9.} ^{q ch. viii. 18 reff.} ^{r = Acts xx. 35, or Rom. xiv. 1.} ^{s 1 Cor.}
^{viii. 13 reff.} ^{t 1 Cor. vii. 9 reff.} ^{u absol., vv. 16, 18.} ^{v constr., Rom. xiv.}
^{19 al.} ^{w constr., ch. ix. 2. Prov. xxvii. 1.}

BDFN k 17. rec (for μοι) μου, with DKLMPN³ rel vulg: txt BFN¹ 17.
 om 1st η F¹ (not G). for καθ. ημ. η, καθημερινῇ F.

(afflictions) which are besides (these) (the Vulg., E. V., Beza, Estius, Bengel, understand παρεκτός as = ἔξωθεν, 'the things that are without,'—a meaning which it never has, always implying *exception*, see reff. Chrys., al., join χωρ. τ. παρεκτ. with the foregoing, and put a period after παρεκτ., interpreting it rightly, πλείονα τὰ παραλειφθέντα τῶν ἀπαριθμηθέντων, Hom. xxv. p. 613:—but this seems to break the connexion too abruptly, besides giving a strange and unlikely termination to the long sentence preceding),—*my care* (ἐπίστ. may be either 'delay,' 'hindrance,' as Soph. Antig. 225, πολλὰς γὰρ εἶχον φροντίδας ἐπιστάσεις, and Xen. Anab. ii. 4. 26, ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσει, τοσούτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν,—or, as very frequently in Polybius, see Schweigh., Lex. Polyb.,—'care,' 'attention,' 'matter of earnest thought:' e. g. τὴν ὑπὲρ τῶν ὅλων ἐπίστασιν κ. διὰληψιν, viii. 30. 13, 'curam summæ rei,'—οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως iii. 58. 3,—ἄγειν τινὰ εἰς ἐπίστασιν, 'attentionem alicujus excitare,' ix. 22. 17, al. The rec. reading, ἐπιστάσεις [which has perhaps been introduced from ἐπίστασις not being understood (see digest here and on ref. Acts) and then μοι has been altered to μου as easier; but substantives derived from verbs which govern a dative are sometimes followed by this case, see Winer, edn. 6, § 31. 3, and Moulton's note], can only mean *concursum*, in a hostile sense, see reff. and examples in Wetst.: and so Chrys. [see var. readd.], &c., take it here: others metaphorically, as Beza, 'agmen illud in me quotidie concursuens, i. e. sollicitudo de omnibus ecclesiis:'—somewhat similarly De W.,—'that which sets upon me, importunes me, daily:' and so E. V. Stanley, with Est. al., renders it, 'the concurrence of people to see me:' but this is doubtful, as departing from the hostile sense. In Beza's sense, there is something Pauline in the rec., "the daily outbreak against me," and the reading cannot be considered certain) day by day, (viz.) *my anxiety for all the churches* (the construction is an anacoluthon: not, as Meyer, ἐπίστ. the subject and μέριμνα

the predicate, which would be a very flat sentence,—*my daily care is, anxiety &c.* As it stands, ἡ ἐπίστ. is general, and ἡ μέριμνα particularizes it. Nothing need be supplied. ἡ ἐπίστ. occurs to the Apostle's mind, and is uttered, in the nominative, the construction being disregarded).

29.] 'Cura certe συμπάθειαν generat: quæ facit, ut omnium affectus in se suscipiat Christi minister, omnium personas induat, quo se accomodat omnibus,' Calv. Olsh., after Emmerling, strangely understands, 'Who is weak, if I am not weak?' i. e. 'Who can be called weak, if I am not so?' The ἀσθένεια of the τῆς may be in various ways; in *faith*, as Rom. xiv. 1 al., or in *purpose*, or in *courage*: that of the Apostle, see 1 Cor. ix. 22, was a sympathetic weakness, a leaning to the same infirmity for the weak brother's sake, but also a veritable θορυβῶμαι κ. ταράσσομαι (as Chrys., p. 614) in himself, on the weak brother's account.

τίς σκανδ.] 'Non priore, sed hac versiculi parte addit ego: nam illic infirmo se accomodat: hic dissimile se scandalizantis fatetur, partes a scandalizante neglectas scandalizati causa ipse suscipiens. Partes a scandalizante neglectæ sunt amor, prudentia, &c. Idem tamen Paulus etiam partes scandalizati, sive incommodum quod scandalizatus sentit, in se suscipit.' Bengel.

πυροῦμαι,—with zeal, or with indignation. 30.] partly refers back to what has passed since ver. 23. The ἀσθένεια not being that mentioned in a different connexion in ver. 29, but that of ver. 21, to which all since has applied. But the words are not without a forward reference likewise. He will boast of his weaknesses—of (τὰ τῆς ἀσθ.) *those things which made him appear mean and contemptible* in the eyes of his adversaries. He is about to adduce an instance of escape from danger, of which this is eminently the case: he might be scoffed at as ὁ σαργανοφόρητος, or the like—but he is carried on in his fervency of self-renunciation amidst his apparent self-celebration, and he will even cast before his enemies the *contemptible* antecedents of his career, boasting in being despised, if only for what Christ had done in him. The as-

x Rom. vi. 19. x ἀσθενείας μου w καυχῆσομαι. 31 ὁ υἱὸς θεοῦ καὶ ὁ πατὴρ τοῦ κυρίου Ἰησοῦ οὐκ ὀφείδει, ὁ ὧν α εὐλογητὸς α εἰς τοὺς α αἰῶνας, ὅτι οὐ β ψεύδομαι. 32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως δ ἐφρούρει τὴν πόλιν Δαμασκηνῶν ε πιάσαι με [θέλων], 33 καὶ διὰ ε θυρίδος ἐν ε σαργάνῃ ἡ ἐχάλασθην ἡ διὰ τοῦ ἡ τείχους καὶ ἡ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

XII. 1 k * Καυχᾶσθαι δὲ οὐκ ὁ συμφέρον μοι ἐλεύσομαι.

Phil. iv. 7. 1 Pet. i. 5 only r. Judith iii. 6. e Acts xii. 4 reff. f Acts xx. 9 only. Josh. i. 15, 18. g here only r. h Acts ix. 25 (reff.). i Rom. ii. 3 reff. k absol., ch. xi. 16, 19. l constr., but w. aor. inf., Matt. xix. 10. Esth. iii. 8.

30. om ου B.

31. rec aft κυριου ins ημων, with DMP rel vulg(with fuld F-lat) Syr copt arm Thdrt Aug: om BFKLX e g h l m n 17 am syr goth aeth Chr Damasc. rec aft ιησ. ins χριστου, with DKLMP rel vulg(with fuld F-lat) Syr copt aeth Thdrt Aug: om BFN in 17 am syr goth arm Chr.

32. rec δαμασκηων bef πολιν, with D²KLMP rel Chr Thdrt Damasc: txt BD¹-³FPN a m 17 vss. om θελων BD¹(and lat) vulg(and F-lat) Syr arm Procop Ambrst Pel: ins D³KLMPN rel goth Chr Thdrt, and (but bef πιασαι με) F syr copt aeth.

33. om εν σαργανη F.

CHAP. XII. 1. * καυχᾶσθαι δεῖ οὐ συμφέρον μὲν ἐλεύσομαι δὲ B(see table)F(N) 17 vulg: so, but συμφερεῖ, P: καυχασθαι δη ου συμφερεῖ μοι ελευσομαι γαρ (D)KL rel Ath Chr Thdrt Damasc (Ec Ambrst Sedul.—ins εἰ bef καυχ. N³ 39 lect-17 vulg(and F-lat).—δει (on the confusion between η and εἰ cf Tischd^f N. T. [ed. 7] protegg. p. xxxvii) BD³FLP d e f g m n o vulg syrr goth: δε D¹N copt Thl: δη KM 47 Ath Chr Thdrt Damasc.—om μοι D¹ Syr goth. (M uncert.)—add καὶ B 213.

severation in ver. 31 may be applied to the whole, but I had rather view it as connected with the strange history about to be related:—‘I will glory in my weaknesses—yea, and I will yet more abase myself—God knows that I am telling sober truth—&c.’ If the solemnity of the asseveration seem out of proportion to the incident, the fervid and impassioned character of the whole passage must be taken into account. It will be seen that I differ from all Commentators here, and cannot but think that they have missed the connexion. Meyer supposes that vv. 32, 33 were only the *beginning of a catalogue of his escapes*, which he breaks off at ch. xii. 1: and that the asseveration was meant to apply to the whole catalogue: but surely this is very unnatural.

32, 33.] On the fact, and historical difficulty, see note, Acts ix. 23. 32.] ἐν Δαμ. followed by Δαμασκηῶν is pleonastic, but the pleonasm is common enough, especially when for any reason, our words are more than usually precise and formal. ἐθνάρχης] Prefect, or

governor, stationed there by the Arabian king. The title appears to have been variously used. The High Priest Simon, as a vassal of Syria, is so named in reff. 1 Macc., and Jos. Antt. xiii. 6. 7. It was bestowed by Augustus on Archelaus after

his father's death, Jos. Antt. xvii. 11. 4; B. J. ii. 6. 3. The presidents of the seven districts into which Egypt was divided under the Romans, bore it (Strabo, xvii. 798): as did a petty prince of the Bosphorus under Augustus (Lucian, Macrob. 17). Also the chief magistrates of the Jews living under their own laws in foreign states had this title (Jos. Antt. xiv. 7. 2; xiv. 8. 5. B. J. vii. 6. 3). But apparently it must here be taken in its wider sense, and not in this latter: for the mere *chief magistrate of the Jews* would not have had the power of guarding the city. Doubtless he was incited by the Jews, who would represent Paul as a malefactor. σαργάνη, κόφινος, Hesych.;—οἱ μὲν, σχοινίον τι, οἱ δὲ πλέγμα τι ἐκ σχοινοῦ. Suidas (see Wetst.), = σπυρίς, Acts ix. 25. Probably it is, as Stanley, a “rope-basket,” a net.

CHAP. XII. 1.—10.] He proceeds to speak of visions and revelations vouchsafed to him, and relates one such, of which however he will not boast, except in as far as it leads to fresh mention of infirmity, in which he will boast, as being a vehicle for the perfection of Christ's power. In order to understand the connexion of the following, it is very requisite to bear in mind the burden of the whole, which runs through it—ἐν ταῖς ἀσθενείαις καυχῆσομαι. There is no break between this and the last chap-

γὰρ εἰς ^m ὀπτασίας καὶ ⁿ ἀποκαλύψεις κυρίου. ² οἶδα ^m Luke i. 22.
 ἄνθρωπον ἐν χριστῷ ὁ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ^p ἐν ^{xxiv. 23. Acts}

xlili. 2, 16 only. = Dan. ix. 23 al. Theod. n = 1 Cor. xiv. 6 reff. w. gen. subj. (see note), Rev.
 i. 1 (Gal. i. 12?) only. (obj.), 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Sir. xlii. 1.) o see 2 Tim.
 i. 9. Tit. i. 2. John xii. 1. Amos i. i. iv. 7. p ch. v. 6. Heb. xiii. 3.

aft εἰς ins τας P: τα(sic) F.

for κυρ., χριστου F. (P uncert.)

ter. He has just mentioned a passage of his history which might expose him to contempt and ridicule—this was one of the *ἀσθένειαι*. He now comes to *another*: but that other inseparably connected with, and forming the sequel of, a glorious revelation vouchsafed him by the Lord. This therefore he relates, at the same time repudiating it as connected with *himself*, and fixing attention only on the *ἀσθένεια* which followed it.

1.] [I have in recent editions *suspended* the very difficult question of this reading, not finding it possible to decide whether of the two deserves a place in the text. Meantime, the rec. is left in, and on it the following note is written.] Let only the two readings *καυχᾶσθαι δὴ οὐ συμφέρεται μοι, ἐλεύσομαι γάρ, and καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν ἐλεύσομαι δέ*, be compared, and it would certainly seem as if the former more resembled the nervous elliptic irony of the great Apostle, and the latter the tame conventional propriety of the grammatical correctors. The other variations, *δέ* for *δή*, and the prefixing of *εἰ*, are too palpable emendations to require critical treatment. The difficulty however is considerably lessened, when the right connexion is borne in mind. **To boast, verily, is not to my advantage:** for (i. e. it will be shewn to be so, by the following fact of a *correction administered to me* ἵνα μὴ ὑπεράλωμαι) [on the other reading, I must boast, though it is not to my advantage: but] I will proceed to visions and revelations of the Lord. *δή* in this sense implies a *consciousness of a reason why the assertion is true*, and is therefore naturally followed by *γάρ*, if the sentence is completed. The same sense is found in Plato, Phæd. p. 60, ὦ Σώκρατες, ὕστατον δὴ σὲ προσερούσι, νῦν οἱ ἐπιτήδειοι, καὶ σὺ τούτους,—the completion of the sense being,—‘for you are to die to-night:’—πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος, Eur. Hec. 464: i. e. οὐ σὺ δὴ μόνος κακῶς πράσσεις, πολλοὶ γὰρ ἄλλοι.... (See Hartung, Partikellehre i. 270, who however explains *δή* in these examples somewhat differently.) The force of it here then, is: “I am well aware that to boast is not good for me: for I will come to an instance in which it was so shewn to me.”

εἰς ὅπτ. κ. ἀπ. κυρ.] q. d. ‘and the instances I will select are just of that kind in which, if

boasting ever were good, it might be allowed:’ thus the *γάρ* gives a more complete proof. *ὀπτασία* is the form or manner of receiving *ἀποκάλυψις*, the revelation. There can hardly be an *ὀπτασία* without an *ἀποκάλυψις* of some kind. Therefore Theophylact’s distinction is scarcely correct, ἡ ἀποκάλυψις πλέον τι ἔχει τῆς ὀπτασίας· ἡ μὲν γὰρ μόνον βλέπειν δίδωσιν αὐτῇ δὲ καὶ τι βαθύτερον τοῦ ὁρωμένου ἀπογυμνοῦ.

κυρίου, gen. subj., vouchsafed me by the Lord,—not obj., ‘of the Lord,’ for such is not that which follows. No particular polemical reason, as the practice of particular parties at Corinth to allege visions, &c. (Baur), need be sought for the narration of this vision: Paul’s object is *general*, and the means taken to attain it are simply subordinate to it, viz. the vindication of his apostolic character.

2—4.] *An example of such a vision and revelation.* The adoption of the third person is remarkable: it being evident from ver. 7 that *he himself* is meant. It is plain that a contrast is intended between the *rapt and glorified person* of vv. 2, 4,—and *himself*, the weak and afflicted and almost despairing subject of the *σκόλοψ τῇ σαρκί* of vv. 7 ff. Such glory belonged not to him, but the weakness *did*. Nay, so far was the glory from being *his*, that he knew not whether he was in or out of the body when it was put upon him: so that the *ἐγὼ αὐτός*, compounded of the *νοῦς* and *σάρξ* (Rom. vii. 25), clearly was not the subject of it, but as it were another form of his personality, analogous to that which we shall assume when unclothed of the body. It may be remarked in passing, as has been done by Whitby, that the Apostle here by implication *acknowledges the possibility of consciousness and receptivity in a disembodied state*. Let it not be forgotten, that in the context, this vision is introduced not so much for the purpose of making it a ground of boasting, which he does only passingly and under protest, but that *he may by it introduce the mention of the σκόλοψ τῇ σαρκί, which bore so conspicuous a part in his ἀσθένεια*, TO BOAST OF WHICH IS HIS present object.

2.] I know (not, ‘knew,’ as E. V.: which introduces serious confusion, making it seem as if the *πρὸ ἐτῶν δεκαρ.* were the date of the knowledge, not, as it really is, of the vision) a

1 Cor. v. 18. P σώματι οὐκ οἶδα. εἴτε ἡ ἐκτὸς τοῦ σώματος οὐκ οἶδα. ὁ
 rch. xi. 11, 31. ἡ θεὸς ὁ οἶδεν) ὁ ἀρπαγέντα ὁ τὸν ὁ τοιοῦτον ὁ ἕως τρίτου
 Josh. xiii. 22. ὁ οὐρανοῦ. ὁ καὶ οἶδα ὁ τὸν ὁ τοιοῦτον ὁ ἄνθρωπον (εἴτε ὁ ἐν
 s = John vi. 15. Acts viii. 39. 1 Thess. iv. 17. Rev. xii. 5.
 t Acts xxii. 22. 1 Cor. v. 11. h. ii. 5, 6.
 1. 11. u so Matt. xi. 23. Luke x. 15. Deut. iv. 11. v = John i. 3 al. w Luke
 xiii. 43. Rev. ii. 7 only. Gen. ii. 8, and fr.

2. ins τῶ bef σώματι D¹. (P uncert.) om του bef σώματος B d. ins του
 bef τρίτου F. [for τρίτου N¹ wrote τουτου which he then altered to τρυτου.]
 3. rec (for χωρὶς) εκτος (from ver 2), with D²⁻³FKLMPS Meth.; txt BD¹ Meth.,
 om ουκ οἶδα B Meth.

man in Christ (ἐν χρ. belongs to ἄνθρ., not to οἶδα, as Beza; ἄνθ. ἐν χρ. = 'a Christian,' 'a man whose standing is in Christ;' so οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν χριστῷ, Rom. xvi. 7),—fourteen years ago (belongs not to οἶδα, nor to ἐν χρ. as Grot.: 'hominem talem, qui per 14 annos Christo serviat;'—but to ἀρπαγέντα. On the *idiom* see ref.,—the *date* probably refers back to the time when he was at Tarsus waiting for God to point out his work, between Acts ix. 30 and xi. 25. See the chronological table in the Prolegomena), whether in the body, I know not, or out of the body, I know not: God knoweth (if in the body, the idea would be that he was taken up *bodily*: if out of the body, to which the alternative manifestly inclines,—that his spirit was rapt from the body, and taken up disembodied. Aug. de genesi ad litteram xii. 2—5 [3—14], vol. iii. pp. 455 ff., discusses the matter at length, and concludes thus,—'Proinde quod vidit raptus usque in tertium cælum, quod etiam se scire confirmat, proprie vidit, non imaginaliter. Sed quia ipsa a corpore alienata utrum omnino mortuum corpus reliquerit, secundum modum quendam viventis corporis ibi anima fuerit, sed mens ejus ad videnda vel audienda ineffabilia illius visionis arrepta sit, hoc incertum erat,—ideo forsitan dixit, "sive in corpore sive extra corpus, nescio, Deus scit."' And similarly Thom. Aq. and Estius: not, as Meyer thinks, making the alternative consist between *reality* and a *mere vision*, but between the *anima*, the *life*, being rapt out of the body, leaving it dead, and the *mens*, the *intelligence* or *spirit*, being rapt out of the body, leaving it 'secundum modum quendam vivens'; such **an one** (so τὸν τοιοῦτον resumes after a parenthesis, 1 Cor. v. 5), rapt (snatched or taken up, ref.) as far as the **third heaven**. *What is the third heaven?* The Jews knew no such number, but commonly (not universally: Rabbi Judah said, "Duo sunt cœli, Deut. x. 14") recognized *seven* heavens: and if their

arrangement is to be followed, the third heaven will be very low in the celestial scale, being only the *material clouds*. That the threefold division into the *air* (nubiferum), the *sky* (astriferum), and the *heaven* (angeliferum), was in use among the Jews, Meyer regards as a *fiction* of Grotius. Certainly no Rabbinical authority is given for such a statement: but it is put forward confidently by Grotius, and since his time adopted without enquiry by many Commentators. It is uncertain whether the *sevenfold* division prevailed so early as the Apostle's time: and at all events, as we must not invent Jewish divisions which never existed, so it seems rash to apply here, one about whose date we are not certain, and which does not suit the context:—for to be rapt only to the clouds, even supposing ver. 4 to relate a further *assumption*, would hardly be thus solemnly introduced, or the preposition ἕως used. The safest explanation therefore is, *not to follow any fixed division*, but judging by the evident intention of the expression, to understand a *high degree* of celestial exaltation. I cannot see any cogency in Meyer's argument, that 'the third heaven have been an idea well known and previously defined among his readers,' seeing that in such words as τῆς μακρίας, &c. it is manifestly inapplicable.

3, 4.] *A solemn repetition of the foregoing, with the additional particular of his having had unspeakable revelations made to him.* Some, as Clem. Strom. v. 12 [80], p. 693 P., Iren. ii. 30. 7, p. 162, Athan. Apol. 20, vol. i. p. 263, Orig. (or his interpreter) on Rom. xvi. lib. x. 43, vol. iv. p. 688, &c., al., think that this was a *fresh assumption*, ἕως τρίτου οὐρανοῦ κατέειδεν εἰς τὴν παράδεισον, and with these Meyer agrees: but surely had this been intended, some intimation would have been given of it, either by καὶ, or by placing εἰς τὴν παράδεισον (as the stress would be then no longer on the fact ἀρπαγῆναι as before, but on the *new place* to which ἦρπάγη) in the place of emphasis before

^x ἄρρητα ῥήματα ἃ οὐκ ^y ἔξουν ἀνθρώπῳ λαλήσαι. ⁵ ^z ὑπὲρ ^z here only + Lev. xliii. 23
^t τοῦ ^t τοιούτου ^z καυχίσομαι, ^z ὑπὲρ δὲ ἐμαντοῦ οὐ ^z καυ- ^y Matt. xii. 4.
^u χίσομαι, εἰ μὴ ἐν ταῖς ^a ἀσθενείαις [μου]. ⁶ εἰάν γὰρ ^y Acts ii. 29
^v θελήσω καυχίσασθαι, οὐκ ἔσομαι ^b ἄφρων ^c ἀλλήθειαν ^z only. Esth.
^w γὰρ ἐρῶ ^d φείδομαι δέ, μὴ τις ^{ef} εἰς ἐμέ ^f λογίσηται ^g ὑπὲρ ^z ch. vii. 14.
^η ὃ βλέπει με, ἢ ἀκούει [τι] ^{ef} ἐξ ἐμοῦ. ⁷ καὶ τῇ ^h ὑπερ- ^z ch. xi. 30.
ⁱ ^d = here only. (Rom. xi. 21 reff.) Isa. liv. 2. Xen. Cyr. i. 6. 19, 35. (μὴ φείδων διδάσκειν, Eur. Orest. 387.) ^e = ch. x. 13, 16 b. ^f = here only. (Hos. vii. 15.) ^g = 1 Cor. iv. 6. x. 13. ^h Rom. vii. 13 reff. Jos. Antt. i. 13. 4. ii. 2. 1.

5. om του M. for 2nd υπερ, περι D¹. om ου (from preceding termination)
^{N¹} (corr'd by ^{N¹} appy). τοις ασθημασιν D¹. om μου B D¹ (and lat) 17 syrr copt
^{arm}: ins (from ch xi. 30 ?) D³ FKLMPN rel vulg goth æth Ath Thdrst Damasc lat-l.
 6. for γαρ, δε K: γαρ και P. om τι (as superfluous) BD³ FN¹ m 17 am (with
 demid fuld tol harl²) æth arm Orig² (and int¹): ins D¹ (and lat) KLN³ rel syr goth Chr
 Thdrst Damasc Thl Ec Ambrst.

ἡρπάγη;—or, by both combined,—ὅτι καὶ εἰς τὸν παράδεισον ἡρπάγη. As it is, with the verb *preceding* in both clauses, and therefore no prominence given to the places as distinguished from one another, I must hold *ἕως τρίτου οὐρ*. to be at least so far equivalent to *εἰς τὸν παράδεισον*, as to be a general local description of the situation in which ὁ παράδεισος is found. The *repetition* of εἶτε οἶδεν is equally accountable on either explanation, being made for solemnity and emphasis. The παράδεισος cannot here be the Jewish Paradise, the blissful division or side of Hades (Scheol), where the spirits of the just awaited the resurrection, see note on Luke xvi. 22,—but the Paradise of which our Lord spoke on the Cross,—the place of happiness into which He at His Death introduced the spirits of the just: see on ref. Luke.

ἄρρητα ῥήματα, i. e. as explained below, words which it is not lawful to utter:—as Vulg., “*arcana verba, quæ non licet homini loqui.*” The interpretation, “*quæ dici nequeunt,*” as Beza, Estius, Calov., Olsh., al., is hardly consistent with the narrative; for in that case, as Bengel remarks, ‘Paulus non potuisset audire.’ The passages adduced by Wetst. mostly refer to the *mysteries*, or some secret rites: e. g. Demosth. contra Neeram, p. 1369, αὐτῇ ἡ γυνὴ οὖν ἐθευε τὰ ἄρρητα ἱερὰ ὑπὲρ τῆς πόλεως, καὶ εἶδεν, ἃ οὐ προσήκεν αὐτὴν ὁρᾶν ἐξένην οὖσαν. ἃ οὐκ ἐξόν] which it is not lawful for a MAN to utter (see above):—imparted by God, but not to be divulged to others: and therefore, in this case, intended, we may presume, for the Apostle’s own consolation and encouragement. *Of what kind* they were, or *by whom* uttered, we have no hint given, and it were worse than trifling to conjecture. “Sublimitatis certe magnæ fuere: nam non omnia coeles-

tia sunt ineffabilia, v. gr. Ex. xxiv. 6, Isa. vi. 3, quæ tamen valde sublimia.” Bengel.

5.] Of such a man he will boast, but not (see above on ver. 1) of himself, except it be in his infirmities.

τοῦ τοιούτου must be *masc.* as before, *not neuter*, as Luth., al., take it. This is shewn by ὑπὲρ, used of the *person respecting whom* (reff.), whereas ἐν is said of the *thing on account of which*, a man boasts. He strikes here again the keynote of the whole—*boasting in his infirmities*. He will boast of such a person, so favoured, so exalted; but this merely by the way: it is not his subject: it was introduced, not indeed *without reference* to the main point, but principally to bring in the infirmity following.

6.] For (supply the sentence for which γὰρ renders a reason: ‘*Not but that I might boast concerning myself if I would*’)—if I shall wish to boast (ὑπὲρ ἐμαντοῦ), I shall not be a fool (I shall not act rashly or imprudently, for I shall not boast without solid ground for it): for I shall speak the truth:—but I abstain (reff.), that no one may reckon of me (reff.) and add εἰς μαλακίαν σκώπτων, Demosth. 308. 18) beyond (by a standard superior to that furnished by) what he sees me (to be), or hears (if τι form part of the text, or hears any thing: a pleonastic construction = ἢ εἰ τι ἀκούει) from me. Lest he should seem to undervalue so legitimate a subject of boasting, he alleges the reason why he abstains: not that he had not this and more such exaltations, truly to allege: but because he wished to be judged of by what they really had seen and heard of and from himself in person.

7—10.] He now comes to that for which the foregoing was mainly alleged: the *infirmity in his flesh*, which above others hindered his personal efficiency in the apostolic ministry.

τρίς τὸν κύριον ^τ παρεκάλεσα ^ς ἵνα ^τ ἀποστῇ ἀπ' ἐμοῦ. ^τ = Matt. xviii. 32. xxvi. 53. Luke xv. 28. Acts xxv. 2. ^ς 1 Cor. i. 10. ^τ = Acts v. 38. ^τ = Matt. xxi. 9. John xiv. 8 (Luke xiv. 11. 1 Tim. ^ς καὶ εἶρηκέν μοι ^ν Ἀρκεῖ σοι ἡ χάρις μου. ἡ γὰρ δύναμις ἐν ^ν ἀσθενείᾳ ^ω τελεῖται. ^ς ἥδιστα οὖν μᾶλλον ^ν καυχῶμαι ^ν ἐν ταῖς ^ν ἀσθενείαις μου, ἵνα ^ς ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. ¹⁰ διδ ^{ab} εὐδοκῶ ^b ἐν ^ν ἀσθενείαις,

vi. 8. Heb. xiii. 5. 3 John 10) only. Num. xi. 22. v = ch. xi. 30. w = here only. (See Luke ii. 39. Rom. ii. 27.) Eur. Bacch. 90. x ver. 15 only +. (-δέωσ, ch. xi. 19. -διον, Sir. xxii. 11.) y Rom. ii. 17 reff. z here only +. επισκ. ἐπὶ τὰς οἰκίας, Polyb. iv. 18. 8. a ch. v. 6. Rom. xv. 26, 27 reff. b 1 Cor. x. 5 reff.

9. for εἰρηκεν, ειπεν F Chr Thdrt. rec aft δυναμις ins μου (see note), with A²D²KL²PN² rel syrr Orig, Chr Thdrt Pallad: om BD¹FN¹ goth with Iren(gr and int) Archel Isid Orig-int₃ Bas Tert Cyp Jer Ambrst. rec τελειουται, with D³KL²PN² rel Orig Ath: txt ABD¹FN¹. om μου B 67². 71 harl syr copt Iren(gr and int).

10. aft ασθενειαις ins μου F vulg(not am F-lat).

ditions of a σκόλοψ, in which *acute pain* seems to be implied; ali aliter, see Pool, Synops. ad loc.; and Stanley's note, which is important in other respects also, and full of interest. On the whole, putting together the figure here used, that of a *thorn*, occasioning pain, and the *κολαφισμός*, *buffeting* or *putting to shame*, it seems quite necessary to infer that the Apostle alludes to some painful and tedious bodily malady, which at the same time put him to shame before those among whom he exercised his ministry. Of such a kind *may* have been the disorder in his eyes, more or less indicated in several passages of his history and Epistles (see notes on Acts xiii. 9; xxiii. 1 f.—and Gal. iv. 14 (15?); vi. 11 (?)). But it may also have been something besides this, and to such an inference probability would lead us; disorders in the eyes, however sad in their consequences, not being usually of a very painful or distressing nature in themselves.

8.] In respect of this (*angel of Satan*, not σκόλοψ, see below) I thrice (τρίς, not indefinite as Chrys., Hom. xxvi. p. 621, *τοντέστι, πολλάκις*. Meyer well observes, 'At his first and second request, no answer was given to him: on the third occasion, it came; and his faithful resignation to the Lord's will prevented his asking again') besought the Lord (Christ, see ver. 9) that he might depart from me (the angel of Satan, see Luke iv. 13):

9.] And He said to me (this perf. can hardly in English be represented otherwise than by the historical aorist; in the Greek, it partakes of its own proper sense—'He said, and that answer is enough': 'He hath said,'—but this last would not contain reference enough to the *fact* itself. The poverty of our language in the finer distinctions of the tenses often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal. How this was said, whether ac-

companied by an appearance of Christ to him or not, must remain in obscurity), **My grace** (not,—'My favour generally;—'My imparted grace') is sufficient for thee (ἀρκεῖ, spoken from the divine omniscience, 'suffices, and shall suffice' q. d. 'the trial must endure, untaken away: but the grace shall also endure, and never fail thee'), for (the reason lying in My ways being not as man's ways, My Power not being brought to perfection as man's power is conceived to be) (My) Power is made perfect (has its full energy and complete manifestation) in (as the element in which it acts as observable by man) weakness. See ch. iv. 7, and 1 Cor. ii. 3, 4,—where the influence of this divine response on the Apostle, is very manifest. If I mistake not, the expression τῆς δυνάμεως, there, favours the omission of μου here, as in our text, and makes it probable that it was inserted for perspicuity's sake, and to answer to ἡ δυν. τοῦ χρ. below. Most gladly therefore will I rather (than that my affliction should be removed from me, which before that response, I wished) boast (καυχ. is in the emphatic place,—I will rather boast in mine infirmities. Had μᾶλλον signified 'rather than in revelations,' or 'rather than in any thing else,' it would have been μᾶλλον ἐν ταῖς ἀσθενείαις μου καυχῶσθαι) in my infirmities, that (by my ἀσθενεῖαι being not removed from me, but becoming my glory) the Power of Christ may have its residence in me (see ref. Polyb.—'may carry on in me its work unto completion,' as above).

10.] Wherefore (because of this relation to human weakness and divine power) I am well content in infirmities (four kinds of which are then specified,—all coming also, as well as ἀσθ. proper, under the category of ἀσθενεῖαι, as hindrances and bafflings of human strength),—in insults, in necessities, in persecutions, in distresses,—on behalf of

c = here (Acts xxvii. 10, 21) *ἐν* ^c ὕβρεσιν, *ἐν* ^d ἀνάγκαις, *ἐν* ^e διωγμοῖς, *ἐν* ^f στενοχωρίαις. ὑπὲρ χριστοῦ ὅταν γὰρ ^f ἀσθενῶ. τότε δυνατός εἰμι.

ABDFK LPS a b c d e f g h i k l m n o p q r s t u v w x y z

11 ^h Γέγονα ⁱ ἄφρων ὑμεῖς με ^k ἠναγκάσατε. ἐγὼ γὰρ ^l ὤφειλον ὑφ' ὑμῶν ^m συνίστασθαι. οὐδὲν γὰρ ⁿ ὑστέρησα τῶν ^o ὑπερλίαν ἀποστόλων, εἰ καὶ ^p οὐδὲν εἰμι. ^q τὰ μὲν ^r σημεῖα τοῦ ἀποστόλου ^s κατειργάσθη ἐν ὑμῖν ἐν ^t πάσῃ ^u ἱπομονῇ. ^v σημεῖός τε καὶ ^w τέρασιν καὶ ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} 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^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} 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^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} <

^a ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ ^b κατενάρκησα ὑμῶν; ^a plur., Rom. xvi. 16 reff.
^c χαρίσασθέ μοι τὴν ^d ἀδικίαν ταύτην. ¹⁴ ἰδοὺ ^e τρίτον ^b ch. xi. 8 only (reff.).
 [εἰ τοῦτο] ^f ἐτοίμως ^g ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ ^b κατα- ^c — ch. ii. 7, 10 reff.
 ναρκήσω· οὐ γὰρ ^h ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ ^d = here only; Thuc. iii. 66. c. h. xii. 1 reff.
^h ὀφείλει τὰ τέκνα τοῖς γονεῦσιν ⁱ θησαυρίζειν, ἀλλ' οἱ ^f Acts xxi. 13 reff.
 γονεῖς τοῖς τέκνοις. ¹⁵ ἐγὼ δὲ ^k ἥδιστα ^l δαπανήσω καὶ ^m ἐκ- ^g 1 Cor. x. 24 reff.
 δαπανηθήσομαι ὑπὲρ τῶν ⁿ ψυχῶν ὑμῶν, εἰ ^o περισσοτέρως ^h ver. 11. ⁱ 1 Cor. xvi. 2 reff.
 k ver. 9. l Acts xxi. 24 reff. m here only †. Polyb. xxv. 8. 4, ἐκδανᾶν τὰς προσόδους.
 n = Heb. xiii. 17. 1 Pet. ii. 11. o ch. i. 12 reff.

om omi K 47.

εγω bef αυτος F m latt goth.

αμαρτιαν F.

14. rec om τοῦτο, with KLP rel Thdrt (Ec: ins ABFN a b c d m o 17. 47 latt syr goth aeth arm Chr Damasc Thl Ambrst Pel, and (but bef τριτον) D 93 (Syr ?) copt Did. (see note.) rec aft καταναρκήσω ins υμων (from above; had υμων been in the text origly, it would never have been ejected, leaving the verb standing alone. This is further shewn by the var υμας), with D²⁻³KLP rel vss gr-lat-ll; υμας D¹F: om ABN 17 aeth Damasc. [αλλα(1st), so ABDFLPN a d e f k m n 47.] αλλα (2nd) AN 17.

15. aft δαπανησω add και εκδανησω D¹(and lat) Ambrst. om ei D¹(and lat) G-lat Ambrst. rec aft ei ins και (to give [mistaken] emphasis: see notes), with D²⁻³KLPN³ rel syrr arm Chr Thdrt Damasc Pel: om ABD¹FN¹ 17 copt goth.

The question τί γὰρ κ.τ.λ. is asked in bitter irony. It is an illustration of ἐν πάσῃ ὑπομονῇ, and of the distinction conferred on them by so long manifestation of the signs of an Apostle among them. 'Was this endurance of working which I shewed, marred by the fact that I worked gratuitously among you?' ἥσσ. ὑπὲρ does not imply that all churches suffered loss, and that the loss of the Corinthians was only not greater than that of other churches: but the comparative, implied in ἥσσ. is carried out by the ὑπὲρ, — 'ye suffered loss in comparison with the other Churches.'

13. εἰ μὴ ὅτι.] except that one point, in which of all others they had least reason to complain. This one is put forward to indicate their deep ingratitude, if they did complain, seeing that the only point of difference in their treatment had been a preference: 'die tief gefränkte Liebe redest,' Meyer. On κατενάρκ. see ref. χαρ. μ. τ. ἀδ. ταύτην.] The irony here reaches its height.

14.] τρίτον (the τοῦτο, though so strongly attested, can hardly have been omitted, had it ever been in the text, and therefore has probably been inserted from ch. xiii. 1) ἐτ. ἔχω ἐλθ., must, from the context, mean, I am ready to come the third time; — not, 'I am the third time ready to come,' i. e. 'this is the third time that I have been ready to come to you.' This latter meaning has been adopted by Beza, Grot., Estius, al., Paley, al., and even De Wette, hesitatingly, in order to evade the difficulty of supposing Paul to have been before this twice at Corinth. But on this see Prolegomena to 1 Cor. § v. Here, the context has absolutely nothing to do with his third pre-

paration to come, which would be a new element, requiring some explanation, as in 1 Thess. ii. 18. The natural, and, I am persuaded, only true inference from the words here is, 'I am coming to you a third time, — and I will not burden you this time, any more than I did at my two previous visits.' Our business in such cases is, not to wrest plain words to fit our preconceived chronology, but to adapt our confessedly uncertain and imperfect history of the Apostle's life, to the data furnished by the plain honest sense of his Epistles.

οὐ γὰρ ζητῶ . . .] Wetst. quotes Cicero de Fin. ii. 26: 'Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.' — μείζονα ἐπιζητῶ, ψυχὰς ἀντὶ χρημάτων, σωτηρίαν ἀντὶ χρυσίου, Chrys., p. 629. οὐ γὰρ ὀφείλει . . .] Paul was the spiritual father of the Corinthian church, 1 Cor. iv. 14, 15: he does not therefore want to be enriched by them, his children, but rather to lay up riches for them, seeking to have them as his treasure and thus to enrich them, as a loving father does his children. The θησαυρός is left indefinite: if pressed strictly, it cannot be earthly treasure in the negative part of the sentence, heavenly, in the positive; — cf. next verse.

Notice, ὀφείλει is not impersonal, but the common verb to τέκνα and γονεῖς, agreeing by proximity with the former. 15.] ἐγὼ δὲ τῶν φύσει πατέρων καὶ πλεόν τι ποιεῖν ἐπαγγέλλομαι, Theodore: and similarly Chrys. and Theophyl. They lay up treasures: I will spend them: — καὶ τί λέγω, χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκδανηθήσομαι· τουτέστι, κὰν τὴν σάρκα δέη δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φείσομαι, Theophyl. Cf.

ἐναντι θεοῦ ἔν χριστῷ λαλοῦμεν τὰ δὲ πάντα, ἡ ἀγα-
πητοί, ἡ ὑπὲρ τῆς ἡμῶν οἰκοδομῆς. 20 ἡ φοβούμαι γὰρ ἡ μὴ
ἡ πῶς ἐλθὼν οὐχ οἶους θέλω ἡ εὖρω ἡ μᾶς, καὶ γὰρ ἡ εὐρεθῶ
ἡ ὑμῖν οἶον οὐ θέλετε ἡ μὴ ἡ πῶς ἡ ἔρεις, ἡ ζῆλος, ἡ θυμοί,
ἡ ἐριθείαι, ἡ καταλαλαί, ἡ ψιθυρισμοί, ἡ φυσιώσεις, ἡ ἀκατα-
στασίαι. 21 ἡ μὴ πάλιν ἐλθόντος ἡ μου ἡ ταπεινώσει ἡ με ὁ ὁ θεός

vii. 35. ch. vii. 15) only. k Rom. xiv. 19 reff. l ch. xi. 3. m = 1 Cor. iv. 2
reff. n dat., Luke xxiv. 35 al. o 1 Cor. i. 11 reff. p Gal. v. 20. q as
above (p). Rom. xiii. 13. 1 Cor. iii. 3. Sir. xl. 5. r = Eph. iv. 31 al. plur., Gal. v. 20
only. (Wisd. vii. 20.) s Rom. ii. 8 reff. t 1 Pet. ii. 1 only +. Wisd. i. 11 only. (-λος,
Rom. i. 30.) u here only. Eccles. x. 11 only. (-σῆς, Rom. i. 29.) v here
only +. (-σιούν, 1 Cor. iv. 6 al.) w 1 Cor. xiv. 33 reff. x constr., Acts xxi. 17 reff.
y ch. xi. 7 reff. constr., Col. ii. 8. z Rom. i. 8 reff.

ἐνωπιον, with DKLP rel Thdr Thl Ec: txt ABFN m 17 Damasc. rec ins του bef
θεου, with D²⁻³KLN³ rel: om ABD¹FPN¹ m(θεω) 17. for αγαπ., αδελφοι P.

20. και εγω F. ερις (itacism?) AN b d f g h k 17 Syr arm Chr Thl: txt
BDFKLP rel latt syr copt goth Thdr Damasc Tert Ambrst. rec ζηλοι, with
D²⁻³KLPN rel latt syr copt Chr Thdr Tert: txt ABD¹F 17 Syr goth arm Damasc.

21. rec ελθοντα με (grammatical correction), with DKLN³ rel goth: txt ABFPN¹
vss lat-fl(cum venero). rec ταπεινωση (gramml corr or itacism?), with AKN rel
gr-lat-fl: txt BDFLP (e?) d f g k n Ec. rec om με, with D³KL rel: ins ABDFN d.

good, fearing in what state he might find
them on his arrival. 19.] πάλαι was

misunderstood, and πάλιν appears to have
been a conjectural emendation, from ch. iii.
1; v. 12. πάλαι does not suit the inter-
rogative form of the sentence, which would
throw it out into too strong emphasis.
Lachmann, Tischdf. [ed. 7], Meyer, De
Wette read it as in text:—Ye have been
some time imagining (i. e. during this my
self-defence) that it is to you that I am
defending myself. Then the answer fol-
lows: the assumption being made, and
elliptically answered, as in ver. 16.

κατ. θεοῦ is emphatic, and opposed to
ὑμῖν. ἐν χρ. λαλοῦμεν, as in ch.
ii. 17, which see. τὰ δὲ πάντα]

supply either λαλοῦμεν, or better under-
stand τὰ πάντα as 'all our things' (1 Cor.
xvi. 14), i. e. our words and deeds, and
supply γίνεται, as there. Grot., Gries-
bach, Scholz, and Olsh., would read τάδε
πάντα, and join with λαλοῦμεν. But
(1) Paul never uses the pronoun ὅδε; and
(2) if he did, it must apply to what follows,
not to what has preceded. The insertion
of the personal pronoun between the article
and the noun, as in τῆς ὑμ. οἰκοδομῆς,
occurs, as A. Buttman has correctly re-
marked (see Moulton's Winer, p. 193,
note 4), in Paul only (see reff.), and with no
other pronoun than ὑμῶν. 20.] 'Edi-

fication, of which you stand in need, for,
&c.' He here completely and finally
throws off the apologist and puts on the
Apostle, leaving on their minds a very
different impression from that which would
have been produced had he concluded
with the apology. Lest, when I arrive,
I should find you not such as I wish (in

οὐχ οἶους θέλω is an indefinite possibility
of aberration from οἶους θέλω, presently
particularized, μὴ πῶς ἔρεις, κ.τ.λ.), and
I should be found by you (ὑμῖν merely
the dative of the agent after the passive
verb. Meyer makes it 'in your judgment,'
but I much prefer the other: the passive
form is adopted to bring out the ἐγὼ into
emphatic contrast), such as ye wish not
(not οὐχ οἶον θέλετε, because there is now
no indefiniteness; his disposition towards
them in such a case could be but of one
kind, viz. severity: τουτέστι, τιμωρὸς κ. κολ-
λαστικός, Theophyl. Chrys., p. 634, brings
out another point,—οὐκ εἶπεν, οἶον οὐ θέλω.
ἀλλὰ πληκτικώτερον,—οἶον οὐ βούλεσθε).

What follows, viz. μὴ πῶς . . . ἐπραξαν,
is an expegegesis of the last sentence, but in
it the definiteness is on the side of the
οὐχ οἶους θέλω, the indefiniteness on that
of οἶον οὐ θέλετε, which latter is only
hinted at by the mild expressions of being
humbled, and lamenting the case of the
impenitent. μὴ πῶς, scil. ὧσιν (or
εὐρεθῶσιν) ἐν ὑμῖν. "The vehemence of
his language has caused him to omit the
verb." Stanley.

ἐριθείαι, self-seek-
ings, see note on ref. Rom. ψιθ. se-
cret malignings,—καταλ. open slanders.
ἀκαταστ., see reff. and note. 21.]

μὴ carries on the μὴ πῶς . . . μὴ πῶς,
but with more precision, dropping the in-
definite πῶς. The sentence loses much in
force and, indeed, becomes inconsistent
with the context, if with Lachmann (and
Lücke, Conjectanea exeget. i. De W.) it be
made interrogative (which it may be gram-
matically with either reading, ταπεινώσει
or -ση), in which case the answer would be
negative. πάλιν here, as Meyer ob-

α (see note) ζ μου α πρὸς ὑμᾶς. καὶ β πενθήσω πολλοὺς τῶν γ προσημα- ABDEK
 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 6 ref. LPS a b
 1 Cor. v. 2 c d e f g
 ref. constr. h i j k l m
 here only. Gen. xxxvii. 31 al. n o 17.
 only. Joel ii. 13. Amos vii. 3. e ch. xiii. 2 only τ. f = 1 Cor. xiv. 16. d epp., here only. Acts ii. 38 ref. e here
 g Rom. i. 24 ref.

serves, must belong to the whole ἐλθόντος μου ταπεινώσει με ὁ θ. μ. πρὸς ὑμ., because, ἐλθὼν having been used without πάλιν just before, the emphatic situation of πάλιν as applying to it would be unmeaning: see also the very different way in which it is connected with ἐλθω, ch. xiii. 2.

ταπεινώσει] 'Nihil erat quo magis exultaret apostolus, quam prospero suae praedicationis successu (1 Thess. ii. 20): contra nihil erat, unde tristiore et demissiore animo redderetur, quam quum cerneret, se frustra laborasse,' Beza (Meyer). The fut. (ref.) indicates an assumption that the supposed case will really be. That this *humbling*, and *not* that of *being obliged to punish*, is intended, seems evident: the exercise of judicial authority being no humiliation, but the contrary, and humiliation being the natural result of want of success.

ὁ θεός μου expresses the conviction that whatever humiliation God might have in store for him would be a part of His will respecting him.

πρὸς ὑμᾶς] among you, as the generality of interpreters: 'in regard to you,' in my relation to you, as Meyer. Either may be meant: but if we take the former, we must not join it, as Grot., al., with ἐλθόντος: it belongs at all events to ταπεινώσει.

πενθήσω] Theophyl. explains, μὴ ἐλθὼν κολάσῃ αὐτοὺς, καὶ πενθήσῃ διὰ τοῦτο· τουτέστι, τὰ ἔσχατα λυπηθῇ: so also al. and Billroth, Rückert, Olsh., and De Wette. But *punishment* seems out of place in this verse, which expresses his fear lest he should be humbled for, and have to lament the case of the impenitent,—and then, as he declares ch. xiii. 2, be forced to proceed to discipline; but this point is not yet introduced. I much prefer therefore taking it as Chrys., p. 635,

—τοὺς μὴ μετανοοῦντας πενθεῖ, τοὺς τὰ ἀνίατα νοσοῦντας, τοὺς ἐν τῷ τραύματι μένοντας. ἐνιόχῃσιν ταῖν αὐτοῖς ἀποστολικῇν ἀρετῇ, ὅταν μὴδὲν ἑαυτῷ συνειδὼς ποιηθῶν, ὑπὲρ ἀλλοτρίων θρηγῇ κακῶν, καὶ ὑπὲρ τῶν ἰσχυρῶν πλημμελῶνται ταπεινῶνται. τοῦτο γὰρ μάλιστα τοῦ διδασκάλου, τὸ οὕτω συναλγεῖν ταῖς τῶν μαθητῶν συμφοραῖς, τὸ κόπτεσθαι καὶ πενθεῖν ἐπὶ τοῖς τραύμασι τῶν ἀρχομένων. Similarly Calvin: 'veri et germani Pastoris affectum nobis exprimit, quum luctu aliorum peccata se prosequitur dieit. Et sane ita agendum est, ut suam quisque Pastor Ecclesiam animo inclusam gestet, ejus morbis perinde ac suis afficiatur, miseris condoles-

cat, peccato lugeat.' So Estius, but perhaps too minutely fixing the meaning of πενθεῖν to mourning them as "Deo mortuos:" and Calovius (Meyer): "non de pena hic Corinthiorum impenitentium, sed de mœrore suo super impenitentia;" and so likewise Meyer.

πολλ. τ. προσημ.] Why πολλοὺς? Why not all? I believe he uses πολλοὺς τῶν προσημαρτηκότων as a mild expression for τοὺς πολλοὺς τοὺς προσημαρτηκώτας, and that we must not therefore press too closely the enquiry as to what the genus οἱ προσημ. is, of which the πολλοί are the species. Lücke (as above) cited by Meyer, explains—"Cogitavit remita, ut primum poneret Christianorum ex ethnicis potissimum τῶν προσημ. κ. μὴ μετανοησάντων genus universum, ejus generis homines essent ubique ecclesiarum, deinde vero ex isto hominum genere multos eos qui Corinthi essent, designaret definiretque." But this seems travelling quite out of the way. Meyer explains the genus to be all the sinners spoken of in ver. 20, the species (πολλοὺς) those designated by ἀκαθαρσ., πορν., and ἀσελγ. But this again is unnatural; and does not accurately fit ver. 20, in which not so much the προσημαρτημένα as the present state at the Apostle's coming, is the subject. The distinction between the two participles, προσημ. and μετανοησάντων, should be observed. As Meyer well remarks, the perf. προσημαρτηκότων denotes the permanence of the state from the time of the committal of the sin: whereas the aor. μετανοησάντων has the sense of the 'futurum exactum,'—"and who at my coming shall not have repented." To what does προ- refer? to the time before their conversion? Hardly so: for the sins, of the incestuous person 1 Cor. v., and of these also, which would give the Apostle such pain, must be conceived to have been committed in their Christian state: being in fact those against which we find such repeated cautions in 1 Cor., e.g. ch. v. 11; vi. 15, 18; x. 8; xv. 33, 34. I would therefore understand the προ- indefinitely, almost pleonastically—pointing to the priority of sin implied in the idea of repentance.

μεταν. ἐπὶ] Meyer would join together πενθήσω . . . ἐπὶ, and indicates this as the natural connexion of verb, object, and ground. But to say nothing of the harshness of πενθήσω πολλοὺς ἐπὶ, and the almost necessarily reflective form of μετανοησ. ἐπὶ τῇ ἀκ. . . ἢ ἐπραξαν,—I conceive the aorist ἐπραξαν to be fatal to this

q Gal. v. 21.
 1 Thess. iii.
 xli. 26 only.
 r 1 Cor. v. 3
 ascl.
 s Jude 5, (Gen.
 xxvii. 36.)
 t 1 Cor. x. 21
 only t.
 u 1 Cor. x. 21
 see Luth. am
 s. 2.
 v = 2 Pet. ii. 4, 5.
 viii. 3.

¹ προλέγω, ὡς ¹ παρὼν ² τὸ ³ δεύτερον καὶ ¹ ἀπὼν νῦν, τοῖς
¹ προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω
¹ εἰς τὸ ¹ πάλιν οὐ ¹ φείσομαι. ³ ἐπεὶ ¹ δοκιμὴν ^x ζητεῖτε τοῦ
 ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ¹ ἀσθενεῖ,
 ἀλλὰ ² δυνατεῖ ἐν ὑμῖν. ⁴ καὶ γὰρ ἐσταυρώθη ἕξ ^a ἀσθε-
 νείας, ^b ἀλλὰ ἡ ³ ἐκ δυναμείως θεοῦ καὶ γὰρ ἡμέλις

ABDFGL
 LPS a b
 c d e f g
 h k l m
 n o 17.
 47

w Rom. v. 4 reff. x = 1 Cor. iv. 2. y = Rom.
 a 1 Cor. ii. 3 reff. b = 1 Cor. iv. 15 reff.

om ὡς D¹(and lat) syr arm.

rec aft νυν ins γραφω, with D³KLP rel syrr goth arm Chr Thdrt Damasc Ambrst; λεγω copt æth-pl: om ABD¹FN 17 latt æth-rom Aug Sedul Bede. om eis to F arm.

3. for επει, οτι F Ambr₁ Augalic: ei Orig₁ Mac Thdrt₁: η Orig₂ Dial Thdrt₂: an Orig-in lat-lf: quid Ambr: quomodo Ambrst: for επει δοκιμην, επ ουκωδημην 93. λαλουντος bef εν εμοι F.

4. rec aft 1st καὶ γαρ ins ει (see notes), with AD³L⁸ rel vulg(and F-lat) syrr goth Orig₁ Chr (καὶ γαρ ημ. ei Chr-ms) Thdrt₁... (Ec Dial Hip Orig-int Ps-Ath-int lat-lf: om BD¹FKN¹ P¹ 17 copt æth Eus Thdrt₁ Damasc Thl Paulin. om 2nd γαρ F 112 arm. ins kai bef ημεις (appy, as Meyer, the kai γαρ was taken as merely = namque, and thus another kai added to give the emphasis), with f g copt Chr: txt ABDFKLX rel latt syrr goth Cyr Thdrt Damasc Thl Ec lat-lf.

present the second time,' meaning this next time. But is it possible that the Apostle should have written so confusedly, as to have said in the same sentence τρίτον τοῦτο ἔρχομαι, and ὡς παρὼν τὸ δεύτερον, both, according to these interpreters, with reference to the same journey? And would he not have even on such an hypothesis have said τὸ δεύτερον τοῦτο? But if we render as above, the προεῖρηκα (perf. because the warning yet endured in force) refers to his second visit (παρὼν τὸ δεύτ.), and the προλέγω to his present condition of absence (ἀπὼν νῦν), ὡς being as ('I did' or 'do,' for it applies to both clauses), and καί the simple copula.

τοῖς προημ.] the same persons as are thus designated above, ch. xii. 21. It is not necessary to fix the προ- any more accurately. τοῖς λοιποῖς πᾶσιν] all the rest of you, who may not have actually sinned, but still require warning, on account of your own personal danger, connexion with the προσημαρτηκότες, &c. ἐὰν ἔλθω εἰς τὸ π.] at my next coming. This was what he προεῖρκεν when he was last there, and now προλέγει.

3.] ἐπεὶ gives the reason why he will not spare: they required the exertion of discipline; and they challenged him to the proof of his apostolic authority. δοκιμὴν . . . χριστοῦ]

The genitive is either objective, a proof of Christ speaking in me, i. e. 'that Christ speaks in me,'—or subjective, a proof given by Christ speaking in me—'a token of my authority vouchsafed by Christ speaking in me.' This latter meaning is more suited to what follows, where Christ becomes the subject. Such proof would be,

the immediate execution, by divine power, of some punishment denounced by Paul's word, as in Acts xiii. 11.

ὅς, i. e. Christ: see above. δυνατεῖ, to answer to ἀσθενεῖ refers both to gifts and miracles, and to the Power of Christ which He would exert in punishment—εἰς ὑμᾶς and ἐν ὑμῖν differ—the εἰς being hypothetical, —the ἐν, matter of fact. The assertion tends to remind them of the danger of provoking Christ, who spoke by Paul.

4.] Confirmation of the foregoing οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ. The rec. text, καὶ γὰρ εἰ, would be quite beside the purpose, and would mean, 'For even if He were crucified,' 'for even putting the case that He was crucified:' καὶ εἰ cannot be = εἰ καί, though, as in Vulg. 'etsi,'—and E. V. Hartung, Partikellehre i. 139, shews that in καὶ εἰ, the climax belongs only to the hypothetical particle εἰ, not as in εἰ καί, to the fact presupposed: 'even if,' not 'if even,' or 'although.' Examples of καὶ εἰ are Plato, Sympos. 185, καὶ ἐὰν τοῦτο ποιήσῃς ἀπαξ ἡ δῖς, καὶ εἰ πάνν ισχυρά ἐστι, παύσεται. Eur. Androm. 266, καὶ γὰρ εἰ πέριξ σ' ἔχει τηκτὸς μόλυβδος, ἐξαναστήσω σ' ἐγώ. Sappho, καὶ γὰρ αἱ φεύγει, ταχέως διώξει. See more in Hartung, l. c. For he was even crucified (that καὶ γὰρ always means 'for . . . even' . . ., or 'for . . . also,' and never simply 'for,' see Hartung, i. 137 f., where he has collected many examples, e. g.: Il. a. 63, καὶ γὰρ τ' ὕναρ ἐκ Διὸς ἐστίν,—Herod. i. 77, καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεπολετο συμμαχίῃ) from (as the source,—the conditional element,— by which His crucifixion became possible)

c = Rom. xii.
 18, 21 refl.
 t constr., Mark
 ix. 22. Luke
 xii. 26.
 u ellips., 1 Cor.
 ix. 1.
 v = ch. xi. 21.
 w posn., see ch.
 xii. 19 refl.
 and note.
 x here only t.
 (-τίσιν,
 ver. 11.
 -τισμός,
 Eph. iv. 12.)
 y ver. 2.
 z Tit. i. 13
 only t. Wisd.
 v. 22 only.
 (μάτα, Rom.
 xi. 22.)
 .. constr., 1 Th.
 i. 19. ix. 27.
 (Acts xxvii. 3.)
 i. 10 refl. see above (x).
 g Rom. viii. 5 refl.
 only.

μοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ ^s καλὸν ποιῆτε, ἡμεῖς δὲ ^{ABDFK}
 ὡς ^{IPs ab} ὁ ἀδόκιμοι ὦμεν. ^{cdefg} οὐ γὰρ ^{hklm} ^{o 17.47} ¹ δυνάμεθά τι κατὰ τῆς
 ἀληθείας, ^u ἀλλὰ ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ
 ὅταν ἡμεῖς ^v ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε τοῦτο καὶ
^p εὐχόμεθα, τὴν ^w ὡμῶν ^x κατάρτισιν. ¹⁰ διὰ τοῦτο ταῦτα
^r ἀπὼν γράφω, ἵνα ^y παρὼν μὴ ^z ἀποτόμως ^a ἀχρήσωμαι
 κατὰ τὴν ^b ἐξουσίαν ἣν ὁ κύριος ^b ἔδωκεν μοι εἰς ^b οἰκοδο-
 μὴν καὶ οὐκ εἰς ^b καθαίρεσιν.

11 ^c Λοιπόν, ἀδελφοί, χαίρετε, ^d καταρτίξεσθε, ^e παρα-
 καλεῖσθε, ^f τὸ αὐτὸ ^g φρονεῖτε, ^h εἰρηνεύετε, καὶ ⁱ ὁ θεός

c 1 Cor. i. 16. iv. 2. 1 Thess. iv. 1. 2 Tim. iv. 8. d = 1 Cor.
 e = ch. i. 4 &c. refl. f Rom. xii. 16. xv. 5. Phil. ii. 2. iv. 2.
 Rom. xii. 18. 1 Thess. v. 13 only. 2 Chron. xiv. 5. Sir. vi. 6. i here

for νμ., ημεῖς ^N (txt ^N-corr¹[?]³).

ποιεῖτε ^{KLN} d.

8. om της (twice) F.

[αλλα, so ^DFN. (homocotet in d 17.)]

9. om γαρ ^D3K 46. 108¹-16 arm.

στε F.

rec ins δε bef και, with ^D3KLN⁸

rel Syr Thdrt: om ^{ABD}1F^N1 17 latt copt aeth arm Damasc lat-ff.

10. μη bef παρων ^{DF} c 47 latt ^{EC}: μη π. μη m. χρησσομαι ^{DFP} c d k¹ 47.

rec εδωκε μοι bef δ κυριος, with KL rel syrr aeth arm Chr Thdrt Thl ^{EC}: txt ^{ABDFPN}
^a2 m 17 latt copt goth Damasc.

11. ins το bef λοιπ. ^D1 f: add ουν P.

χαίρεσθε P.

add και L.

om το αυτο φρονεῖτε Λ.

ὑμεῖς τὸ καλὸν ποιῆτε below. οὐχ
 ἵνα . . .] 'And the purpose of this my
 prayer is not to gain any repute by your
 Christian graces, but that you may be
 highly endowed with them, and (if it so
 happen) we may be as of no repute ('ho-
 minum scilicet judicio,' Beza).² That this
 is the sense, and that δόκιμοι is not in
 this verse to be applied to *substantiation*
of power by punishment, is necessitated by
 the construction,—it being plainly shewn
 by the infin. after εὐχόμε., that ἵνα is not
 here meant to apply, even in part, to the
purport of the prayer (as in Col. i. 9;
 2 Thess. i. 11; see note on 1 Cor. xiv.
 13), but to its *purpose*. And that being
 settled,—we pray . . . not in order that
 we may appear δόκιμοι,—it follows that
 the *appearing* δόκιμοι would be a result of
 the *fulfilment* of the prayer, viz. of your
doing no evil, and this it could only be by
 their *doing no evil* bringing credit on the
 Apostle's ministry. It is not for *this* end
 that we pray that you may do no evil, but
 for your *own* good, even if that tend to
 the non-exercise, and so depreciation, of
 our apostolic power.

8.] For we
 have no power against the truth (of the
 Gospel, as Meyer; not of the facts, as
 Chrys., al., and De Wette, which might
 suit κατὰ τῆς ἀλ., but comes in very
 lamely with ὑπὲρ τῆς ἀλ.—'If you walk
 in the truth, we shall be at one with you
 and so have no opportunity of shewing our
 power') but (only) on behalf of (in further-

ance of the cause and spread of) the
 truth.

9.] For (confirmation of
 ver. 8 by the still stronger assertion,
 WHEREIN his joy consists, and for what
 he prays) our joy is, when we are weak
 (have no opportunity for shewing our
 power in punishment) but ye are mighty
 (in Christian graces, and requiring no exer-
 cise of our authority): this (viz. that the
 state of the case may be as just mentioned)
 we also pray for, viz. your perfection
 (generally,—in all good things, see καταρ-
 τισμόν, Eph. iv. 12: not, as Bengel, 'no
 opus sit quenquam de corpore rescindere';
 the reference here being far more general).

10.] διὰ τοῦτο, 'because I wish and
 pray for your perfection.' ταῦτα, 'this

Epistle.' ἀποτ., sharply. χρῆσ., scil.
 ὕμν. See in refl. similar omissions of the
 dative.

βούλομαι γὰρ ἐν τοῖς γράμμασι
 κείσθαι τὴν ἀποτομίαν, ἀλλὰ μὴ ἐν τοῖς
 πράγμασι. Chrys., Hom. xxx. p. 649.

κατὰ τ. ἐξ. ἦν . . .] gives the reason why
 he did not wish to act ἀποτόμως,—because
 the power would seem to be exercised in
 a direction contrary to that intended by
 Him who gave it.

11.—13.] CON-
 CLUSION.

11.] General exhorta-
 tions. "Severius scripserat Paulus in
 tractatione; nunc benignius, re tamen ipsa
 non dimissa." Bengel. χαῖρ., re-
 joice, scil. in the Lord, as Phil. iii. 1;
 iv. 4. So also 1 Thess. v. 16.

καταρτ., τέλειαι γίνεσθε καὶ ἀναπληροῦτε
 τὰ λείποντα, Chrys., ib.: "amend your-

τῆς ¹ἀγάπης καὶ ¹εἰρήνης ἔσται μεθ' ὑμῶν. ¹² ^kἀσπά- ^k Rom. xvi. 16
 σασθε ἀλλήλους ^k ἐν ἀγάφῃ ^k φιλήματι. ἀσπάζονται ὑμᾶς
 οἱ ¹ἄγιοι πάντες. ¹ (reiff.).

¹³ Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ^m ἀγάπη ^m Acts ix. 13
 τοῦ ^m θεοῦ καὶ ἡ ⁿ κοινωνία τοῦ ἁγίου πνεύματος μετὰ ⁿ reiff. Rom. i.
 πάντων ὑμῶν. ⁿ Rom. v. 5. viii. 39. 1 Cor. i. 9. Phil. ii. 1 al.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

transp εἰρηνης and αγαπης DL m vulg(with fuld, agst am tol) goth arm Thdrt Thl
 Ambrst Pel: om αγαπης και F 17 æth-rom.—aft last και ins της DL a d f h k m.

12. φιληματι bef αγιω AFL e g m n vulg Chr Thl lat-ff, φιληματι αγαπης f: txt
 BDKP³ rel Thdrt Damasc Ec.

13. om χριστου B k². om υμων P. rec at end ins αμην, with DKP³ rel
 vulg syrr copt goth arm-zoh Thdrt Ambrst: om ABFLN¹ 17 harl¹ æth Chr-mss.

SUBSCRIPTION. rec προς κορ. δευτερα εγραφη απο φιλιππων της μακεδονιας δια τιτου
 κ. λουκα, with K Syr copt Thdrt-ed Ec, and omg της μακεδ. L a f g n 47: pr. κορ.
 β' εγραφη απο φιλιππων B² (d), and (adding στιχων φη) P: εγραφη απο φιλιππων δια
 τιτου κ. λουκα b k m o: pr. κορ. β. εγρ. απο φιλ. δια τιτου βαρναβα κ. λουκα h 44.
 106-8-33: om l: προς κορ. β' επληρωθη αρχεται pr. γαλ. D: ετελεσθη pr. κορ. β'
 αρχεται προς γαλ. F: txt AB¹ 17, and (adding στιχων χιβ) K.

selves," Stanley. παρακαλ., take

comfort; a recurrence in the end of the
 Epistle to the spirit with which it began;
 see ch. i. 6, 7, and, for the need they had
 of comfort, ch. vii. 8—13. 'This is better
 than 'comfort (or 'exhort') one another,'
 which would more naturally be expressed
 by παρακαλεῖτε ἀλλήλους, or ἑαυτούς,
 see 1 Thess. iv. 18; v. 11; Heb. iii. 13;
 also Heb. x. 25 and note. τὸ αὐτὸ

φρ. belongs to ἀγάπη, εἰρηνεύετε to εἰ-
 ρήνη. καί, 'and then.' 12.]

Concluding greetings. ἐν ἁγ. φιλ.]
 See on Rom. xvi. 16. οἱ ἅγ. πάντες]
 viz. in the place whence the Epistle was
 written. 13.] Concluding benedic-

tion; remarkable for the distinct recog-
 nition of the Three Persons in the Holy
 Trinity, and thence adopted by the Chris-
 tian Church in all ages as the final
 blessing in her Services. The grace of
 our Lord Jesus Christ is put first; "nam
 per gratiam Christi venit ad Patris amo-
 rem." Bengel. κοινων. τ. ἁγ.

πν.] communion,—fellowship, gen. obj.—
 not 'communicatio activa,' gen. subj.—

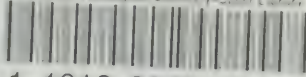
τουτέστι τὴν μετοχὴν αὐτοῦ κ. τὴν μετά-
 ληψιν, καθ' ἣν ἁγιαζόμεθα, τῇ ἐφ' ἡμᾶς
 ἐπιφοιτήσῃ τοῦ παρακλήτου κοινωνοῦ αὐτοῦ
 γενόμενοι, καὶ πνεῦμα καὶ αὐτοί, οὐκ οὐσία,
 ἀλλὰ μεθέξει, ὄντες, Theophyl., and simi-
 larly Ecum. Chrys. adds, p. 652, οὕτω τὰ
 τῆς τριάδος ἀδιαίρετα καὶ οὐ τοῦ πνεύματος
 ἔστιν ἡ κοινωνία, εὐρέθη τοῦ υἱοῦ καὶ οὐ
 τοῦ υἱοῦ ἔστιν ἡ χάρις, καὶ τοῦ πατρὸς κ.
 τοῦ ἁγίου πνεύματος. μετὰ πάντων

ὑμῶν] "And this blessing he invokes,
 not on a few individuals, or on any one
 section of the Corinthian Church, but ex-
 pressly on every portion and every indi-
 vidual of those with whom, throughout
 these two Epistles, he had so earnestly and
 so variously argued and contended. As in
 the first, so in the second Epistle, but still
 more emphatically, as being here his very
 last words, his prayer was, that this happi-
 ness might be 'with them all' (μετὰ πάν-
 των ὑμῶν)." Stanley. Compare, for the
 same emphatic πᾶς, Rom. i. 5, 8; iv. 16;
 [xvi. 24,] &c.: and for πᾶς following its
 substantive and unemphatic, ib. viii. 32,
 37; 1 Cor. vii. 17; x. 1, &c.

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This image shows a full page of blank graph paper. The paper has a light cream or off-white background. A grid of thin, dark gray lines covers most of the page, forming a series of small squares. There are approximately 20 columns and 25 rows of squares. In the top-left corner, there is a small, rectangular piece of torn blue tape or adhesive. The edges of the paper are slightly irregular, suggesting it might be from a bound notebook or a loose sheet.

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